THE

WORLD'S HOPE.

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J. H. PATON, EDITOR AND PUBLISHER.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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GOD'S HOPE FOR MANKIND.

In Romans viii. 19–21 we find these words: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

These words clearly express God's hope for mankind. This is not the Christian's hope of personal, eternal salvation for himself, to which the apostle may refer in Heb. vi. 19. This is a larger and broader hope, which, if understood, gives a greater glory even to the Christian's hope.

Some may think it strange that we should speak of God as having a hope for mankind, but it is not so strange if we consider what the word hope means. As used in the Bible, it is not merely something to be desired, but it includes both desire and expectation. This is true of man's hope; and if God has a hope, it must be something that he both desires and expects.

Most Christians now believe that God desires the salvation of all mankind; but it is not so generally admitted that he expects all will be saved. The freedom and perversity of the human will is supposed to be an insurmountable obstacle; and yet most Christians believe that God can foresee and foretell what man will do, even when it involves the turning of the hearts of men, for which they pray. And they generally believe that he has foretold a great success for his cause. It seems self-evident that if the God of infinite love desires the salvation of all, the infinite wisdom and moral power of God will be able to bring it about. We believe this, and therefore rejoice in the assurance that as God in love sent his Son into the world to seek and save all the lost, it will be done in due time;—that he both desires and expects the deliverance of the groaning creation from the bondage of corruption into the glorious liberty of the sons of God.

This is God's hope for mankind; and it will be well for us if his hope becomes ours, because such a hope leads to the necessary action to bring it about. It will not come of itself. God is not idle. He has been giving and doing with reference to the end in view. And what we need is to have his giving Spirit, and become coworkers with him. As in the natural order, so in the spiritual, he has ordained the means as well as the end. All that God has done by

his Son Jesus and the Holy Spirit is necessary; the preaching of the gospel, and the work and prayers of God's people are necessary; faith, repentance and regeneration are necessary; the development of the church and the coming of the kingdom of God are necessary; all these are necessary to secure the salvation of the world.

On what is God's hope based? We may safely answer, On his love for mankind. "God is love," and all that he has done for mankind through Jesus Christ, is the manifestation of his own love. The Psalmist says, "The Lord is good to all, and his tender mercies are over all his works." All Christians admit this, but they do not always realize it. Many hold views contrary to it. They see difficulties. But why should we doubt the Father's love? Oh! that every one might say from the heart, "God loves me. He sent his Son to save me. 'He loved me, and gave himself for me.' He will not be satisfied while I am wandering away from him and home." It is a blessed thing to realize this truth; and it is a great privilege to declare to one's fellow-creatures the unchangeable and unlimited love of God; the love that had no beginning, and will never end; the love that was never bought; the love that sent the Son and was revealed in him. He did not come to appease his Father's wrath, but to make known his love. In Romans v. 8 Paul says, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." And in 2. Cor. v. 19 he says, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

Not to impute their trespasses means to forgive them. The gospel of Christ is not merely an *offer* of mercy, but the proclamation of God's message of amnesty to mankind. It is a blessed gospel truth that what the world needs, to bring them into right conditions and relation with God, has been done—"finished"—in the person of Christ. He died on account of our sins, so that we were justified and reconciled to God by the death of his Son.—Rom. v. 9, 10. Because of this justification by his death, he was raised. People have often thought of this the other way, as though it was the resurrection (or believing in it) that brought justification: but the apostle says he "was delivered for [on account of] our offences, and was raised for [on account of] our justification."—Rom. iv. 25. Then he adds, "Therefore being justified [by his death, as proved by his resurrection], by faith we have peace with God through our Lord Jesus Christ."—Rom. v. 1. And we not only have peace, by believing the truth, but "We also joy in God through our Lord Jesus Christ, by [or in] whom we have now received the atonement,"—or reconciliation.—Ver. 11.

It is not faith that justifies us, but by faith we receive or recognize the gracious forgiveness and the cleansing power that come to us in Christ Jesus. Faith does not make things true. It is true before we believe it—which is the best of reasons for believing it—that God is our all sufficient Saviour, through Jesus Christ; that the loving Father came down to us in Christ for the purpose of revealing his own love and forgiving favor, that by means of the truth thus revealed, he might draw and reconcile the world unto himself.

In this fifth chapter the apostle shows the relation between love and hope. After speaking of faith as the receiving act, he says, "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." This is not merely human love. It is God's love to man that is shed abroad in our hearts, and not our love to God. God loves all mankind with an unlimited and unchangeable love. Whoever

can really receive this great truth, will learn to love God. His love is the drawing and winning power. John says, "We love [not only him, but others] because he first loved us."

When God's love is shed abroad in our hearts, it becomes an element of our nature; so that we love like God. We love our fellow-beings, as God loves them. Not that we love in the same degree; he is infinite, and we are finite; but our love is of the same kind, and it reaches out and seeks to bless its objects. The heart that has in it the love of God, is not merely a vessel to receive it, but it is a fountain from which it flows to mankind. It leads to giving and doing according to ability, to manifest God's love.

This hope, of verse 5, is not merely for ourselves, but for others. Why does the apostle say that we have this hope that maketh not ashamed *because* the love of God is in our hearts? This may be illustrated by our own experience. Have we not realized that the more we love people the more hope we have for them, and that we have very little hope for those we do not love? Our hope for others increases just as our love for them increases. No doubt this is why even those who have a dark view of the future for those considered incorrigible, always have hope for their loved ones, though they die unconverted. Their love will not consent to a state of utter hopelessness for their loved ones. But it is easier to consent to hopelessness for others. The greater the love, the greater the hope. That being true of finite beings, who have but a spark of love from the infinite Source, it must be true of the Source itself. God's unlimited love is the basis of his unlimited hope for mankind. And the more fully we come in touch with the love of God, the more we will have of the hope that maketh not ashamed.

There are three different views held by Christian people concerning hope for the world. Some believe that punishment will be suffering, endless and hopeless; others believe that the future punishment of the wicked will be complete destruction, and in this sense endless and hopeless; and still others believe that all punishment under the gospel plan will be reformatory, and will culminate in the complete victory of God and man and righteousness. They all believe that in some way God will punish sin. The Bible plainly teaches that men will reap as they sow, that they shall be rewarded according to their works. Sooner or later God will prove to all that the way of the transgressor is hard. Woeful indeed is the life of sin—woeful both in its experiences and its consequences. The time has been when many ministers preached earnestly and confidently that the punishment of the wicked would be endless torment, but there is a great change. Very few are now preaching it as they formerly did. Some regret this, and others are glad. One "Evangelical" minister said, "There are two reasons for this: first, the ministers do not themselves believe it; second, the people would not believe it if the ministers did preach it." But even those who claim to believe it do not preach it as they did. Another minister said to me: "Brother Paton, I am not prepared to say that I do not believe in endless punishment, but I do not preach it anymore, because I have no confidence in it as a means of repentance. I believe there is a better way to win men to Christ." The same is doubtless true of many other preachers. Are they not a little ashamed of that dark hope for mankind? If they preach the doctrine of hopeless suffering, it is from a sense of duty, and not that they love to preach it.

Take the doctrine of annihilation, which its advocates regards as more merciful than the other. Very few

preach it because they really love the doctrine, but because they think it is true, and that it is their duty to preach it. They may use it as a motive to turn away from sin, but yet they would be glad if it were not true. The love of God in their hearts makes them wish there might be a better way. They have said to me, "I preach it because I believe it is true, but I wish it were otherwise." Are they not a little ashamed of that hope for mankind?

But when we come to the third view, —that punishment though certain is not hopeless,—it seems clearly in harmony with the hope of our text. It is God's hope for our race, and it is based on his love for all. And having a share of his love, we have a share in his hope,—a hope that maketh not ashamed. This victory through God's love and judgment, as revealed in Christ, is a hope that it is a joy to believe, and to proclaim. It is the gospel of the Father's boundless love and success,—a love that will not take "No" for a final answer, but will reconcile to himself the very lowest and worst of poor lost humanity. All mankind shall be delivered.

Some think that the word "creature" in our text does not mean mankind, but the beasts and the earth. No doubt many who have labored faithfully for God and men have held that view. Believing in the endless and hopeless damnation of all outside of the saints, they were compelled to interpret this Scripture in that way. But many have been convinced that this word "creature" means the world of men. This is the word Jesus used when he said, "Go ye into all the world, and preach the gospel to every *creature*." All Christians agree that this refers to mankind. The same word is rendered "creature" and "creation" in Rom. viii. We are told that "the whole creation groaneth and travaileth in pain together until now." But for the old creed, who would think of applying this to the lower creation? The ground suffers no pain, and the beasts are not expecting deliverance. That the condition of the lower creation will be improved under the reign of Christ and the saints we need not doubt; but neither need we take this promise of deliverance away from mankind.

Some say, "Neither are the masses of men expecting deliverance." But are they not? They certainly are travailing in pain. And do we not everywhere hear of the "good time coming," —"the golden age?" The hardships of life press hard upon the masses of men, crushing and overwhelming them. They are often filled with fear, and looking after the things that are coming on the earth; and our Lord has said that the "powers of heaven, [the ruling powers] shall be shaken." And the better day will follow. The masses of men do not know God's plan, nor the fullness of his hope for them, but yet they are waiting according to his plan and hope, and are really somehow or other expecting deliverance.

Again, the "creature" is here contrasted with "the sons of God,"—who, as the apostle explains, have and are led by the Spirit of God. These in the New Testament are familiarly called the saints, the church (the called out ones), and the body of Christ. Verse 18 shows that the glory of the Lord is to be revealed in these "sons of God," and verse 19 shows that the "creature" is waiting for this "manifestation of the sons of God." Here are clearly two classes of men, familiarly known as the church and the world. These "sons" are also said to be waiting for something—"the adoption, the redemption of our body,"—the Church of Christ. In other Scriptures they are said to be waiting for the Son of God from heaven—even Jesus.—1. Thess. i. 10. They have the promise of being delivered and exalted to glory at his coming. This is the hope of the church.

The Lord comes for them, and they are gathered together unto him. — See Psalm l. 5 and 2. Thess. ii. 1. But the passage we are now considering brings to view another hope—God's hope for the "creature," the "groaning creation," the world of men, in contrast with the church. And verse 21 shows that this second class, who wait for "the manifestation of the sons of God," shall "*also* be delivered from the bondage of corruption into the glorious liberty of the children of God." This "also" implies the previous deliverance of the first class, and the passage plainly teaches that the second class is to be brought to the same glorious liberty. Is it reasonable to apply this to the lower creation than man?

This contrast between the two classes —the church and the world—shows the difference between the "firstfruits" and the later fruit. In verse 23 the church is said to "have the firstfruits of the Spirit." Surely this implies later fruit of the Spirit. James speaks of the believers of this age as "a kind of firstfruits of his creatures." In some of the epistles of Paul, and in the book of Revelation, we learn that the faithful Christians, the overcomers, are to be highly exalted, and to sit with Christ in his throne, and to reign with him, and have power over the nations. Comparatively speaking, all the believers of this age are a "little flock," and Jesus said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom,"—that is, the ruling position and power. Those who sit with Christ in his throne, crowned as kings and priests, surely ought not to be confounded with the great multitude that no man can number, who wash their robes but are not crowned, but serve God before the throne. There is surely a great difference between being kings and priests, and being subjects of the kingdom of God.

In Revelation xiv. 1-4 we read of 144,000 who follow the Lamb wherever he goes. They are said to be redeemed from among men, and are called "the *firstfruits* unto God and the Lamb." How blessed the assurance that "Still there's more to follow." In verse 6 we read of "another messenger," and "the everlasting gospel" to be carried to every people and tongue and nation. This is in harmony with the idea of "firstfruits" and "later fruits." Most Christians have thought that those delivered before or at his coming are all that will ever be saved. They have regarded "the little flock" and "the great multitude" as the same class. They speak of those who sit with Christ "*in* his throne" and those who serve God "*before* the throne" as the same class. They speak of the "firstfruits" as if they were the whole harvest. They are wiser than that in earthly things. If a farmer were to gather a bundle of the first-ripe heads of his wheat, and call them the firstfruits of his harvest, no one would take him to mean that that bundle was all he expected to reap. He would expect the rest to ripen later and be gathered into the garner—all the same in kind, if not in quality. What we need is to apply this principle to God's great plan of salvation. At the Lord's return he gathers unto himself the first ripe heads. These waited for the Son of God. They are called "the sons of God." When he later comes in his glory, they "shall appear with him in glory." This is "the manifestation of sons of God," for which the world, the rest of mankind, waits, and we have seen that they also shall be delivered.

How blessed it is to see the fullness of the love of God; to see the greatness of his plan conceived in the councils of eternity, and committed to Christ as his work. As the Father loved the world, he sent the Son to be the Saviour of the world; and he said he shall not fail, nor be discouraged, until he shall send

forth judgment unto victory. What God purposed must be accomplished.

Some think it is not best to dwell upon subjects of this kind. They are afraid of the consequences. But we need not be afraid of what God has revealed. In the dim light of the centuries past, our fathers had limited views; but the time has come when it is possible and necessary to have larger and better views of his love, purpose and plan than they had. We are living in the end of the ages—the harvest of the old and the dawn of the new—where the rays of light of the past dispensations converge to a point, showing as never before the love of God, and his purpose and plan for the salvation of the world.

This larger hope is not confined to any sect. It is finding its way into them all. But it is more prominent in some than in others. Some are still afraid of its effects. But it does not belittle the importance of present salvation, nor destroy the piety of those who hold it. Some men may backslide with any view; but many of the best men and women hold to the larger hope. It is a hope of which they are not ashamed. They delight in it and are willing to proclaim it to others. They are willing even to tell the heathen that the gospel of Christ is broad enough to include them all, and all their forefathers; that in the ages to come God's riches of loving favor will be manifested in the deliverence of mankind from the bondage of corruption into the glorious liberty of the children of God.

Some, not understanding the subject, think this view ignores punishment for sin, and therefore takes away an important motive to repentance. This is a serious mistake. Men cannot go on in sin and yet escape its bitter results. And the greater the light of the sinner, the greater the guilt and punishment. Some, we are taught by the Lord himself, shall be beaten with many stripes, and some with few stripes. But both many and few have a limit and will end. Under the law, punishment was destructive, but under the gospel, it is reformatory. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," and the object is stated, "That we might be partakers of his holiness."—Heb. xii. 6-10.

Whatever good may come by the presentation of the true idea of punishment is in harmony with the gospel of love; but exaggerated ideas of punishment produce fear rather than love. Paul teaches that the goodness of God, and not the fear of punishment, leadeth men to repentance.—Rom. ii. 4. But if people for any reason persist in sin, they will suffer its consequences, which are severe.

Let us not think merely of salvation from punishment, but rather of salvation from sin, and of the beauty of Christlike character. It is a blessed privilege to come into conscious oneness with Christ now. Godliness is profitable for this life as well as the next.—1. Tim. iv. 8. And what a glorious opportunity is open to all who accept of Christ now, and walk in his ways! It is not merely to be saved ourselves, but to become heirs of his kingdom, and sharers of his glorious reign. By adding to faith the seven Christian graces, we shall make our calling and election sure, and have an abundant entrance, and share with Christ in the glorious work of blessing and saving the world. Is not this a blessed hope, a hope worth living for? God help us to realize its value, that we may be willing to give all we are, and all we have, and do all we can, to secure this election to the high calling of God in Christ Jesus.

There are difficulties that prevent many from accepting this larger hope for mankind. One of the chief objections is based on Matthew xxv. 46:

"These shall go away into everlasting punishment, etc." They assume that if the life in that verse is endless, the punishment must be endless. Space forbids an extended examination of this passage now; but it should be known that the Greek word *aionios*, rendered "forever," "everlasting," and "eternal," really means *age lasting*, and that its duration depends on the nature of that to which it is applied. Sometime ago, a Methodist minister asked me about this passage, and I requested him to look the matter up in his Greek lexicon. This he did, and was astonished to find that the phrase *"aionios kolasin,"* meant "age-lasting cutting off or pruning." This agrees with the idea in Hebrews xii., that chastisement is disciplinary and for purification.

Another objection is based on the fact that it is said of a class that "they shall utterly perish in their own corruption." To perish is to suffer the extreme penalty of the law of God. "The wages of sin is death." All are naturally perishing, or on the broad road to destruction. But of those who receive Christ as their Saviour, he said, "They shall never perish." They walk the upward road, the way of life. It is true that the outward man perishes, but while the inner man may fall asleep in Jesus, he does not perish. There is a difference between the believer and the unbeliever both in life and in death, even if men cannot define it. The wicked perish. Sowing to the flesh, they reap corruption.

But right here is where the masses of Christian people need the light of God's hope. If men did not reap corruption, how could they be delivered from the bondage of corruption, as our text declares? And if they shall be delivered, the destruction is not endless nor hopeless. The great double truth is expressed in Psalm xc. 3, "Thou turnest man to destruction; and sayest, Return, ye children of men." Why, because of the darker truth, should we overlook the bright hope he has given of the restoration beyond? It is a great truth, too often belittled or ignored even by Christians, that "The wages of sin is death,"—to utterly perish in their own corruption; but why should we either ignore or belittle the other and brighter truth of the same text, "The gift of God is eternal life." The gift follows the wages of sin, as that alone makes the gift necessary. Christ delivers out of death. His mission is not exhausted when he has glorified his saints; the other part of it is to "deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 15.

If we believe that God will execute the death penalty on all who do not escape now by receiving Christ, why not believe also his blessed promise that they shall be delivered? It was the enemy who contradicted God and said, "Thou shalt not surely die;" let us not now be on the side of the enemy and again contradict God, when he declares that all shall be delivered. "As in Adam all die, even so in Christ shall all be made alive; every man in his own order." Let it be repeated and emphasized that if men did not perish in their own corruption, they would not need to be delivered. Through Hosea the Lord says, "I will ransom them from the power of the grave, [sheol, sometimes rendered hell]; I will redeem them from death: O death, I will be thy plagues; O grave [sheol, hell] I will be thy destruction." Thus we see that he will not only liberate the prisoners, but also destroy the power of death. This agrees with the apostle's statement in 1. Cor. xv. 24–28, that when Christ shall have subdued all other enemies to himself, then the last enemy, death itself, shall be destroyed, and God shall be all in all. And John, foreseeing that great outcome, said, "There shall

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EDITOR'S APPOINTMENTS.

Jan. 3, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

Jan. 10, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Jan. 11, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Jan. 12, Englewood, Ill., 6036 Green St., at 7:30 p. m.

Jan. 16, & 17, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Jan. 24, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. xxi. 4.

This grand outcome will demonstrate the truth that God is not only the Saviour of the few, the firstfruits, but as Paul and John say, "The Saviour of all men," "The Saviour of the world," "The Lamb of God who taketh away the sin of the world." Then will the banner of Christ be unfurled to the breeze, and victory, perfect victory, will be inscribed thereon. He who gave himself a ransom for all, shall see of the travail of his soul and be satisfied. Could he be satisfied with less than he bought? Could he, as the good Shepherd, be satisfied with less than the hundred sheep safe in the fold? He came to seek and to save that which was lost; and the last lost one shall be found. The church will be glorified with him, those who have perished shall be restored, and all enemies shall be reconciled. Not even one can always be lost, as in the darkness of endless night. There shall be no more night, nor death, nor pain, nor curse; all these will be destroyed in God's lake of fire,—which destruction is the second death.

What a blessed love and purpose and plan and hope has God! O that we may come into fellowship with him in all these things! Knowing them, how can we help loving such a God and Saviour? What light and joy and comfort this truth brings to our hearts! It leads us not only to love God, but also to love one another. He is our Father, and we are brothers and sisters. May the Lord give us the full supply of his Spirit, that we may cooperate with him, being devoted as he was, to the purpose of seeking and saving the lost.

☞Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

ONE BY ONE.

DURING the year 1903 I have been called to attend six funerals at Yale, Mich. Twice the "last summons" came to the home of our brother Wm. H. Palmer, and his wife and mother were laid away. Thirty-one years ago last summer I baptized these three, and their home has been one of my homes ever since. After a lingering illness, the younger Mrs. Palmer (aged fifty-six) died on Sunday night, March 15, and the funeral was on the following Wednesday. She left six sons and three daughters, besides her husband and his aged mother. I tried to speak words of comfort to the sad family and many friends from 1. Cor. xv. 21-23.

It seems more appropriate that the aged and well ripened in experience should pass away. But though long expected, it was a surprise when at last the word came over the wire that Grandma Palmer was dead. She had passed the fourscore and four years. She died on Friday, October 23, and the funeral was on the Monday following. Again I spoke to a large audience, from the text, "As we have borne the image of the earthy, we shall also bear the image of the heavenly."—1. Cor. xv. 49.

On the day that the younger Mrs. Palmer was buried, Mrs. Orlando Stevens died. She was the daughter-in-law of one of our sisters in the church at Yale. She too was a believer in Jesus. The funeral was on Friday. It was a stormy day, and the roads were almost impassable. I spoke to the bereaved family and the neighbors from the words, "What think ye of Christ?" endeavoring to show that under all circumstances, He is the best Friend and Comforter.

The next call was very unexpected. Monday morning, August 10, death entered the home of our brother and sister Martin, and took away Mabel, their eleven-year-old daughter. It was a case of appendicitis, and the sickness was of short duration. The funeral was on Wednesday, and I spoke to the family and a large gathering of sympathetic friends from the Master's own words, "Blessed are they that mourn, for they shall be comforted."—Matt. v. 4. I was glad of the assurance that the family had learned where to look for the best comfort.

On the evening of Monday, November 23, I was startled by the word through the 'phone that our brother, Thomas Carless, had a stroke of apoplexy. He was a quiet and successful farmer—an Englishman, and he had "given himself to Jesus long ago," as he expressed it, and he loved to hear the larger hope preached. I was always welcome in his home. He was

sixty-six years old, and when I saw him at the General Meeting, I did not think he would be the next to go. I went to see him early Wednesday morning. He knew me, spoke my name and said he was glad I came. It was difficult for him to speak, but he took my hand, and, looking up, said, "Jesus, ever the same, ever the same." He told his wife that he did not expect to recover, but that he belonged to the Lord, and it would be all right. He died on Thursday night, and the funeral was on Sunday. The church was crowded. I used Rom. viii. 28 as a text: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Besides the family and other relatives, many friends were present; and I endeavored to give a comforting message by speaking of God's purpose to save the world, and of the calling of the church with reference to that purpose. In view of this plan, whatever is for the good of the royal priesthood, must also be for the final good of the world.

And at last what was long expected came. Bro. James Brown, one of the elders, and a leading worker, of the church in Yale, after many months of suffering from a peculiar nerve trouble, died on Friday, December 18. I was not surprised when the word came, and, for his sake, I was glad that he was at rest.—Rev. xiv. 13.

Bro. Brown was born in Canada, of Scotch parents, January 4, 1833. A wife, three sons, three daughters, and many other relatives survive him. He lived in Yale and vicinity nearly forty years, was in business a long time, and served the public as Justice of the Peace, and in other capacities. He was public-spirited, sociable, genial, sympathetic and generous. He had many friends, and was a welcome visitor in many homes. Many times I have sat at his table in the last thirty years. Being a man of strong convictions, and out-spoken, it would be a wonder if he had no enemies. He would have been more or less than human, had he made no mistakes. He realized his failures, and often sharply condemned himself; but he was forgiving to others. Three weeks before his death, he said to me: "Bro. Paton, you will soon be called to preach my funeral sermon; and I do not want you to tell the people that I have been good. I have made many mistakes; but be sure to tell the people what a *Mighty Saviour* we have."

Religiously, he was broadly progressive. By his parents he was trained under the influence of the old Scotch Calvinism. But he outgrew some of the traditions. With sturdy independence of thought, he was a genuine disciple—a learner. For a time he was with the Free Baptists, and later, among the "Disciples of Christ," whose great plea was for Christian unity and equality, freedom of thought and freedom of speech; but when he began to see the larger view of God's plan, and to tell what he saw, he was not tolerated. Then, about twenty-five years ago, he came among us, where he always claimed that he had room to grow, and to express his thoughts. We have studied and grown together. About the same time we saw that God's plan is to save all mankind. Though an active business man, he loved to preach the full gospel, and this he often did, whether he had one, a few, or a large congregation to listen.

Months ago he selected the text for his funeral sermon: "The last enemy that shall be destroyed is death," (1. Cor. xv. 26), and even outlined what he wished me to say. He wanted all to know the reason for the blessed hope that had been his strength for so long, and his comfort through all his sufferings. He wanted me to emphasize the truth concerning how the Lord will subdue all living enemies to himself—that is, by reconciling them, so that they will be friends. He thought it self-evident that when death—the *last* enemy—shall be destroyed, swallowed up in life, there can then be no more enemies, living or dead, for God shall be all in all.

By request of some of his friends, the funeral service was held in the M. E. church, that being the largest house in Yale. Though it was a stormy day, the church was well filled, and I tried to fulfill my promise to my brother. I shall miss him. Many will miss him. But we have the best comfort in our sorrow. God help us all to be faithful to our trust.—EDITOR.

"WHAT has become of Bro. Ora M. Chase?" some have been asking. He writes me that from last March until lately it has been a season of sickness in his family. Himself, his wife, his son and daughters have had a severe time of it. For several weeks his wife was very low. None of his family died. All are better now. But in the midst of it all, his cow died. He is preaching nearly every Sunday, but other days is cutting spool wood and logs to get money to pay the doctor's bill and other debts, instead of making his usual winter campaign in the gospel field. Thinking that such a tie-up might please the enemy too well, we have sent Bro. C. some money, in hope that others may be moved to send him enough to give him freedom to do the work of an Evangelist. His present address is Ora M. Chase, Hartland, Me., R. F. D., No. 1.

☞ See Editor's Appointments, p 8.

GREAT CHRISTMAS PRESENT.

TODAY (December 28th.) a new Printing Press has come as a present to THE WORLD'S HOPE office. Over a week ago word came that it had been bought, paid for and shipped, and the letter contained a receipt in full for the money. Before that time I was not supposed to know what was going on: and I find that some people can keep a secret. Since the receipt came, we expected the Press would be here before Christmas, but it is just a little late. My son has received quite a number of letters asking if the movement to get a Press for the HOPE office is genuine, and if the parties named in a circular letter—O. A. James, Chas. Force, and Martin Fry—are reliable. Being in the "secret," he assured the inquirers that it is all right—that these persons are real friends of our work. Others have written expressing a willingness to contribute certain sums when they can be assured that the necessary amount will be raised. The following letter is for the benefit of such ones:—

DEAR BRO. PATON:—I would like to say, through the HOPE, a word of encouragement to those who received a printed letter from Bro. Force and myself,—that is, that the accomplishment of our desire is now assured; and if any have hesitated to join us in this, who would share in the blessing if so assured, they may now have the privilege of helping to *hasten* the consummation.

76 Midland Ave. O. A. JAMES.
EAST ORANGE, N. J.

I am requested to say farther that, though the Press is here, and paid for, the Engine has not been secured: so that there is still opportunity to help for those who have promised to send money a little later, and for others who desire to share in this matter. All money for this purpose, sent to Martin Fry, 34 Clark St., Chicago, Ill., will be properly applied.

I cannot fully express my gratitude for this Christmas present. Words are sometimes inadequate. My prayer is that God may richly bless those who have helped, and also those who have desired to help in this matter; and also that we may be able to show our thankfulness by being faithful in the work to which we are called.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Boyhood of Jesus.--Luke ii. 40-52.

(Lesson for Jan 3.)

GOLDEN TEXT.—And Jesus increased in wisdom and stature, and in favor with God and man.—Luke ii. 52.

INTRODUCTION.—This lesson is intended to include the whole account of the birth, childhood and youth of Jesus, as given in Luke i. and ii. and Matthew ii. We considered the record of Matthew in our lesson for December 27. In Luke i. is given an account of an angel's visit to Zacharias, the priest, and the promise of the birth of John the Baptist, the forerunner of Jesus, and of the priest being made dumb as a sign of the truth of the angel's promise.—Vs. 1-25. About six months later, the annunciation of the birth of Jesus was made to the Virgin Mary.—Vs. 26-38. The matter was explained to Joseph.—Matt. i. 18-25. Mary visits Elisabeth, the mother of John.—Luke i. 39-56. John is born.—Vs. 57-80. Jesus is born.—Matt. i. 18-25; Luke ii. 1-7. The angels visit the shepherds.—Vs. 8-20. Jesus is circumcised and presented in the temple.—Vs. 22-38. Joseph, Mary and Jesus return to Nazareth.—Ver. 39. Some time later came the visit of the wise men, and the fleeing to and return from Egypt.—Matt. ii. In last lesson, reasons are given for thinking that Joseph had chosen Bethlehem as the proper place to bring up the young king; that there the wise men found them; that from there they fled to Egypt, and then returned again to Nazareth, because of the fear of Archelaus. Thus Jesus' childhood days were spent in Nazareth, and God's word fulfilled. These things lead up to our present lesson.

It is quite commonly thought "probable" that Jesus was born in the last part of B. C. 5, because of a historical claim that the Herod who slaughtered the innocents died in April of B. C. 4. From such a premise we would infer that Jesus was born about two years earlier. The "History of the World," published by the "National Library Association," Chicago, Ill., (page 157), and "Anderson's General History," (page 105), say that Augustus Cesar died in A. D. 14, and was immediately succeeded by Tiberias. In Luke iii. 1-3 we learn that the ministry of John the Baptist began "in the fifteenth year of the reign of Tiberias," that is, in A. D. 29, not in A. D. 26. John was six months older than Jesus (Luke i.) and it seems that they both began their ministry in A. D. 29, at the age of 30, and that therefore they were both born in B. C. 2. This agrees with the idea that his ministry was three years and six months, and that he was crucified in the Spring of A. D. 33. (See "Anderson's General History," page 106.) To the children it makes but little difference, but it makes considerable difference to students in finding the harmony of the Scriptures.—See "The Two Dispensations," in DAY DAWN.

We have no sympathy with the discredit thrown by some on the first chapters of Matthew and Luke, its main object being to oppose the miraculous conception of Jesus. As well limit God to the methods of all natural laws, and deny all miracles. Some do this. They cannot believe in the begetting of the Spirit, and regeneration, as taught in the New Testament. This is similar to, and no less a miracle than the other.

To those familiar with the teaching of the New Testament (John i., v., Col. i., Rev. i. and many other Scriptures) it need not be said that they speak of Christ as both divine and human. As "Son of God," he speaks life into the dead, and as "Son of man," he is the Judge of the world.—John v. 25-27. He is just such a Saviour as we need, one who could declare the heart of God, and sympathize with man. His coming in the flesh was the planting of the Divine Seed in the world of men. It brought the divine into conjunction with the human at the root of things, for regeneration, and is the means by which the sinful nature is, by God's way of sacrifice, to be cast out and destroyed, and the essential humanity brought into oneness with God. This at-one-ment was wrought out in Christ, and by him will be wrought out in all, so that God may be all in all.

The union of the divine and the human at his birth was a foregleam of the possibilities in the perfect day, when sin will not reign in the generations of men.—Isa. lxv. 23. Though Jesus had our nature, in which sin has prevailed, he conquered, and held it in perfect subjection to the divine, and sinned not.—Rom. viii. 3; Heb. iv. 15.

I. THE IDEAL BOY.—Vs. 40, 52. These two verses are much alike. Jesus grew in favor with God and man. His divinity is not here mentioned. In him we have a glimpse of what all children will be when God's will shall be done in the earth as it is in heaven.—Isa. lxv. 23. A healthy and strong child, both in body and mind!—a refutation of the idea that goodness and health are not congenial. Very little is said of the boyhood of Jesus; but we are glad he was a boy,—a thoroughly natural boy. No doubt he ate, drank, played, slept, and enjoyed life, with all the heartiness of a healthy boy. Such a boy could not but grow. Being right would make him happy. He was a working boy, a carpenter (Mark vi. 3), the worthy son (by adoption) of a carpenter. He did good work. He probably knew how to make an ox-yoke, and had it in mind

when he said, "My yoke is easy." The circumstances of his birth and his work brought him in touch with the common people. He worshiped with his people in the synagogue.—Luke iv. 16. They have a wrong idea of both life and religion who think that a strong, healthy boy cannot be a good boy. True goodness is full of sunshine, and wins favor. Jesus must have been essentially like other children, or his brothers and comrades would not have been so surprised when, later, he claimed to be the Son of God.

II. JESUS WITH THE DOCTORS.—Vs. 41–47. The law required the attendance of all the able-bodied at the passover and other feasts. Joseph and Mary went every year, which was good for them, and a good example for the boy. Such obedience required much zeal, time and labor. Think of going sixty or seventy miles—the distance from Nazareth to Jerusalem—mostly on foot, to attend these annual gatherings. But it paid. These meetings were no doubt joyous. The passover was in memory of their deliverance from Egypt. Such meetings were social, helped to cultivate the religious feelings, and to maintain the national unity. General meetings are a great blessing to Christian people.

To the Jewish boy the age of twelve was an important period, as he then became "a son of the law," and began to have legal obligations. This may have been Jesus' first visit to Jerusalem. We can imagine the joyful interest he would feel in the several days' journey. There was much to see and learn, and he would use his opportunity well.

But Jesus was capable of being interested in great subjects. This was probably his first opportunity among the "doctors,"—the teachers. He was so absorbed in what he saw and heard that when the days of the feast were over, and his parents started for home, he tarried in Jerusalem. Missing him at night, they looked for him among their relatives, and not finding him there, they returned to Jerusalem, and found him among the doctors,—who no doubt were discussing the great questions of the day. He showed his interest and ability by his attention, his questions and his answers. All who heard him were astonished. These rabbis gave the boy a chance. He was not disputing with his elders, but modestly and courteously hearing them, and asking them questions. No doubt the teachers were pleased.

III. JESUS' LOYALTY TO HIS PARENTS.—Vs. 48–51. His parents, too, were surprised. This was a new manifestation of his ability. If they were inclined to chide him, still they were probably proud of their boy. Their sorrow must have been tempered with gladness. Mary called Joseph his "father." He stood in the relation of a father, and was entitled to the name. But if the account of the miraculous conception were fabulous, the writer would have put no such word in Mary's mouth. Jesus' answer was not disrespectful to them, but was an evidence of the dawning consciousness of his real Sonship. These are his first recorded words, "Why did ye search for me? Did ye not know that I must be in my Father's house?"—R. V.

They did not understand him; and neither would we but for the later revelations. He returned with them to Nazareth, and was still subject to them. The mother kept thinking about these things. She understood better afterward.

The last verse shows that Jesus grew not only in favor with God, but also with men. Men love purity, until it rebukes them. This is why the people of Nazareth held the Boy in favor, and cast out the Man.

The Preaching of John the Baptist.—Matt iii. 1–12.

(Lesson for Jan. 10.)

GOLDEN TEXT.—Repent ye: for the kingdom of heaven is at hand.—Matt. iii. 2.

INTRODUCTION.—The introduction to our last lesson is partly the introduction to this. We have seen that Matthew and Luke record the incidents connected with the birth and childhood of Jesus. Luke alone tells of the birth of John. Their mothers were cousins (or kinswomen, R. V.)—near relatives—and John was six months older than Jesus. Their ministry no doubt began at the age of thirty, as the law concerning the priests required (Num. iv.)—John in the Spring and Jesus in the Autumn of the same year. In the preceding lesson we gave some reasons for believing that they were born in B. C. 2, and began their ministry in A. D. 29.—See "Jubilee Cycles," in DAY DAWN.

John was of the tribe of Levi. He was a child of promise, and was a Nazarite, and filled with the Holy Spirit from his birth. Much of his life was spent in the wilderness, and the preparation for his work may have been under the ministry of the Angels. How else could he have gained his knowledge, in advance of others? He may have known Jesus, his second cousin; but he did not know him as the Messiah until the Dove—the promised sign—came.—John i. 32–34. Verse 31 shows that the main object of John's mission was that Jesus "should be made manifest to Israel."

I. JOHN THE FORERUNNER.—Ver. 1. "In those days" refers to the closing time of Je-

sus' life in Nazareth. Luke says it was "In the fifteenth year of the reign of Tiberius,"—A. D. 29. John came preaching, and baptizing his converts. This is why he was called the Baptist, or the Baptizer. No one translates it Sprinkler or Pourer, but it is sometimes translated Immerser. He baptized *in* the river.—Ver. 6. Is not immersion the best symbol of dying to sin and rising to righteousness? "The wilderness" where John preached was not a sandy waste, but the wild, uncultivated, rocky hills and pasture lands of Judea. Later, he extended his work farther north along the Jordan.

When John came, the people were restless under the Roman rule. They longed to be free and independent. The expectation of their Deliverer had been aroused, perhaps in part by what had occurred at Jesus' birth. John's peculiar manner and preaching made a stir. "He was a burning and a shining light." Many thought he must be the Christ, but in answer to their inquiry he disclaimed it. He came "in the spirit and power of Elijah," but (unlike some modern claimants) he was humble, and said, "I am not Elijah."

II. JOHN'S MESSAGE.—Vs. 2, 3. "Repent," change your mind. It is deeper than "do penance." It goes to the root of things. It is not merely sorrow for sin, but "Godly sorrow worketh repentance." It deals not merely with external life, but makes the inside clean. "Make the tree good, and the fruit will be good," John preached "the baptism of repentance, for the remission of sins." The act required was the outward sign of the inward change, an expression of loyalty, the symbol of the death to, and the washing away of, sin. The motive urged was the nearness of the kingdom of God. "The Royal Majesty of the heavens has approached."—Em. Diag. He was the Kingdom of God—the Ruler and the obedient—all in Himself. True repentance is always the way into the kingdom.

From John i. 19-28 it appears to have been in answer to a deputation from the Sanhedrim that John told who he was,—not the Christ, nor Elias, but simply the "Voice in the wilderness," foretold by Isaiah, saying, "Prepare ye the way of the Lord." He was even then among them, and if they would obey John's message, they would be ready to receive the Lord [Jehovah in Isaiah] as revealed in Jesus. This herald of the King of kings was humble and plain—just like the Master himself. This is a good example for all his followers.

Verse 4 shows the poverty of John. The "camel's hair" was a coarse fabric made from the long shaggy hair shed every year. It is the sackcloth often mentioned in the Bible. It was serviceable, but worn only by the poorest people. Locusts are like large grasshoppers. They are still used for food. They are abundant and cheap. And the wild honey was abundant in the wilderness. His simplicity of life made him quite independent of his hearers. He was not seeking for money, but for the people themselves. He spoke plain truth, appealing both to the fear and the hope of the people, and it had power. The multitudes, of all classes, came to him and submitted to his baptism, confessing their sins. From what followed, we may judge that much of the "repentance" was superficial, but some was genuine and lasting.

III. THE GREAT DIVISION.—Vs. 7-12. We have but a meager report of John's preaching. It was mainly law, doubtless, which condemned his hearers: and yet there was some gospel, a way of escape. Luke iii. 4-6 is a glimpse of a world-wide gospel and salvation. It foreshowed a state of equity and peace to come as a result of the work of Christ.—See also 11-14. But meanwhile wrath was coming on the Jewish nation. When John saw the aristocrats of the nation coming to his baptism, he called them a "generation of vipers." Unless they brought forth "fruits meet for repentance," they would be subjects of the "wrath to come." This refers not to the final judgment of the world, but to the overwhelming that was coming on that wicked generation.—Luke xxi. 21-24; 1. Thess. ii. 15, 16. And the fact that these proud religionists had Abraham for their father would avail them nothing; God could raise better children of Abraham out of stones. And that "the wrath to come" did not refer to the final judgment of the world, is evident from verse 10. The ax was already at the root of the trees (men), and every tree bearing bad fruit (the people not receiving the message to repent) is hewn down [present tense], and cast into the fire—the judgments then about to come upon the rejected nation.—Matt. xxiii. 36-39.

The same great truth is expressed in verses 11 and 12. "I indeed baptize you with [in] water: * * He shall baptize you with [in] Holy Spirit and fire." John addressed a mixed multitude. Those who received the message of John and Jesus were baptized in Spirit, and the rest of the nation in fire—judgments. This method of the Lord in dealing with the nation has also an individual application. God will save only what is worth saving [his own work in man], and will destroy all the works of the devil—the enmity, the corruption, the sinful nature.

Verse 12 represents the dividing or harvest of the Jewish age as a threefold work—the separation of wheat and chaff, the gathering

of the wheat into the garner, and the burning of the chaff. The message of John and Jesus concerning the presence of the Bridegroom was the separating fan. Those who received the Messiah were the wheat, and the gospel church was the garner into which they were gathered. Those who rejected Christ were the chaff, and the fire was the judgments which destroyed the nation. It was unquenchable because no one could put it out till its work was done.

In the harvest of the gospel age [as seen in the parable of the tares and wheat, Matt. xiii.] the harvest of the Jewish age has a parallel—the separation, gathering and burning; but the two should not be confounded; and neither one is world-wide. But in the judgment of the world, the same principle will have an individual application:—all that is man is worth saving will be saved, and all the useless matter will be destroyed in the fire of judgment. Thus the judgment will be unto victory, and Christ shall see of the travail of his soul.

The faithful work of the "Voice" in condemning sin, even in high places, brought Herod against him, and to his many sins he added the imprisonment and murder of John, all to please the wicked Herodias and her daughter. But this did not occur till John had done his work of introducing the Lord, of whom he said, "He must increase, but I must decrease." John was great in the best sense, and his name has been greatly honored. His reward is great. It pays to stand for the right at all hazard.

The Baptism and Temptation of Jesus.—Matt. iii. 13-iv. 11.

[Lesson for Jan. 17.]

GOLDEN TEXT.—And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Matt. iii. 17.

INTRODUCTION.—It was the mission of John, as a "voice in the wilderness," to introduce Jesus to the nation and to his earthly work. It was his place also to prepare the hearts of the people, as far as possible, as the soil for the good seed of the kingdom which Jesus was to sow. But there were several steps necessary in the personal preparation of Jesus for his work. Our lesson mentions four such things: (1) His consecration as expressed in his baptism; (2) His sealing by the Holy Spirit; (3) His spoken approval by the Father; and (4) His overcoming in temptation.

I. HIS BAPTISM.—Vs. 13-15. When John had been preaching about six months, and Jesus was about thirty years old (Luke iii. 23), he came from his home in Nazareth of Galilee (Mark i. 9), to the Jordan, near Bethabara (John i. 28), to be baptized of John. But John, with a sense of his inferiority, objected, saying, "I have need to be baptized of thee [in Holy Spirit] and comest thou to me," [who can only baptize in water.] But he yielded when Jesus said, "Suffer [permit] it; for thus it becometh us to fulfill all righteousness."

Why was Jesus baptized, seeing he had not sinned and need not repent and be forgiven? First, as the Head and Forerunner of his people he led the way in which they were to follow. It was an act of consecration, as it was appointed by the Father. He showed the spirit of humility and obedience, even in the form, or symbol, of the truth. His followers ought to do the same. Second, baptism is not merely a sign of the forgiveness of actual sin, but also of cleansing, by the death and washing away of the low or sinful nature. Jesus, by assuming our nature, had taken upon him the sin of the world, [2. Cor. v. 21] and by his entering and rising from the watery grave, the great salvation to be wrought out by his real death to sin and resurrection to the life of God and righteousness was symbolized.—Rom. vi. 10. As the baptism was a type, this was a typical fulfillment of righteousness. It was a symbol of the death and burial of the sinful nature—the old man—and of the rising or birth of the new man—a type of complete regeneration. Those who can see the relation of the symbol and the reality, will understand why sprinkling was not practiced, but immersion in the water; but they will not confound the form with the spiritual thing which it represents. As Jesus represented all the world in his death and resurrection, symbolized by his baptism, we see how both typically and really he made an end of sin and fulfilled all righteousness.—Dan. ix. 24: John i. 29. We are to follow him in baptism and what it means, with the assurance that salvation—that is, perfect righteousness—is ours in his name.

II. THE COMING OF THE SPIRIT.—Ver. 16. When Jesus had been baptized, and was coming up out of the water, he prayed [Luke iii. 21], and heaven was opened,—the invisible unveiled,—probably only to Jesus and John,—and the Spirit came upon Jesus in the form of a Dove,—an emblem of beauty, purity and peace. By this sign John knew that Jesus was the Messiah—the Christ.—John i. 33, 34. Jesus is his name, and means Saviour. Christ means Anointed, and is his official title. And "the Son of God" tells who he is. He did not become a Son by being baptized, even by the Spirit. God sends his Spirit on those who are his sons.—Gal. iv. 6. To be begotten of the Spirit and to be filled with the Spirit are not the same. The

baptism of the Spirit was the seal of the Father's approval of what the Son had done.

III. THE SPOKEN APPROVAL.—Ver. 17. There was a voice from heaven. How many heard that voice we are not told. But many may have heard it who did not understand.—John xii. 28, 29. Was that the revelation from the Father to which Jesus referred in Matt. xvi. 16, 17? By this voice the Father honored the occasion, and expressed his approval of Jesus, and, shall we not say, of all who follow him in baptism, by saying, "This is my beloved Son, in whom I am well pleased." "To obey is better than sacrifice;" and there is no joy so great as that which comes from the consciousness that we have been following Jesus, and are approved of God.

IV. OVERCOMING IN TEMPTATION.—Chap. iv. 1-11. The temptation of Jesus is enough for a whole lesson in itself. What is recorded may have been told by our Lord himself, or have come by the direct inspiration of the Spirit. "Then," just after his baptism, Jesus was led [Mark says "driven,"] by the Spirit into the wilderness to be tempted [tested, proved] of the devil. Jesus was not the devil, nor was the devil in him, but all temptation appeals to something in human nature. The enemy may have appeared in personal form "as an angel of light," or, "like as we are" tempted, he may have come to Jesus in a way hardly distinguishable from his own mental operations. Bunyan understood this, and represents his Pilgrim as tempted by a wicked one who stepped softly behind him and whispered grievous blasphemies, which he verily thought were of his own mind. Have we not had similar experiences?

Why was Jesus not so tempted before? He no doubt was subject to the ordinary trials of human life before, but this new experience was a comprehensive one, and came at the right time to represent the special testing of the followers of Jesus. When people are quietly living on the natural plane, doing nothing either very good or very bad, the devil lets them alone, but if they determine to leave his side, he is sharply after them, and does all he can to prevent them. The change through which Jesus had just passed at his baptism, by water and the Spirit, was not only a personal change, the beginning of the process of regeneration, but [on account of the fact that Jesus was the "Head of every man," and represented all mankind] it was the first great attack on Satan's kingdom: and it was natural that he should seek to thwart Jesus there, to nip the new kingdom in the bud. It was the Father's plan to have Jesus thus tried, hence the Spirit led him where the attack could be best made and the victory won.

As the first Adam, the head of the natural race, was tested and conquered by Satan, it was necessary that the Second Adam, the Head of the race for regeneration, should be tested at the beginning of his work, and conquer the enemy. Some one has said, "The devil challenged the first man. The Second Man challenged the devil." The first man failed and involved the race in his defeat. The Second Man conquered, and includes the race in his victory. This truth is the key to the larger hope.

While the wilderness into which Jesus was led was literal,—"the wild and lonely region between Jerusalem and the Dead Sea,"—it may represent some *mental* wilderness where the enemy finds opportunity for his attacks.

Jesus fasted forty days. Why forty? There are many peculiar forties in the Bible. It rained forty days. Moses was in the mount forty days. He was forty years old when he was rejected. He was absent forty years. Israel was forty years in the wilderness. Elijah fasted forty days. It was forty days from the resurrection to the ascension of Jesus. From the entrance of Jesus upon his ministry to the destruction of Jerusalem was forty years. According to prophetic evidence, the day dawn is forty years—from 1875 to 1915. These forties are not of chance. Mark and Luke speak of the temptation as lasting forty days, though the special attack was at its close. This may represent the trial of the church—the body of Christ—during the gospel dispensation, which has a special "hour of temptation"—not persecution—at its close.—Rev. iii. 10.

Just three temptations are mentioned. These three seem to represent all temptations, three being one of the all-comprehensive Bible numbers. These may include the "all points" of Hebrews iv. 15. The first temptation [Ver. 3], being an appeal to appetite, may represent all temptations by natural appetites. Not being in itself evil, the temptation was to serve himself with a power given him for a higher purpose. The second temptation [Ver. 6] was an appeal to pride, or vanity. It was right to trust in God's promise, but wrong to expect protection when doing a foolish and reckless thing. The third temptation [Vs. 8, 9] was an appeal to ambition. It was right for him to have power, but not by worshiping the devil. Earthly rulers usually get power by bowing to the god of this world: but Jesus and his followers are to get it by resisting the devil, and worshiping God alone.

Satan misapplied Scripture, but Jesus answered him by the right use of the Spirit's sword. To the first temptation Jesus replied with the important truth that "Man shall not live by bread alone, but by the word of God." This implies the two natures of man, and shows the superiority of the spiritual. To the second temptation he said, "Thou shalt not tempt the Lord thy God." To the last temptation he quoted the word, "Thou shalt worship the Lord thy God, and him only shalt thou serve," and commanded Satan to leave him. He obeyed, and the angels came and helped Jesus.

There is encouragement for us in this lesson. If we resist Satan, he will flee from us. The overcomers shall sit with Christ in his throne. Satan has been conquered, and there is promise of victory through him that loved us. As Jesus conquered for all, he will conquer in all, in due time.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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THE RICH MAN AND LAZARUS.

Luke xvi. 19-31.

Does the parable of the Rich Man and Lazarus teach the doctrine of hopelessness, or can it be harmonized with the larger hope? Many regard it as one of the strongest Bible proofs of the doctrine of endless woe; and they think we assume a terrible responsibility when we say that Jesus taught no such doctrine. But we had rather assume that than the responsibility of those who, in view of the revealed love and purpose of our Heavenly Father, and the many prophecies of the complete victory of Christ, still maintain that many for whom he gave himself a ransom shall never be delivered from sin and death.

We are glad to know that there is strong tendency of Christian thought away from the idea of hopeless punishment. Many do not believe in it who still think that a few Scriptures favor it. We do not like their attitude, as it suggests that the Bible teaching is contradictory. They need more light on God's revealed plan, by which all Scriptures can be harmonized with God's unlimited love and the salvation of all. But though all are not clear on this subject, many are moving this way; and we believe that to move thus is better in its effects than to stand still in the idea of hopelessness. It shows that their hearts are nearer to Christ than the old creeds.

But our present purpose is to show that the parable of the Rich Man and Lazarus is not opposed to the final salvation of all. Let us first consider

WHAT THE PARABLE DOES NOT TEACH.

Some claim it is history, and not a parable, because it is not introduced by, "And he spake a parable unto them." But the same is true of the Woman and the Silver, the Prodigal Son, and the Unjust Steward, which are admitted to be parables. Besides, "Without a parable spake he nothing unto them."—Matt. xiii. 34, R. V.

But whether parable or history, this Scripture says nothing about endless torment. We do not assume this (though we might fairly) because such an idea would contradict the other parables in the same discourse,—the lost sheep, the lost silver, and the lost son; but even here there is no mention of endless suffering. If it be history, it cannot rightly be made to mean more than it says. It says the rich man was tormented, and the poor man comforted, after they died; but it says nothing about *endless* conditions.

The Greek word here rendered hell is *hades*, the Hebrew word for which is *sheol*. These words refer to the intermediate state, and not to what will be after the resurrection. If *hades* were the after-resurrection state, there would be better reason for the inference that the torment of the rich man would be endless; but as it is, there is no warrant for saying that this refers to "the hopeless state of the damned." If this is literal history, it teaches future punishment, between death and the resurrection, but not endless punishment.

Many Scriptures, in both Testaments, show that the prisoners in the pit shall be delivered, and *sheol* or *hades* destroyed. A notable case is in Hosea xiii. 14: "I will ransom them from the power of the grave; * * O grave, I will be thy destruction." It is *sheol* that is here translated grave, the same being rendered hell in many cases. This is the hell into which Jesus went, and referring to his resurrection it was said, "Thou wilt not leave my soul in hell,"—*hades*.—Acts ii. 27-31. This is the rich man's hell. This is the hell of which our risen Lord has the keys.—Rev. i. 18. He has therefore the power to open hell, and his mission is to preach deliverance to the captives, and the opening of the prison to them that are bound.—Isa. lxi. 1. Christ abolished death in his own Person, hence his resurrection is the key of hope for all. This hell (man's low state) is to be destroyed in the lake of fire, which destruction is the second death.—Rev. xx. 14. The first death is the destruction of the life of mankind; and the second death is the destruction of their death—the undoing by the second Adam what the first Adam did. When death, the *last* enemy, is destroyed, there can be no more enemies, nor any hell.

All these facts about Christ destroying death and hell, and swallowing them up in victory, show that the rich man's hell is not endless. In the light of the gospel, (assuming that this parable is history), the great gulf between the two men, or classes, cannot mean more than that they cannot change sides, nor hope for deliverance until hell is destroyed, by all being made alive in Christ. It should be remembered that both the men were in hell (hades), only in different apartments within seeing and hearing distance, and the gulf between them. The gulf cannot last longer than the hell itself. There is no Scriptural reason for a common saying that it represents "endless fixedness of character," because the Word declares that the time will come when there shall be no more sin, enemies, pain nor curse. And even this Scripture implies that the rich man had become less selfish since his coming into this torment. It is not at all like the spirit of the devil, and the "Orthodox" hell, that this man should be so anxious that others should not come there. The spirit of the devil is to devour and destroy.

If this is history, what it says about Abraham refusing the request of the rich man for a drop of water, may teach us that it was necessary that he should be made to feel the bitter consequences of being rich and selfish. It also shows the inability of Abraham, and that the man was still trusting in his Abrahamic relationship, and was not praying to the right one. The promise is, "Whosoever shall call on the name of the *Lord* shall be delivered."

But the point to be specially noted is that, if taken literally, this Scripture refers only to *hades*—the intermediate state,—and that when all shall have been made alive in Christ, there shall be no more hell, nor gulf, nor torment. Let us now consider

WHAT THE PARABLE TEACHES.

In a parable one thing is used to

represent another, and the thing so used may either be true or fictitious. (When it is fictitious, the story is properly an apologue.) In the parable of the Sower, and others that Jesus spoke, the basis is literal, and a thing of common occurrence; but when we read of trees going forth to anoint a king, or of dry bones or dead men talking to each other, the basis is fictitious. But in either case, it may illustrate a great truth or teach a moral lesson. The question before us is, For what purpose did Jesus speak the parable of the Rich Man and Lazarus?

First, let it be noted that primarily the scene is Jewish.—Vs. 14, 15. Jesus was talking to the Pharisees, the most important sect of the Jews,—and represented them by the rich man. He is a son of Abraham. Even in "hell" they are "Father" and "Son."—Vs. 24, 25. The "five brethren" are also Jewish, being under Moses and the Prophets.—Ver. 29. They probably represented the other Jewish sects. The Pharisees claimed to have the highest position and honors, boasted of their righteousness, and treated the poor, those reputed sinful, and the other sects with contempt, and were watching for an opportunity to condemn Jesus. He virtually called them the rich—the slaves of mammon. They knew he meant them, and derided him.—Vs. 13-15. It is evident that this parable was spoken to reprove and condemn them.

Then whom did Lazarus represent? As the whole scene was Jewish, he evidently represented the poor sinners who drew near to hear Jesus, and were despised and cast out by the Pharisees.—See Luke xv. 1, 2. The primary application of the parable must take into account the circumstances then present. This is one of a group of parables, suggested by the fact that the publicans and sinners came to hear Jesus and that the Pharisees and scribes murmured, and said, "This man receiveth sinners, and eateth with them." Here we have the two characters (the rich man and the poor man) and the key to the situation.

The whole group of parables in the fifteenth and sixteenth chapters (with the exception, perhaps, of the Unjust Steward), is Jesus' answer to the Pharisees. The lost sheep, the lost silver, and the prodigal son seem to include all classes of sinners,—the stupid, the helpless, and the wilful,—and these three parables show that Jesus' mission is to save all the lost. Then, what inconsistency it would have been to speak another parable to show that some of the lost (perhaps even the majority) will never be saved, but be tormented in an endless hell. The "elder brother" may represent the spirit of the Pharisee, who thinks he does not need saving, and is not willing that the prodigals should be saved. Let Christians beware lest they imbibe that spirit.

In the sixteenth chapter (after the parable of the Unjust Steward, which was spoken to the disciples), Jesus plainly shows that the Pharisees—those social and and religious aristocrats—occupied the position of the rich man. They were the pride of the nation, and had the honor of its priesthood. They were the prine of the nation, and han the honor of its priesthood. They were really rich, and in the words of the Scripture, were "clothed in purple and fine linen, and fared sumptuously." They despised the poor, and treated the confessedly sinful with contempt.

Clearly these were represented by Lazarus. Jesus received them and ate with them. For this the Pharisees condemned him. On another occasion, he told them that those whom they despised as sinners would enter the kingdom of God before them.—Matt. xxi. 31. But even this shows that there is hope for them—the rich man.

In view of the pride, mammon-worship, and self-righteousness of the Pharisees, it was natural that

Jesus should speak this parable to reprove and condemn them. We need not even think that the theological basis of the parable is correct. It was the doctrine of the Pharisees themselves, and, whether true or false, was here used to condemn their spirit and practice from their own theological standpoint. He took their own view of the state of the dead as the basis of his parable, the substance of which is as follows:—

There was a certain rich man whose life was filled with luxuries, and who fared sumptuously every day. He knew nothing of want, nor of sympathy with those who suffered. And there was another man, at his gate—a poor, suffering beggar,—who wanted to be fed even with the crumbs from the rich man's table, whose greatest comfort was that the dogs came and licked his sores. Both these men died, and the rich man was buried, and in hell (*hades*, the unseen world) was tormented; but the poor man was carried to the other apartment, called "Abraham's bosom," and was comforted.

The tables were turned, the poor was now rich, and just retribution came to the rich and selfish. By this parable (or apologue) Jesus virtually said to these Pharisees, "According to your own theory of *hades*, you rich, selfish and self-righteous people will be tormented after death; and these poor people whom you despise, and who confess that they are sinners, will be blessed and comforted."

No, we need not think that Jesus was endorsing the eschatology of the Pharisees. His evident object was to condemn their selfishness, and he would have failed in this had he attacked their theory. In the heat of a theological discussion, the practical point would have been missed. But on another occasion he warned his disciples against the leaven (doctrine) of the Pharisees. Evidently their doctrine of consciousness in death was based on tradition, and not upon the teaching of the Old Testament. And Abraham's suggestion in this lesson that Moses and the prophets were enough, and that it was not necessary that one should rise from the dead, is distinctly Jewish, and is directly opposed to the whole gospel of Christ's resurrection, by which death and hell are abolished, and life and immortality brought to light.

Still some will think that Jesus endorsed the theory of the Pharisees by using it in this parable. Suppose that we should speak a parable concerning a certain D. D. who was thoroughly "Orthodox," but unscrupulous in his method of raising money, so that the cause of Christ was dishonored, and the poor were oppressed, while he became wealthy; but when he died, he was refused admittance at heaven's gate, and cast down to hopeless hell: and all this being spoken to those who believe in such a hell, would any of those who know our teaching think we had endorsed their doctrine? Not at all. It would only be using it to condemn a wicked practice.

The primary and immediate purpose of this parable of our Lord was to condemn the proud and selfish spirit of the Pharisees; and he would condemn in a Christian what he condemned in a Jew. And it seems evident that the spirit of partialism, which limited the blessings of God to the few, which many think the parable teaches, is the very thing Jesus gave it to condemn.

NATIONAL OR DISPENSATIONAL VIEW.

In addition to the primary use of this parable, it appears also to show the dispensational change which was then impending. Though both primarily Jewish, the two men seem fairly to represent the Jewish nation—of which the Pharisees were the ruling spirits—and the Gentiles, whom the Jews despised.

(This is the only application which some make of the parable.) The Jewish nation was rich in light and opportunity, as to them were given the word of God.—Rom. iii. 1, 2. And they were not willing that the Gentiles should even have the crumbs. But a complete change soon came. The Jews died nationally when their leading spirits had rejected Christ, and he had left their house desolate.—Matt. xxiii. 27-38. And the Gentiles (and all the poor and despised Jews who had accepted Christ, who became the nucleus of the gospel church) died at the same time. But the Jewish nation died downward, and, like the rich man, was buried; but all who accepted Christ, both Jew and Gentile, died upward, being, like Lazarus, carried by the angels (the gospel messengers) into Abraham's bosom, or brought into the enjoyment of the blessings of the Abrahamic covenant.—Gal. iii. 29.

What a turning of the tables! How all who have accepted the gospel have been blessed!—and most of them have been Gentiles. And how the Jews have been tormented ever since the gospel age began! Jonah in hell (*sheol* or *hades*) is a strong picture of the fearful experience of the once highly favored Jewish nation.—Jonah ii. But this hell is neither endless nor hopeless. Jonah in hell prayed to the Lord and was delivered. So Jesus implied the Jewish deliverance.—Matt. xxiii. 39. Jonah's time in the deep was a type. Hosea foretold the national deliverance, "After two days [two thousand years] * * * in the third day."—vi. 1, 2. They were cut off "until the fullness of the Gentiles (the elect church from among the Gentiles) be come in."—Rom. xi. 25, 26. To Israel as a nation the gospel age is the "great gulf" between them and the blessings of the covenant. This age is to them like the intermediate state; and as there has been a national death, there will be a national resurrection. Their death and hell shall be destroyed. Their night will pass away, and even now their dawn appears. See "Two Dispensations," in DAY DAWN.

Until A. D. 1798, the wars in which the Jews were involved went against them, but since then the trend has been toward the improvement of their condition. They have great influence in some respects among the nations. They have been called money-kings of the world. In 1878, through the influence of Lord Beaconsfield, the Jewish Prime Minister of England, the Berlin Congress gave them the legal right to return to their land. There have been obstacles and drawbacks, but in spite of all this, the prophecy shall be fulfilled, that Jerusalem shall be a praise in the earth.—Isa. lxii. 7.

Taken either personally or nationally, this parable does not teach the doctrine of hopelessness. The good tidings of the restitution of all things lights up this subject, and nothing can prevent the movement toward complete victory.

STILL ANOTHER VIEW.

THE principle involved in this parable may be applied in another way. It might be a good text for a discourse on the problem of capital and labor. It speaks of woe to the rich. James says to them, "Weep and howl for your miseries that shall come upon you." The parable does not say that the rich man was terribly wicked; all that is said is that he was rich; and the chief thing said of Lazarus is that he was poor, and full of sores. Perhaps the one was no more to blame for being rich than the other for being poor. The rich man had the very natural human selfishness; but, if they could have changed positions, are we sure that Lazarus would have been kinder than the other? Most people think it a great misfortune to be poor, but it may be even a greater misfortune to be rich. An

inspired prayer said, "Give me neither poverty nor riches," for good reasons.—Prov. xxx. 7-9. The middle condition is the happiest, but the greatest woe is to the rich.

It is not wholly a question of blame. Systems may be said to be more to blame than men, and yet the spirit and tendency of men have made the systems which make thousands rich and millions poor. We cannot rightly blame those who inherit wealth, or abilities which under existing circumstances produce wealth; nor for the systems that were in existence before they were born.

But blame or no blame, there is a woe upon the rich. It is the natural consequence of the situation. It is not equitable that one should have more than he needs and another less, or that one should reap the fruit of the labor of many. Being rich often puts a man in power and in opposition to the poor. There is a conflict between capital and labor, when their interests should be one; and the conflict cannot end until all shall cease to work for accumulation, and use all their abilities for the common good. To adjust the difficulty requires more wisdom than men yet have, and it requires more love to be willing to have it adjusted. The rich naturally seek to hold their power, and will not let go till they must. But they have trouble in spite of their efforts. Their riches are corrupted. Their gold and silver are cankered; they have trouble to make it safe to invest for an increase. In Ezekiel vii. 19 we are told that the time will come when the rich will cast their gold and their silver in the streets; when it will not even buy food.

Again we may say, What a change! When the Lord judges the people with equity, to the rich it will be a death out of place and power, and they will be tormented until they learn to adapt themselves to the new conditions. To the honest and industrious poor it will be a death upward. This change cannot come by violence. It can only be realized by the development of knowledge and love, under the reign of the Son of God's love. To think that a crash of existing systems would cure the difficulty seems a strange delusion; though a crisis may be one of the steps toward the end. But we may be sure that "Every mountain [of wealth and selfish power] will be brought low, and every valley [of ignorance and poverty] shall be filled," when the Lord shall judge the world with truth and righteousness.—Ps. xcvi. 13.

Christ's sympathies were with the poor and the oppressed. He taught that it was next to impossible for the rich to enter God's kingdom. This is because the kingdom of God is a condition of righteousness, peace, and joy in the Holy Spirit, and the tendency of money-making and money-keeping absorbs the mind in other directions. But Jesus said, "With God all things are possible;" so there is hope for the rich man. And even now some rich men do enter into the kingdom, by drinking into the Spirit of Christ, —the spirit of interest in the gospel truth, and of kindness toward the poor and the despised.

Beyond the confusion and torment of the impending crisis, men will gradually rise to a better condition of things, when the spirit of the angelic song will be realized, "Glory to God in the highest, and on earth peace, goodwill toward men."

To study this parable is not only doctrinal, but practical, in its effect. The truth is many-sided in its application. May we all be able to take its various lessons to heart, and to apply them in our life. And may we never have the fearful doctrine of endless torment for any of God's creatures resting on us as a dark pall to blight our joy and paralyze our efforts; but amid all neces-

sary difficulties, and under the darkest cloud, may we ever be comforted and encouraged by the assurance that the Lord is good to all, and his tender mercies are over all his works."—Psalm cxlv. 9.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus Rejected at Nazareth.—Luke iv. 16-30.

(Lesson for Jan. 24.)

GOLDEN TEXT.—He came unto his own, and his own received him not.—John i. 11.

INTRODUCTION.—If we had only Luke's record, we might think that the coming of Jesus to Galilee immediately followed the temptation; but judging from the other records, it was probably about a year later. That year he had spent mostly in Judea, but had visited Galilee. In John ii. 1-11, we have the record of his first miracle, at Cana of Galilee. After that he went to Capernaum, and later, attended the feast of the passover at Jerusalem.—John ii. 12-25. In Luke iv. 14, 15, we learn that he returned to Galilee, in the power of the Spirit, and did a great work in the synagogues, and caused much to be said about him in all the region. It appears that Galilee was more receptive of the new teaching than Judea. Away from home, and among the common people, Jesus seems to have been popular at this time. He had free access to the synagogues. No doubt kindness as well as truth was expressed in his teaching. It would be very interesting to know more of what he said in his discourses. In Galilee, being farther from Jerusalem, it is probable that his hearers were not as much under the influence of the priesthood as were those of Judea. His popularity was not wholly an advantage to him, as it brought trouble later.

I. HIS VISIT TO NAZARETH.—Ver. 16. After some time spent in other places in Galilee, Jesus came to Nazareth. Here he had been brought up. It is not clear whether this is the same visit mentioned in Matthew xiii. 53-58 and Mark vi. 1-6. Some think there were two rejections, about nine months apart. But there may have been but one. The gospel writers do not always observe the chronological order. If there were but one rejection at Nazareth, Luke, who gives the most detailed account, probably puts it in its proper time. This early rejection caused the removal to Capernaum as the center of activity.

We can imagine something of how he felt on first coming to his old home as a teacher. He had precious truth that he wanted to tell to his own people, and to the young people with whom he had associated. His going there showed three things—his love for his friends, his courage, and the strong sense of his mission. Lacking any one of these, he might have staid away from Nazareth.

In going to the synagogue on the sabbath, Jesus followed the old family custom. Here is an example for church-going. Had the Jews any synagogues before the captivity? Was there any divine authority for building or using them for worship? Probably not; and yet the Lord accepted the service.

Jesus stood up to read apparently without invitation. It may not have been his first reading there. But now he had a special message for the people, and his desire to read and speak was honored. The "minister" of verse 20 was only an attendant, or servant, and not a preacher. The synagogue service had more of the informality of a Bible class, than the ritualism of a modern church service. Any prominent person with a message was usually invited to speak.

II. WHAT JESUS READ.—Vs. 17-19. As Jesus stood up ready to read, the book, or roll, of Isaiah was given him. He opened to chaper lxi. 1, 2. This may have been a regular lesson for the day, but more probably his own selection. It was in Hebrew, and as he read,

(*Continued on page 25.*)

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EDITOR'S APPOINTMENTS.

Jan. 16, & 17, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Jan. 24, Washington, Mich., 10:30a. m., and Almont, Mich., at 3:30 p. m.

Jan. 31, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

Feb. 7, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Feb. 8, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

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(*Continued from page 23.*)

he probably translated it into the language of the people. We all recognize this passage as a prophecy of the Christ. It is a very comprehensive outline of his mission. "The spirit of the Lord [Jehovah] is upon me." As Jesus applied this to himself, it was announcing his own Messiahship. Messiah, Christ and Anointed are the same. He was set apart, divinely appointed, as the typical kings and priests had been by the ceremony of anointing with holy oil—a type of the Holy Spirit. This anointing shows that he was the Father's own manifestation, to do the Father's work among men. It was a loving work. He was to bring good tidings, gospel, to the poor,—to those who are in want of either earthly or spiritual things. Jesus sent the word to John, "To the poor the gospel is preached," as an evidence that he was indeed the Christ. Would that this quality of Christianity were more fully exemplified among its professed adherents. The poor have been more receptive of the gospel of Christ than the rich. Jesus said it was hard for a rich man to enter the kingdom of heaven. His methods and its methods are not the same. The gospel has done more than anything else to prevent abject poverty, and to elevate the masses. It inspires those who have, to give to those who are in need. It is the cure for the selfishness that oppresses the poor, and of the sins and vices that often cause extreme poverty. The gospel has brought more blessings and opportunities to the moderately poor of our day, than were possible to princes a few centuries ago. And yet these are but the beginnings of what will be when all men and nations shall obey Christ.

Jesus also came to heal the broken-hearted—those cast down by sorrow for sin, or their losses and sufferings. He is "to comfort *all* that mourn,"—no exceptions. "Blessed are they that mourn, for they *shall be* comforted,"—if not here, then hereafter. He is the Liberater of the captives, whether it be the captivity of sin or death. Christ's mission is not confined to this world.—Heb. ii. 15. True liberty is an ideal of Christianity. People are liable not to think how much the gospel has done to free slaves, and to better the condition of all kinds of prisoners. Jesus frees the slaves from sin, intemperance, vice and worldliness. He came to open blind eyes—naturally and spiritually. He illustrated his spiritual purpose by the bodily miracles. The natural represents the spiritual. His mission is to enlighten and save the world. "The acceptable year of the Lord" may refer to the great jubilee, which, under the law, was the foregleam of the full salvation to be wrought by Christ.

It is worthy of notice that Jesus stopped reading before coming to the sentence, "And the day of vengeance of our God." Perhaps Luke does not record all that Jesus said. Some think the day of vengance was not mentioned because it was not yet due. But neither was the great jubilee due. The passage given is a brief statement of the merciful mission of Christ.

III. WHAT JESUS SAID.—20-22. It was but a text that Jesus read. When he had read it, he closed the roll and gave it back to the attendant, and, according to the custom, sat down to teach. His object was to shew that the Scripture he had read was fulfilled in himself. He had an attentive audience. There may have been some curiosity to hear what their townsman would say. But perhaps his manner of reading had awakened something more than curiosity. We know but little of what he said; but in the amplification of his text, he must have spoken words of grace (loving favor), which made his hearers wonder.

IV. HOW THE SERMON WAS RECEIVED.—Vs. 22-30. There was a gen-

eral agreement that what he said was good. Perhaps some welcomed the message; but there was on the part of many a revulsion. They were prejudiced against him because he was one of themselves. They knew him as Joseph's son, a carpenter, just a common working man. It seemed absurd that such a one should be the promised Messiah.

Jesus saw the taunt in their hearts, even if it were not murmured among them. He replied by what he knew, that they would say, "Do for yourself what you have promised for others. Repeat the miracles that we heard you did in Capernaum." This he would not do. He would not gratify their curiosity. He would not honor their unbelief. Matt. xiii. 58.

In verse 24 he stated a truth which many have experienced, that a prophet is not acceptable in his own country, or among his own people. Yet greatness is often hidden under a plain and common exterior. He went on to show that the Lord sends his blessings where he will. There were many widows in the days of Elijah, but only to the widow of Zarephath, a believing Gentile, was the prophet sent. There were many lepers in the days of Elisha, but only Naaman, the Syrian, was healed.

At this sharp reproof, his hearers were filled with wrath, and rose up as an angry mob, and cast him out of the city, intending to cast him down from the top of the hill. But his time to die had not come, and he passed through the crowd and went away. He went to Capernaum, and taught them on the sabbath days. They were astonished at his teaching, for his word was with power.

Jesus Calls Four Disciples.—Luke v. 1-11.

(Lesson for Jan. 31.)

GOLDEN TEXT.—If ye continue in my word, then are ye my disciples indeed.—John viii. 31.

INTRODUCTION.—The events of this lesson follow soon after the rejection at Nazareth. We saw that he went from there to Capernaum, where he was welcomed. From that time, Capernaum, by the Sea of Galilee, was his home and the center of his ministry. At the time of this lesson, John had probably been imprisoned, and Jesus had fully entered upon his public work. It was a distinct step in the progress of his mission when he began to have his disciples constantly with him for training and work. It was necessary that they should be trained, as ere very long they would be left to do the work without his visible presence. The new step recorded in this lesson was not making new disciples, but making some of those who had followed him at times, his permanent disciples.

The country about the Sea of Galilee was one of the most populous and prosperous in the whole land, and here Jesus spent much of his earthly life. He was no hermit. He loved to be among men in the busy pursuits of life. This lake (called both Gennesaret and Galilee) is a beautiful water, and at that time was a popular summer resort. Its water is fresh and clear, and it contains an abundance of fish. If we may judge by his habits, Jesus loved this lake. He walked upon its waters, and calmed its storms. He spent nights in prayer on the hills overlooking it. Near it he fed the multitudes with natural and spiritual bread. Here he met his disciples after his resurrection; and near here he gave his world-wide gospel commission.

I. A MULTITUDE BY THE SEASIDE.—Vs. 1-3. It is thought this was soon after Jesus came from Nazareth. The multitude was eager to hear the word of God—the message of love which the Son of the Father brought. Jesus had been there before (John iv. 46-54 and Luke iv. 23) so that they knew that he brought good things, spoke like one who knew, and proved what he said by object-lessons of love and power. He stood on the shore of the lake, as the people crowded around him. Two fishing boats were moored to the shore.

They belonged to some of his disciples. But the fishermen (Peter, Andrew, John and James, and their hired servants—see Mark) were near by washing their nets. Jesus stepped into Peter's boat and requested him to put out a little from the shore. Then he sat down in the boat and taught the people on the land. We have no clue to what the sermon was about; but evidently it was something for which the people were hungry. But later, when Jesus taught the deeper truths, he did not hold the crowd.—See John vi. 60-67.

II. THE DRAUGHT OF FISHES.—Vs. 4-7. The sermon in words was followed by a sermon, or a parable, in action, an object-lesson. When Jesus had finished his talk to the people, he said to Simon, the chief owner, and commander of the boat, "Launch out into the deep, and let down your nets for a draught." Simon thought it was useless, as they had toiled all night, which was the best time for such fishing, and had caught nothing. Why should they expect better success now? "But," said he, "at thy word I will let down the nets." Having thus obeyed the Lord, they inclosed a great multitude of fishes, so that their nets were breaking. They called to their partners, James and John, for help, and the result was that both boats were over-loaded. However dark the circumstances are, it is always safe to obey the Lord.

III. FISHERS OF MEN.—Vs. 8-11. When Peter saw the wonderful result, he was deeply impressed with the greatness of Christ, and therefore with his own unworthiness. He was strongly convinced of his sinfulness. This was the great turning-point in his life.

Jesus would not answer the prayer to "Depart." His gracious reply was "Fear not; from henceforth thou shalt catch men." Fear is the first experience of awakened sinners, and it is the work of grace to cast out fear, and raise man up to the plane of fellowship and love.

These four disciples of Jesus (Peter, Andrew, James and John) from this time were promoted to the higher work. They had been with him before, but now they became his constant followers. The work of the gospel age has largely depended on the instrumentality of the apostles.—See John xvii. 20, 21. But many others have joined in their work of catching men; and much good has been done. But during the long dark night of waiting, there has been much weary labor, with comparatively small results. Some are greatly discouraged, thinking it will never be any better. But the night is far spent; the day is dawning. In the time of his presence, Jesus will say, "Launch out into the deep," and results greater than men have generally expected will be realized. Another Pentecost is coming, when "God shall pour out his Spirit upon all flesh," and "All flesh shall see the salvation of God."

WORD FROM BROTHER CHASE.

IN reply to our letter to Bro. Ora. M. Chase, mentioned in the last HOPE, word has come from him dated January 3rd, thanking us for the little money we sent him, and showing, by some correspondence that he inclosed, that he has already arranged to go into the evangelistic work in February. He says:

"I am glad you feel an interest in my welfare. Thank you." He gives me some glimpses of his experience. He says: "This week I have been selected to go begging for a poor family in this vicinity, to get help to keep them from suffering. Mine is a busy life, and small pay. You ask me if the brethren do not hold me financially when I preach. Yes, a little; but I should suffer if I depended on my preaching for a living. Some are poor, some are selfish, and some do not realize a preacher's needs; and many are so prejudiced

against my views, I think they would give me five dollars a year if I would quit the field and stay at home.

"Well, bless the dear Lord, it is all right—always darkest just before day. I have been feeling a little blue." Then he tells me how some of his near friends have tried to discourage him from doing so much work, and traveling in the cold for a mere nothing, and then to come home and work so hard to pay the bills. He adds: "Take it all round, I have been having quite a struggle with some sort of a devil. I cannot get it into words. You know, Bro. Paton, we all have experiences peculiar to ourselves, that every one cannot understand. I sometimes groan in spirit. Most of the brethren cannot understand a preacher's trials.

"Last July I closed a three weeks' series of meetings near Belfast, Me., and had good results. (He inclosed me a newspaper report of this meeting, which speaks well of it. Several made a start in the Christian life, and one was baptized.) I came home with but little compensation, and had lots of needs in my family; and I about made up my mind that it was my duty to throw my whole strength into business, and try to make some money and pay the debts I had been obliged to contract, before spending any more time as an evangelist; and only hold meetings on Sundays. I am no whiner, but I will not go preaching, and wrong any man out of one cent. And I would not want to lose my home, and come to old age homeless, unless it seemed to be the will of God.

"I have been an evangelist for thirty years. Sometimes I got nothing, other times I got a little, and in some places was well recompensed. I was ordained at the age of twenty-four years, and had gotten up in the Advent ranks so that I was getting along nicely every way, when God, using you and others, and the Holy Spirit, opened my eyes to see the larger hope for the world. Since then I have had all the devils in the evangelical army let loose upon me; and I have been in the hottest of the fight ever since. And I guess, at times, I have got some of the devil in me—the old Adam so stirred up.

"It has been an awful battle. Ministers and others have treated me in such a way, and have been so unfair, and at times so dishonest, in their sayings about me and my teachings, that had it not been for my personal experience with my God, and my new light on the Scriptures, I think I should have become an infidel. No man could have made me believe that my brethren, with whom I had had such sweet and pleasant associations while traveling with them in the Adventist army, could have had the heart to treat an honest man, one who was giving up friends, money and everything to follow his honest convictions of truth, as they have treated me. But my heart says, God bless everybody."

I still think that the enemy has been allowed to try Bro. Chase, but that it would please him too well to have this evangelist kept out of the field. My prayer is that something may be done to relieve his straits, and keep him in the work to which I think he has been called.—EDITOR.

WORLD'S HOPE GREETING.

TWENTY-ONE years, from door to door,
I've visited the rich and poor,
The sick and well, the young and old,
In summer's heat, and winter's cold.

I've tried to show God's love to man,
By pointing out his wondrous plan,
Whereby all who in Adam fell,
In Jesus Christ may surely dwell
Within those mansions bright and fair,
The Saviour promised to prepare.

Bid me Godspeed, friends, all of you,
While still my journey I pursue,
And may you have abundant cheer,
Be happy all through this New Year.

JULIA M. ROWLEY.

See our Holiday Campaign, page 24.

GOD'S BOUNDLESS PLAN.

And now, as we are looking for the downfall of that metaphorical city, Babylon the great, we can look again at its false and weak foundations, and its towering structure of fables. Not that all its composition is folly, or all its material error; but how grossly were the right and wrong, truth and invention, intermingled in a way to startle even an apostle in viewing and detailing the scene.

The "immortal life," that inheres in Adamite man, can defy the power of fire to consume, but only magnifies infinitely its power to torment. And death is an illusion; for when there is every possible indication of life ended, a soul, to which death is an impossibility, has found a new place either to wail or sing, to execrate or exult.

The Scriptures teach that Jesus shall descend from heaven, and call the saints from their grave, and set them over the nations to reign, and join with him in raising up the fabric we call *kosmos*,—the earth, nature, and living creatures on the earth,—changing the nature even of animals that prowl and devour. And this second advent of Messiah is an indispensable condition of the new order, and preliminary to it.

A whisper out of Babylon endeavors to teach and persuade otherwise, and is far too readily credited. The whisper inculcates a doctrine of a world evangelized by preaching and missions, and of no second advent until a long millennium has lapsed. Christ will come as a convenience to crown the work—*finis coronat opus*—but not as a necessity to introduce the new age. A vital and a mighty difference!

A King from the land of Light must come to save nations and renew nature. The dead must be raised, in order to live and reign, and this must precede the long foretold age of blessedness. Never was *must be* more inevitable and indispensable, or more absolute and mandatory.

Without by one syllable disparaging missions, yet we see the world stagger along, full of rheumatic aches and lameness. The rushing of trains across continents, or the toil of great steamers that traverse seas, have these brought peace, or wrought deliverance? Nay; all the more are the trusts strengthened and fattened, that provide closets or enclosures for dead men. The invention of gun-powder and gun-cotton and dynamite, and revolvers and Krag-Jorgensens, do these help and save creation? Nay; they kill and shatter and destroy. These are trite recitals, but the marvels of invention do but divert expectation from the true remedy for evil, or by their horrifying powers of evil, do but make a thousand times more clear the need of one vital great Good to to come, and that is a *Man* with *authority* and a *Mission* to overthrow or rectify the fabrics of government, whatever be their name.

For even republics are far short of a true ideal. There is indeed the boon of liberty to be highly prized, but the blessing is abused. Ignorant immigrants conceive for themselves liberty to plot murders, and divers kinds of law-breaking. Suppose the people rule, and no king is dreamed of. Let corporations, with a greed insatiable, plan to aggrandize themselves at all hazards. Selfishness is supreme, and money-kings have an eye on legislation to cause it to subserve their interest. In fact the record of crimes in our republic is amazing.

How can a government of the people be free from flagrant short-comings, unless the people themselves are wise, and right? and to be right is to be practically righteous. We multiply schools, but they cannot save us unless there is a way to mould the young to be exemplary. The heart is even more needful of nurture than the intellect. Now which is easier and better, for the people to rule, with all the drawbacks of selfishness, ambition, and the rage for riches or office, or for one man to be chief and head of a nation, who is wise, and kind, who lacks nothing in ability and good will? If there be such a one, give him authority. Let him have absolute independence of action. Then will government have no fault, no failure, and no occasion for sorrow or blame. I say again, put a man at the head, who has perfect wisdom and perfect love, and give him a free hand to rule, both now and forever, Amen.

This is the need of creation now, a need urgent and perpetual and imperative. Did creation groan in the time of Paul? And has it not groaned for all the eighteen centuries since then? The truth is single and simple. The world must have the man Christ Jesus, who is perfect in every trait and talent and fitness for administration. It must have him, and how thankful should we be, that it shall have him. It is fore-ordained. The decree can never be changed, and for this "let heaven and nature sing," and let all Christians pray without ceasing, that the day may hasten wonderfully.

Nay, can we not pray for good to come straightway, and all the more if we have waited long? All the more because one unceasing cry of anguish is going up to heaven, in the midst of all the huzzas of men, their festivals, bon-fires, flag-raisings and hand-shakings,—with memorial days and holidays to extol the deeds of other men, or to vaunt the wonders of invention, whereby all men in

all nations may either speak to each other as they will, or visit each other with the gait of the new horses that outrun the wind for speed.

Amid all this noise of rejoicing, with the groans of the sick and the poor and the dejected, there is one call, one cry, one prayer for the Man ordained, to come and reign. A few at least are crying, Come! And many a time, the heart has in its seeking, asking, and knocking, this one thing—"Come *now*. Tarry not." The world is tired. The saints are weary. The sick are legion. The afflicted are a host. And the cry, Come now, or if not, Send now, can not be wondered at, if there is still this trial of delay, and the prayer is ever vocal within, though it be inarticulate. As it is written, "Behold, now is the accepted time; now is the day of salvation;" and this is the heavenly call to the man of woman born,—so with reverence may we not ask of God, "Merciful Helper, is not this they accepted time? Is not this thy day of salvation? Are not our prayers even mountain high before thee? Therefore do wonderfully, for our help and our joy, and what age will be long enough for our gratitude and thanksgiving?"

Nay, gratitude can never cease or fail. There must be something everlasting, even in one day of praise, for the depth, the height and the fervor of the thanks, will have something in them, as if in one day were eternity. As the root of joy is in God, it can never die, and its greatness, and sweetness and preciousness, are eternal, because Divine.

Now let us revert to a passage or two, hinted at before. If there is sublimity in doctrine or in language, find it in the night-time discourse of the Master to Nicodemus. The listener was a man who felt in his heart a need of something better than the formalism of that council, named "Sanhedrin," to which he belonged. He felt the superiority of that Presence, and Personality, and gave close attention to the words he uttered. What a graciousness and greatness in every word! "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." And will someone, holding fast to the belief of a world (or rather, say, half a world,) lost, in spite of God's appointment of a messenger *sent* to save, over-emphasize the word *might*, and by it account the Grand Mission never to be accomplished? Might be saved, if the difficulties were not too great: if Satan were not too active and powerful; if human nature were not too inveterate; if an inborn enmity were not too intense; if pride and self-will and the love of the world were not too hard to overcome. So then the salvation would be involved in great uncertainty, nay, would be clearly impossible, if man's resistance could prevail against the resources of infinite wisdom, love and power.

An opportunity should be given to the world to be saved. But much more than half the world would never hear of the Saviour. And a large number would hear of him faintly and afar. Many would hear of a gospel so changed by manipulations, or weighted with additions, as to be without convicting or converting power. Many would be victims of the craft or cruelty of men, and be in the very most unfavorable state, to be reached.

Then how could these be saved, and many more like them? If theoretically they might be saved, practically they could not. Is this the way to understand the Grand Mission? Shall not all hear? Shall not all have what in some folks' parlance is called a chance? Is the great Author of being who manages affairs of magnitude inconceivable, in space immeasurable, unable to save a world to which he sends one to be a Saviour, whom even the angels may worship and do well? That Eternal One we call God, can not be weak in will, or come short by an iota in persistence. Can he lack courage or resources? Can his love be daunted? Can his plan miscarry? No! No! If "might be saved" is only a matter of words: if it is something too contingent, too remote or too difficult, to be carried into practical effect, then we may abandon hope.

(*To be continued.*)

HOLLAND, N. Y. C. COLEGROVE.

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ABOUT OUR ASSOCIATION.

I AM glad to know that the Hope family are waking to a deeper sense of personal duty and cooperative activity. If the Association will furnish greater financial aid, and relieve you from care and labor, I shall rejoice with you and the rest of the Hope family who are so deeply interested in the work of spreading the truth and scattering the "Son" beams.—E. I. WICKERSHAM.

It seems to me that the best part of the meeting at Yale was the forming of The Larger Hope Association. The need has long been felt by many of the Hope people. And it was formed on such a good plan. It will surely have the blessing of the Lord. I will be glad if you will place my name on the roll. I am so old and feeble that I cannot do more for the Association than to pray for the success of its work.—SILAS LAWRENCE. (Bro. L. is a minister in the Association.—ED.)

I rejoice at the progress of the Hope family, and that you have formed the Association of believers in the Larger Hope for mankind. I would like to have my name added to the list. I have been trying to do a little missionary work—casting the bread on the waters as best I can—and hope it will do good in time. The article in the HOPE of December 15, on "Our Fellowship," was very refreshing. I can truly say, as I have said to some Christians here, that I am rejoicing that I am at the marriage feast.—H. GAWLEY.

Will you kindly enroll our names as members of the Larger Hope Association, which we hope will be the means of doing much good.—JOSEPH and HARRIET STORRS BUSBY.

To G. W. Paton.—Seeing the report of the proceedings of the General Meeting of the Larger Hope believers, my wife and myself, having been for years readers of the HOPE, which was introduced to us by my sister, Mrs. Lafferty, who found this faith and hope good enough to live and die by; and having the conviction that your father's rendering is the nearest the real Christ plan, which fills the vacant corners of our being, and so completely satisfies our craving, that we cannot but say that the Holy Spirit, our real Teacher, seems to sanction as we read;— * * believe that this movement is the direct working of the Spirit, and that it is our duty to hereby authorize you to place our names on the roll of the Association, with the hope of coming in closer touch with some of our brothers advanced in light and hope. May God's blessing rest on the officers elected.—S. M. JAMES.

I have read nothing for many days that has filled my heart with such a feeling of thanksgiving as the minutes of your business meeting at Yale. At last it seems as though the Larger Hope people might become an aggressive Christian power in the world, whose motive is the uplifting of humanity, and the upbuilding of the church. I have long felt that for good and effective work, Christians of the same peculiar faith should work together in an Association, whose motto is the unity of the church, the good of humanity and the honor and glory of the Lord.

I believe you have struck the right chord—harmony; touched the keynote, unity. Let us work together to evoke a melody which will in time permeate all Christian bodies with the spirit of love, reaching from heart to heart, to bring the kingdom of God on the earth.

For ten years I have been identified with the Universalist church, and am an ordained minister in full fellowship with that church; but I hasten to apply for membership in the Larger Hope Association. You can, at least, have my prayers, and my work whenever possible; perhaps more, but ministers are not always burdened with wealth; but what I can do I will do, if the Com-

mittee see fit to accept me as a member. —ERMINA C. STRAY, Noble, O. (Sister Stray has been accepted.—ED.)

I was glad to learn of the Larger Hope Association, and trust that by the blessing of God, and the combined efforts of all who may unite with it, a more efficient work may be done. Knowledge is power, but the knowledge of the Larger Hope has certainly been a latent power with many of us. Because we stood so much alone, but little could be accomplished. May we not hope to see the day when there will not be so few who will see the plan of God for the salvation of all men? The walls of defense are strong, but the promises of God cannot fail of fulfillment.—ANNIE MCGRANOR.

I see by the HOPE that there has been an Association formed. Am I right in understanding that all who wish to become members of the Association can do so by sending their names? (Yes.—ED.) If so, I wish to become a member. You know I have been a member of the Hope Family ever since you began to publish the paper. I am very much pleased with this plan, and believe that the light will shine brighter. How cheering and comforting the words of the HOPE have been! Many times when I have felt forsaken and sorrowful, I have taken up the paper, and read something that helped me. I trust that each member of the Association may cooperate with you in giving light to those in darkness. May God's blessing rest upon you continually.—M. E. VANLOON.

Put my name on the roll of the Association. I am for anything that will tend to greater cooperation in the work of spreading the truth.—M. A. FINK.

I have read and studied the HOPE for four years, and I shall thank God through all eternity for the joy and gladness it has given me. I do what I can to make the truth known to others. It is laid upon my heart to live and suffer for it. I shall feel honored if you accept me as a member of your Association. May it be our endeavor to keep the "Unity of the Spirit in the bond of peace."—M. J. MERCER.

I send my name to be one of the Association. I pray that the Lord may send some of you out here [to Moscow, Idaho] to preach, for I think some are ready for the good news.—M. E. FRENCH.

We were greatly interested in the organization of the "Larger Hope Association," and would like to have our names added to the membership.—JOHN C. and KATE LUNDEN SUNDERLIN.

There has been very little disapproval of the Association expressed, and I think what there has been has grown out of some misapprehensions. Some seem to think that the action at our General Meeting involved all the readers of the HOPE, and some are glad, and two have asked to be dropped. Let it be understood that only those are members of the Association who express a desire to become so. Some are afraid of all organization, except the invisible and spiritual. Some of us have learned to believe that in the nature of things (which is the Divine Order) the invisible seeks to express itself in outward form; and that the union and cooperation of right things and forces tends to the development of good results. Some think they see danger. Well there may be danger, and great need of wisdom from on high; but after many years of experience, I am convinced that there is greater danger in continued isolation than in cooperation. Many have felt the lack of unity, and, because of caution, I may have stood in the way of this movement toward unification. The design of this Association is to prevent the exercise of one-man power, and to place ourselves in harmonious working relation to each other; and there is nothing of the narrowness of a church-creed in this arrangement, —our fellowship being as broad as the faith and love of Christ. Isolation tends to weakness and death. We believe in the definite union and cooperation of the "twos and threes" wherever they may be. And if the Larger Hope believers in their various places will plan for it, and lay by them in store for that purpose, they may be able to bring some one to their place, to tell the most glorious gospel to their neighbors. God help us to be wise and to make the best use of our time, opportunity and money. All that we are and have is the Lord's.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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IS CHRIST OUR SUBSTITUTE?

In the Bible, Christ is never called our Substitute, is never said to have suffered or died instead of man, to have paid the sinner's debt, to have satisfied the demands of justice, nor to have appeased his Father's wrath. It is never said that he purchased for us his Father's love, or reconciled him to us. On the contrary, it is plainly taught that God loved the world, sent his Son to manifest his love, and to reconcile the world to himself. In view of the silence of the Bible on the one side, and the clear expression on the other, may we not safely reject, as mere tradition, and the result of false inferences, the idea that Christ is our Substitute?

That some who discard the doctrine of substitution, also reject the Bible teaching concerning salvation through Christ, has naturally caused some alarm; but it is not necessary to go to either extreme. It is our privilege as disciples of Christ to search for the truth, find the true relation between the revealed facts, and "Prove all things, and hold fast that which is good."

Atonement—Reconciliation.

Our subject is the nature of the Atonement of Christ, which is a matter of vital importance. It is properly regarded as the very foundation of Christianity. It is more than this. It is both the beginning and the ending of the work of Christ. If he is not our Substitute, he is something better.

The word "Atonement" is used but once in the New Testament (Rom. v. 11), but what it means—reconciliation—is often mentioned. In 2. Cor. v. 19, it is shown that the mission of Christ is to reconcile the world to God. Man has been in a state of enmity toward God, and to reconcile him to God is to destroy the enmity and thus make him a friend. God has never been man's enemy, and therefore He needs not to be reconciled. God's love is unchangeable, having neither beginning nor end. Man has been alienated from God through ignorance (Eph. iv. 18) and he needs to be enlightened, reconciled, and brought to his Father.

If God had been man's enemy, no provision for man's reconciliation would have been made, and there would have been no gospel. It is not necessary to prove to Bible readers what it so plainly teaches, that God loved the world, and gave his Son to reveal that love. Such love and gift are not the marks of an enemy. God's words toward his wayward children are tender and kind, "I have loved thee with an everlasting love, and with loving kindness have I drawn thee."—Jer. xxxi. 3. Paul says,

"*God* commendeth *his* love toward us, in that, while we were yet sinners, Christ died for us," and, "When we were enemies, we were reconciled to God by the death of his Son."—Rom. v. 8-10. This is the opposite of what some teach, namely, that God was reconciled to us by the death of Christ. The Bible teaches not only that God *is* loving and kind to man, but always *was* so. In its light we know that all the enmity—the barrier between God and man—is on man's side; that the real atonement—reconciliation—is by the destruction of man's enmity: and that the knowledge of God's love, as revealed in the life and death of Christ, is the reconciling power. What the Son did was an *expression* of the Father's love and forgiving favor, and therefore was not designed to *purchase* his love, nor appease his wrath. All such Scriptures are against the doctrine of substitution.

Forgiveness Against Substitution.

THE Bible teaching concerning forgiveness is against that view of substitution which puts our loving Father in the attitude of a Creditor demanding the full payment of the sinner's debt before He will forgive them. If that be true of the Lord, then we, as his followers, ought not to forgive our debtors until their debt has been paid. But when a debt is paid, there is neither room nor need for forgiveness; and when a debt is forgiven, there is no room nor need for payment. The forgiveness of sin is plainly taught both in the Old and New Testaments, and no thought of the payment of the debt is suggested. The prophet said, "Let the sinner forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. lv. 7. In our Lord's parable of the two debtors (Luke vii. 41, 42) he shows that "When they had nothing to pay, [instead of requiring someone to pay the debt for them] he frankly forgave them both." Who cannot see that if the debt has been paid by a Substitute, there is no room for the exercise of mercy by the Creditor? The two doctrines, substitution and forgiveness, cannot both be true. The latter is clearly a Bible doctrine, and the other is based on inferences. The truth will stand, and error will fall.

Where did men get the idea that justice must be satisfied by a Substitute before mercy can be exercised? Surely not in the Bible. God is revealed as "a just God, and a Saviour." His justice and mercy are harmonious. If it were not for a theory, who would call it just to transfer guilt or its punishment to the innocent, that he might suffer *instead* of the guilty? How could a just law be thus "satisfied?" Could it do more violence to justice to *forgive* the guilty, on the condition of repentance, than to punish the innocent instead of the guilty, and thus let the guilty go free? When a man truly repents, his enmity is gone, and he is reconciled to God; and the gospel of the goodness of God, as revealed in Christ, leads to repentance, and is therefore the power of God unto salvation.—Rom. i. 16; ii. 4.

The Divine Penalty.

IN defense of the doctrine of substitution, and the idea that Jesus paid the sinners' debt, it is often claimed that he suffered the penalty of God's law "in our room and stead." We hear it sung:

"Jesus died and paid it all,
All the debt I owe."

And then many limit the application of the payment of the debt by saying, "Christ died for you if you will believe it." Just as though believing it would make it true! Or as though a cancelled debt could be legally collected because of unbelief! Truth can never be changed by either belief or unbelief. The best reason for believing the gospel is that it is true before it is believed. If Jesus paid the sinners' debt, that

fact cannot be set aside, and therefore all are free from the claims of the law.

In considering whether Jesus suffered the penalty of the law "in our room and stead," much depends on what men think is the penalty of the law. God said to Adam, "Thou shalt surely die." Some say that this penalty included "physical, spiritual and eternal death," and that eternal death means endless suffering in hell. But do they believe that Jesus as a Substitute suffered such a penalty? Probably not; but if not, what becomes of their theory of substitution? His sufferings were great, but not endless. We know some claim that on account of his infinite nature and capacity for suffering, the death on the cross met the full demands of justice, because, in a very short time, he could suffer the endless pain due to all mankind. Let all believe this who can. It has no Bible support. There are some things we cannot believe: (1) that an Infinite Being could suffer or die; (2) that infinite duration and pain were condensed into the short time of our Lord's passion; and (3) that if the penalty of the law is endless suffering, and Jesus bore it for the sins of all, that any sinner can still be justly consigned to endless suffering.

Some, seeing the inconsistency and injustice of that theory of substitution, say the penalty of the law is not suffering, but endless death, annihilation, death without a later resurrection; and in defense of their theory of substitution, they teach that Jesus, as a man, died such a death. But, as inconsistently as the others, they hold that many, or at least a few, of the human race will be consigned to endless death. But if the law has been satisfied by a Substitute for all, how can anyone be justly consigned to either endless woe or endless death? Can a just law require, or allow, the same debt, or penalty, to be paid twice? In the case of substitution, it is not believing that makes men free, but the fact of substitution. Believing may change the man, but it cannot change his relation to the satisfied law. With either view of the penalty—endless suffering or endless death—evidently Jesus did not suffer it at all.

Christ Raised a Man.

No doubt all our readers are satisfied that Jesus did not suffer endless woe; but some of them may still think that he, *as a man*, did suffer endless death. It has been maintained by some advocates of the doctrine of substitution that Jesus in his earth-life was only a man, and that as such he died, but that he was not raised a man, but "a Divine Being." If this be true, then he who "gave himself a ransom for all," or "bought us with a price," was not the "Lord" at all; and yet, because we reject their *theory* of the atonement, such teachers accuse us of "denying the *Lord* that bought us." We believe that the Lord Jesus was more than a man.

But if "the man Christ Jesus" died as a Substitute for the race, and as a man remains eternally dead, that the race may be raised from death, then he who died was not raised at all. But if the entity and the name of the man who died could be and were transferred to the new created "Divine Being," so that it could be *said* that he who died rose again, and could still be called "the same Jesus," surely we should not expect the inspired writers to speak of the risen and glorified One as still being a man. One of the chief advocates of this theory of substitution maintains that Jesus cannot be a man since his resurrection, because he gave his humanity a ransom for the race, and would not and could not take back the price. This is logical, but the premise is false, and therefore the conclusion is not correct;—for the Apostles of Christ *do* speak of the risen, glorified, and coming One as a "Man," and "the Son of man," which upsets *that* theory of

substitution. The exalted "Mediator between God and men" is "the *man* Christ Jesus."—1. Tim. ii. 5. And the future judgment of the world is to be by "the Son of man,"—"that *man* whom God hath raised from the dead." Matt. xxv. 31; John v. 27; Acts xvii. 31.

The idea that Jesus was not raised a man belittles many Scriptures. He himself said, "I lay down my life, that I might take it again, etc."—John x. 17, 18. He told his disciples that he was going to die, and that he would rise again the third day; and we are told several times that he died for our sins, and rose again from the dead the third day.—See Rom. iv. 24, 25; 1. Cor. xv. 3, 4. Jesus was the name of the man, and hence wherever that name is used in speaking of the Risen One, it shows that the man was raised.—See Matt. xxviii. 5-18; Mark xvi. 6; Luke xxiv. 15, 36; John xx. 14-30; xxi. 1-23; Acts i. 11; ii. 32-36; iii. 13-26; iv. 33; vii. 55; ix. 5; xiii. 23-33; xxii. 8; xxvi. 15; and there are many others. Rev. i. 18 shows that the dead one was raised and has the keys. The fact that he was raised from the dead is the key of hope for mankind.

For, not Instead of.

WE agree that "the wages of sin is death," (neither endless death nor endless woe), and that "Christ died for our sins, according to the Scriptures." But no Scripture teaches that he died as a Substitute,—that is, instead of us. (If he died instead of us, we would not have to die.) We know that some claim that the word "for" in all such passages means "instead of." Of course, "for" is sometimes used in that sense, and in such cases it will make good sense to read it "instead of." How will it do to say "Christ died *instead of* our sins, and was raised *instead of* our justification?"—Rom. iv. 24, 25; 1. Cor. xv. 3, 4. If this does not make good sense, charge it up to the doctrine of substitution. This would make Christ the Substitute for our sins, and let our sins go free; while the plan of salvation is to destroy sin, and set man free.

The word "for" often means "on account of." "He was delivered *on account of* our sins, and was raised again *on account of* our justification." This reads all right. It is gospel. Jesus not only died, but he rose again; and he rose because of the efficacy of his death (to sin) to destroy our sins, and therefore to justify and reconcile us to God. —See Rom. v. 10; vi. 10. The destruction of sin, and therefore our justification, being secured by his death, there was no power to hold him in death; and therefore he rose free from the load he had assumed by taking our nature, and thus proved his victory. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again."—Rom. viii. 34. He did not die an endless death; and death being conquered, no one for whom he died can always be held in the dominion of death.

Bought with a Price.

WHAT the apostles say of the "Price" has been regarded by many as in favor of substitution. But in the Bible natural things are used to represent spiritual things. Jesus used the terms hunger, thirst, bread, water, weariness, rest, darkness, light, etc. in this way. So also he used the terms flesh and blood: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John vi. 53-56. Overlooking this Scriptural method of teaching, and taking this language literally, have led many into confusion and darkness. This is true also of the terms cost, price, ransom, etc. "Ye are bought with a price." "He gave himself a ransom for all." The earthly idea of cost or price is used to represent whatever of labor or sacrifice is necessary to secure the desired end.

This mode of expression is in common use. Men say, "Experience is a *dear* school." We can truly say,

"Every child *costs* his mother many pains, tears and cares," and not have the commercial idea in mind at all. In any work where there are difficulties to be overcome and hardships to be endured, we often say, "Have you counted the *cost?*" In Luke xiv. 28, Jesus used the word in this sense. Would we succeed in anything, we must count the cost, and withhold no part of the price: that is, we must give, do and suffer all that is necessary to accomplish the desired result.

The word *ransom* appears to have been used in the same way when the Lord said to Israel: "Fear not: for I have redeemed thee; * * I gave Egypt for thy ransom, Ethiopia and Seba for thee."—Isa. xliii. 1-3. There was no idea of a commercial equivalent, but the Lord sacrificed the other nations for the deliverance of Israel.

For the salvation of mankind the Lord took all the difficulties, sufferings and sacrifices into account, and gave and did and suffered all that was necessary. He counted the cost, fully paid the price, and will secure the desired result; but the idea of a commercial transaction is not in the plan at all.

With the commercial view of the atonement, and thinking of the price in a literal sense, it has been difficult for believers in Substitution to decide to whom Jesus paid the price. Some think it was paid to God, others, to the devil, and still others, to death. But we have seen that God did not need to be bought; and the Scriptures, so far from representing Jesus as making a bargain with either death or the devil, speak of him as destroying both. He binds the strong man, spoils his house and delivers the captives, "who, through fear of death, were all their lifetime subject to bondage."—Mark iii. 27; Heb. ii. 15.

Men are said to be "sold under sin." Sin is not only an act, but also a state of enmity—being unreconciled to God; and Christ's work is to destroy sin by reconciling men to God, and making them his friends and loving servants.—Rom. vi. 16-23. To accomplish this, he took our nature, being made "in the likeness of sinful flesh." He was "made sin for us," and "died to sin," "that we might be made the righteousness of God in him."—Rom. vi. 10; viii. 3; 2. Cor. v. 21, This was the price he paid, and he shall have all that he bought. "He shall see of the travail of his soul, and shall be satisfied."—Isa. liii. 11.

We have said that if Christ is not our Substitute, he is something better. Then what is he?

1. He is the Seed—the Unit of the Whole Crop.

HE said: "I am the first and the last."—Rev. i. 17. He is the Alpha and the Omega—the A and the Z, the beginning and the ending—that is, the all-inclusive, the only One whom God created. In Rev. iii. 14, we are told that he is "the beginning of the creation of God." Paul says, "The firstborn of all creation."—Col. i. 15. In the same verse he says, "He is the image [the embodiment and expression] of the invisible God." Being the first and the last of God's creation, he was the *whole* creation, the Seed of the whole crop. This Paul teaches: "For *in him* were *all things* created, in the heavens and upon the earth, things visible and invisible."—R. V. Let not our theories limit this. In harmony with this truth, that all things were created *in* him, the apostle goes on to say: "All things were created *by* him and *for* him; and he is before all things, and by him all things consist." John says the same: "All things were made by him; and without him was not anything made that was made."—John i. 3. "The world was made by him, and the world knew him not."—Ver. 10. Who cannot see that the essential unity of God, Christ and mankind was established at the beginning? "It pleased

the Father that in him should all fullness dwell; and having made peace through the blood of his cross [by the destruction of the enmity, Eph. ii. 13-17], by him to reconcile all things unto himself."—Col. i. 19, 20. (To reconcile an enemy is to make him a friend.) From this passage we learn that the final reconciliation of all things is sure, and not by substitution at all, but what is far better, the essential unity of all things with Christ. "God was in Christ, reconciling the world unto himself."—2. Cor. v. 19. That unity makes what Jesus did gospel for man.

2. He is the Conqueror and Life-giver.

INSTEAD of its being by substitution that Christ secured the deliverance of the race out of the death state, it was by conquering the enemy, and coming forth as a Victor for all, "the First-fruits," "the Forerunner," "leading captivity captive," or "the multitude of captives."—Eph. iv. 8. By conquering death and destroying hell (the death state) he secured eternal life for all. Hence Paul says, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23.

What Paul says of the two Adams is a key truth.—1. Cor. xv. 45-49. God's plan for the development of the race, which was created in the Living Word, is, "First the natural, and afterward the spiritual." The first Adam was the Head of the race for the first or natural life, in which the enmity is manifested; and the Living Word Himself was made flesh and became the Second Adam, to destroy the enmity, and be the Head of the race for the second life, by regeneration. Only because Christ was the Head of the whole race could he be "the Second Man—Adam." The whole race was included in both Adams, but neither was a Substitute. The relation was vital, not artificial. In the first Adam, the race (having his nature) sinned and died.—Rom. v. 12, margin. By his sin, judgment came upon all to condemnation.—Ver. 18. And by virtue of the vital relation between him and the race, the process of sinning and dying goes on in the race wherever natural men exist.

So by the righteousness of Christ the free gift came upon all men unto justification of life.—Ver. 18. In him the upward career of the race was wrought out, and by virtue of his spiritual vitality as the Life-giver of the race, it has been going on ever since it began, and will be carried out in all in due time. The upward career is as certain and universal as the downward. This is not a mere inference, but a plain Bible statement: "For as by one man's disobedience the many [all] were made sinners, so by the obedience of one shall the many [all] be made righteous."—Ver. 19, R. V. It is because of this truth that the apostle said: "As in Adam [the natural man] all die, even so in Christ [the spiritual man] shall all be made alive. But every man in his own order."—1. Cor. xv. 22, 23.

The Full Gospel.

THE Atonement in Christ is the basis of the salvation of all mankind. He being the Unit of the whole race, what was done in him was for all, (They died and rose in him.—2. Cor. v. 14, 15.) and in due time will be wrought out in all, by the power of his Spirit working in them. He will enlighten and judge all to victory.—Matt. xii. 20. He will draw all to himself.—John xii. 32. He will reconcile all.—Col. i. 20; 2. Cor. v. 19. He will subdue all unto himself, by the same power and operation by which he glorifies his saints.—Phil. iii. 21. All shall confess him Lord, to the glory of the Father.—Phil. ii. 11. All shall be made alive in Christ, and therefore God shall dwell in all.—1. Cor. xv. 22, 28. All shall see the Lord, but none shall see him without purity and holiness.—

Matt. v. 8; Heb. xii. 14; Rev. i. 7. All shall be made righteous.—Rom. v. 19. All shall live to God.—Luke xx. 38. He is the Saviour of all, especially of believers.—1. Tim. iv. 10. He is the Saviour of both the Church and the World. Eph. v. 23; John i. 29; 1. John ii. 2; iv. 14. He will have all to be saved, and to come to the knowledge of the truth; and this is eternal life.—1. Tim. ii. 4-6; John xvii. 3. See also Titus ii. 11, margin and R. V. The application of the At-one-ment--(Reconciliation, the saving of all)—will be made in the order of the ages. The believers, the Church, the "sons of God," "the firstfruits of the Spirit," are regenerated in this age of faith, wait for Christ, the Son of God, and are glorified by the marriage of the Lamb, at his coming; and the rest—the world, the groaning creation—wait for "the manifestation of the sons of God," and they *also* "shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii, 14-21. This plan reveals the Father's supreme love and purpose, and it honors the Son, who is "the way, the truth, and the life," because no one can be saved without him, and yet, finally, all shall be saved. He saves the Church first, and through it, as a royal priesthood, will save the World afterward. Who that loves the Lord and our fellow-men will not hopefully and thankfully and joyfully say, Amen?

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☞ See Editor's Appointments, p 40.

NOTES ON SUNDAY-SCHOOL LESSONS.

A Sabbath at Capernaum.--Mark i. 21-34. (Lesson for Feb. 7.)

GOLDEN TEXT.—He laid his hands on every one of them, and healed them.—Luke iv. 40.

INTRODUCTION.—From Mark alone, we might think that this was Jesus' first visit to Capernaum, but we have seen that he had done mighty works there before he was rejected at Nazareth.—Luke iv. 23. In the Gospels the events are not always given in consecutive order. Jesus was now beginning a long work in Galilee, with Capernaum for a center, having called four of his disciples to be his permanent followers. We have in this lesson a Sabbath day's work as a sample of his methods. It was a busy day for the day of rest.

Mark differs from the other Gospels. It is short, but often very minute in its description of events. It represents Christ as a worker. It is the Gospel of action, telling what Jesus did, more than what he taught. It is thought that Mark wrote for the Romans, Luke for the Greeks, and Matthew for the Jews.

I. JESUS' MANNER OF TEACHING.—Vs. 21, 22. From the seashore Jesus and the four disciples he had just called to the work went into Capernaum,—a beautiful and prosperous town on the western shore of the lake. Bethsaida, Chorazin and Capernaum were near together. They were the scene of many sermons and miracles of Jesus, and on them he pronounced a woe because they repented not. "Straightway."—In the revised version this word is used in Mark forty times. It implies prompt action. "Synagogue," the place of worship, like our modern "church" or meeting-house. It was his "custom" to worship there in his youth (Luke iv. 16) and there he went to teach in his manhood. He honored the sabbath and the place of Jewish worship. Was the custom of having synagogues and worshiping in them based on the law of Moses? If so, where is the law requiring these

(*Continued on page 41.*)

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EDITOR'S APPOINTMENTS.

Jan. 31, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

Feb. 7, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Feb. 8, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Feb. 9, Englewood, Ill., 6006 Green St., at 7:30 p. m.

Feb. 14, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Feb. 20, & 21, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

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things? The law said the sabbath was for rest. Did they have any synagogues before the return from Babylon? The custom was good, though not commanded. Jesus used it as a means of bringing the truth to the people. Have we not a right to do things for the good of the people that are not commanded?

Jesus' doctrine (teaching) astonished the people, in both what he taught and the spirit of it, no doubt. The scribes were mere copyists and interpreters, and not knowing the truth, they often obscured it; but he taught with "authority." He spoke as one who knew—the Author—out of his Divine consciousness of the truth. His applications would be clear, and the spirit of his teaching attractive.

II. JESUS' POWER OVER EVIL SPIRITS.—Vs. 23-28. He was interrupted in his teaching by a man with an unclean spirit—possessed and controlled by a devil. This was common then: perhaps it is now. This is different from disease, insanity, or extreme wickedness. But some forms of insanity may be caused by such "possession." In such cases (like this one) there is a superhuman intelligence. This demon—not the man whose body he possessed and used—knew Jesus to be "the Holy One of God," and knew something of the fate of devils.—Vs. 24, 34. This was a form of spiritism. The man was a medium. But the demons of that time did not claim to be the spirits of departed men.

Jesus rebuked this spirit. He would not even accept his confession of truth. He silenced him, and cast him out. He proved his "authority" to teach by the use of his divine power. He would prove his claim, not by the help of devils, but by his power over them. This was the beginning of the conflict between the Christ and the invisible kingdom of Satan. To destroy that kingdom is a part of Jesus' mission. The enemies of Christ and man, whether angelic or human, want to be "let alone" in their wicked work; but Christ's kingdom is aggressive. This unclean spirit did his worst, made the man suffer, but he had to obey the Lord, and get out of the man, leaving him free.

This is an illustration of the purpose of God in Christ—to cast all evil out of man, and save him. No wonder the people were amazed, and that the fame of Jesus was spread abroad. We may wonder why all were not convinced and led to repentance. But it shows that the sight of miracles does not regenerate men.

III. JESUS' POWER OVER DISEASE.—Vs. 29-34. The healing of disease was another proof of the "authority" of Jesus. On leaving the synagogue, they went to the home of Simon and Andrew. This was no doubt Jesus' home when in Capernaum.—Matt. xvii. 24, 25. Simon's wife's mother was sick of a fever. (Note that Peter was a married man.) They told Jesus. What they had seen in the synagogue had confirmed their faith. If the sick one had not faith before she was healed, she probably had it afterward. Jesus at once responded to the call. He took her by the hand, and raised her up, and she was well. Oh! the dignity of the conscious power of Jesus. When healed, she began to serve. The healing was perfect and instantaneous. Saved to serve is the Lord's rule for all his children.

As a result of the report of Jesus' day's work, when the sun was set (that is, when the sabbath was past) the diseased and the possessed (not the same) were brought to him, and he healed them; but he would not allow the demons to testify who he was. His work and his divinity were to stand on their own merits.

Jesus did not teach that diseases and devils were only imaginary things. He met real enemies, and therefore gained

a real victory. And what he did is a foregleam of his perfect victory over sin, diseases, devils, and death itself. But it is well to remember that the natural is the shadow of the spiritual.

Jesus Forgives Sin.—Mark ii. 1-12.

(Lesson for Feb. 14.)

GOLDEN TEXT.—The Son of man hath power on earth to forgive sins.—Mark ii. 10.

INTRODUCTION.— Early the next morning after the busy sabbath of our last lesson, Jesus went off alone into a desert place to pray. Later, the four disciples found him, and reported to him that the multitudes wanted him; but instead of returning to the city, he made a tour in other parts of Galilee, healing all manner of disease, and casting out devils. A notable case was the cleansing of a leper, whose proclamation of the fact, though Jesus had charged him not to tell it, made it necessary for Him to keep out of the cities; but the people came to him in the desert places.—Mark i. 35-45.

I. JESUS PREACHING AGAIN IN CAPERNAUM.—Vs. 1, 2. After a time Jesus returned to Capernaum. The people had not forgotten the wonderful things that he had done when in their town before, so when they heard he had returned, such a crowd came together that there was not room for them in or near the house. And, as his custom was, Jesus preached the word to them. Even though they may have come for unworthy motives, he did not refuse to preach to them.

The houses of the poorer classes were usually of one story, with a flat roof, with outside stairs to the roof. In warm weather the people mostly slept on the roof, which was often made of branches of trees, canes, palm-leaves, etc., and covered with a thick layer of earth. The better class of houses were built around an open court, with rooms on three sides opening into the court, with almost no windows on the outside. There is nothing to show of which kind the house in our lesson was.

II. A SICK MAN BROUGHT TO JESUS. Vs. 3, 4. In certain conditions people care more for physical blessings than for the truth. A man sick of the palsy —paralysis—was brought to Jesus. He wanted to be healed. His four friends who carried him were also anxious for him. Their zeal and perseverance were commendable. Not being able to reach Jesus through the crowd, they took the sick man on the roof, and digging through it, they let him down where Jesus was. They showed great confidence in his ability and willingness to heal even this terrible disease.

III. JESUS FORGIVING SIN.—Vs. 5-7. These men showed their faith by their works; and in response to it, instead of at once giving the healing which they desired, and with the design of leading them to higher ground, Jesus said to the sick man, "Son, thy sins are forgiven." Palsy is no doubt a type of some forms of sin, and may in some cases be a result of personal sin. The words of Jesus show that he regarded the forgiveness and cleansing from sin —the spiritual healing—as of the greater importance. It is the end which he had in view, and toward which he wanted to lead the people.

But the forgiving word of Jesus set the scribes to reasoning in their hearts. They knew that this man had done many great things, and that they were good they could not deny; but now they were sure he was wrong. They may not have said it, or they may have whispered it to each other; but they all thought he was a blasphemer. He was putting himself in the place of God, who alone can forgive sin.

They reasoned well from their point of view. All sin, in the deepest sense, is against God (Psalm li. 4), and therefore in the same sense God alone can forgive sin, and check the downward course of this most terrible disease. But what these people needed above all else to learn, was that Jesus was so

identified with God, that his forgiving favor and saving power were manifest in him. In his former visit he had spoken with "authority," out of his own divine fullness, and the powers of nature and the demons had obeyed him. Now again he speaks, and, as Paul afterward expresses it, it is "God * * reconciling the world [sinners] to himself, not imputing their trespasses unto them."—2. Cor. v. 19. To that authority the killing power of sin in man must yield.

IV. JESUS HEALING DISEASE.—Vs. 8-12. They did not need to speak their opposition; in his spirit Jesus perceived their thought; he knew what was in man. Their good reasoning gave him a fine opportunity for vindication. His question in short was, "Which is easier, to forgive, or to heal?" The implication is that both are equally easy for God, and that he alone can do either, whatever instruments he may use. Then to prove that he, the Son of man, as the manifestation of God, had power on earth to forgive sins, he said to the palsied man, "Arise, take up thy bed, and walk:" and the man obeyed. No wonder the people were amazed, and glorified God, saying, "We never saw it on this fashion."

God's power to forgive and heal were manifest in Jesus. He proved that he could forgive, by healing disease. He can stop the downward career both physically and spiritually, and let it be known that he can restore those who have perished in either sense. His saving power and love are not limited. No kind of death can take man beyond their reach. What he did in physical healing and raising is the shadow of what he can and will do for men spiritually. The few verses following the lesson show how able and willing he is to save the vilest from their sins. Oh! that all might hear his blessed gospel word: "They that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners to repentance." Whoever feel their need of Christ today find an open door and a cordial welcome.

☞ WE ARE AGENTS for all papers and magazines, and would be pleased to receive orders for what you want.—ED.

The revised ATONEMENT has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

DR. R. J. CAMPBELL'S CREED.

DR. R. J. Campbell, pastor of the London Temple, who, during his recent visit to this country, addressed several large audiences in Philadelphia, under the auspices of the Presbyterian Evangelistic Committee, has written to Frederick Turnbull, of this city, defending his belief regarding the salvation of mankind. Dr. Campbell says:—

"While I dislike being labled as anything else than an Evangelical Christian, I am a Universalist in the sense described in your own words. I believe in the final salvation of the whole human family through the redemptive work of our Lord and Saviour, Jesus Christ. I believe in the complete and final triumph of righteousness. Sin will be cast out of the spiritual universe. I believe also in the final perfection of every soul who has come to moral consciousness. The only meaning of retribution is that it is a moral discipline. I cannot believe that either our character or our destiny is finally fixed at the moment of death. This larger Gospel is, I am convinced, Scriptural, and so far from detracting from the power of the evangel, lends intensity to it."—*Selected by Dr. Shaw, who adds:*

At the time of Dr. Campbell's visit here, his sermons called forth considerable criticism, as did also some sermons by an Episcopalian from New York, many contending that such preaching should not be tolerated by those in charge of churches, and that in the future such ministers should not be allowed to preach. But the truth will not be kept down.

BROTHER KIRKLAND GONE.

ON December 24th, word came from L. C. Kirkland, Gansville, La., saying: "My dear Uncle, W. C. Kirkland, departed this life on the 17th inst. He was a dear lover of THE WORLD'S HOPE, and talked of it the most of his time. I inclose a letter he wrote you a few days before his death. I thank you for the many favors you have shown him."

The following is a copy of the letter which was inclosed:—

MY DEARLY BELOVED PATON:—It is with much reluctance that I attempt to write to you, being so poorly endowed with the knowledge of composing a letter; but I know you will not laugh at my ignorance. You have given me much light concerning the saving power of our great God. It is perfectly astonishing to me how our orthodox brothers can think that they are so many thousand times better than God himself. Would they cast one of their dear children in the fire and burn it to death for its disobedience? No never!

And yet they accuse God of doing a million times worse. I cannot help telling them that if there is any such place as an endless burning hell in another world, they are sure to get into it, for calling Christ and the apostles liars in so many places. I have been told by one of the holiness people that they have a larger bank than any other denomination.

Brother Paton, I cannot thank you enough for your kindness to me. I highly appreciate C. Colegrove's continued article. It almost shines in a dark place. I pray that God may enable you to scatter the blessed truth to all that will read. W. C. KIRKLAND.

TYPICAL NUMBERS.

Number Four.

EVERY attentive reader must have observed how frequently the number "four" occurs in connection with the Tabernacle. There is the altar of brass four-square, and having four horns. The golden altar is four-square, and has four horns. The gate of the court and the vail of the Tabernacle are each made of four materials, and suspended from four pillars. The incense is made of four sweet spices. The Holy of Holies is four-square, and four coverings protect the Tabernacle. It suggests to my mind the idea of completeness, of firmness, and solidity.

I would here remind the thoughtful reader that in the New Testament we have four Gospels, giving us the life and character of Christ in four aspects; and as a man must look at a house from four different points in order to see the entire building, so we must read the four Gospels to get anything like a complete view of Christ. The four books form but one Gospel really, but it is a four-sided Gospel—a complete Gospel. In Matthew I see Christ as a King. There I read much about the "Kingdom of heaven," and the "Kingdom of the Father," and in the Sermon on the Mount, I see the principles on which his kingdom is governed. In the Gospel of Mark I see Jesus, not as a King, but as a Servant, faithfully obeying God's commandments, and lovingly ministering to man's necessities. This Gospel is occupied with the actions, rather than the teachings, of our blessed Lord. In the Gospel of Luke I see him as the Saviour of the world. Here he is thoroughly human—a man with a large and loving heart—a genial and faithful friend and companion. I love to see Jesus in Luke; he is so brotherly and so kind, so tender-hearted, and so true. In the Gospel of John I see him as divine—as the Son of God—very God from the beginning, but in the fullness of time made flesh. There I see him as the expression of God's love to man—love that is both attractive and subduing to the soul. John was ever looking at Jesus from the same point; hence his Epistles are very like his Gospel, and should be read with it as a commentary on it. From the number four, then, I learn that I have a perfect Christ, whether I view him as set forth in the altar of brass or in the altar of gold; whether I see his shadow in the gate, the vail, or the coverings of the Tabernacle; no matter where I find him, I am sure to find him perfect. In him there is everything that God requires, or that I need.

Number Seven.

THE number "seven" is also a symbol of completeness. It occurs as such in many places in the Bible.—See Lev. xxiii. 15; xxv. 8; Num. xxiii. 1; Deut. xxviii. 7, 25; Josh. vi. 4, 6, 8, 13; 1. Sam. ii. 5; Job v. 19; Zech. iii. 9; Matt. xii. 45; Rev. i. 4: iii. 1; iv. 5; v. 6, and many other Scriptures. On the day of atonement, as described in Leviticus xvi., the high priest went into the Holy of Holies, and sprinkled the blood seven times on the mercy-seat, and before the mercy-seat. This was to show us in type that the atonement made by Christ is perfect, and that we may place the fullest confidence in it.

Number Twelve.

THIS also is a symbol of perfection.—See Deut. i. 23; Josh. iii. 12; iv. 2, 3, 8, 9, 20; 1. Kings vii. 25, 44; x. 20; Rev. xii. 1; xxi. 12, 14, 21; xxii. 2, and other Scriptures. We find the number "twelve" several times in the Tabernacle. The sides were composed of forty-eight boards, or four times twelve. Those boards stood in ninety-six sockets of silver, or eight twelves, and each board rested on the atonement money of twelve thousand men. On the golden table there stood twelve cakes, and each cake was made of twelve pints of fine flour.

Have we not, Christian reader, a very complete Christ, who has given himself to us to be our Hiding-Place, our Food, our Sacrifice, our Priest, our All in All? Should we not be happy?—*George Rodgers in "The Gospel According to Moses."*

WORLD-INSPIRING WORK.

THERE is joy and comfort for me in every copy of the HOPE, but my heart was made exceeding glad by the good tidings in the HOPE of November 15, 1903. That which I advocated some time ago (see HOPE of Nov. 1, 1902) has budded, blossomed, and perhaps borne fruit ere this. May God prosper the Association and add to it daily.

You have no harps to hang on the willow trees of mystic Babylon's murky stream. May each member be so strong in divine grace that one can chase a thousand of your opponents, and two put ten thousand to flight. God has a world-inspiring work for the Larger Hope Association to do. Be ye therefore imitators of him as beloved children. R. H. LISY.

GOD'S BOUNDLESS PLAN.

(*Continued.*)

Be it ever kept in mind that in every word of reverent contention for this great hope, we are pleading for the two units—the creature and the Creator. Call the creature a multiple and a manifold unit, but human nature, and mortal man we view as a unit, infinitely less than God, but dear to him and sprung from Him. Why should he not love his own? How could he ever devote a soul, the ten thousand millionth fraction of himself, to that one most dreadful thing, eternal sin or its effluent, endless pain, or even the far more merciful effluent, eternal death?

Every instinct or motive of action must be goodness, since God is love. We therefore plead for God himself when we contend against all severity that has not blessing in the end. The courage of discipline for those who go astray is the courage of love. The highest joy of a Creator must be the joy of his own offspring when that joy is like his own, the joy of love, holiness, and doing good and thinking good and loving good. And the joy of the creature who is like his Creator, is the joy of imparting what he himself possesses. The perfect creature therefore must be most unlike those strange forms of humanity that scruple not to rob, and wrong and ruin others. Why are bad men thus bad, and why are they thus vile and strange? Alas, it is because they are *estranged*. They are inverted and perverted.

The work of redemption is to release and redeem them from this bondage of sin. As we have said before, so we say again, that none can be so pure as he who is washed from his sins in the blood of atonement,—none can be so glad as he who is set free from the awful restraint, the pest and plague of an evil heart and an evil mind. For he who runs riot in excesses and hates restraint or abridgement of his liberty, is nevertheless in a case of the most abject and bitter bondage. We plead for the deliverance of the wretch in some sense already damned, because he is dead in trespasses and sins, for sin is death, and the resurrection is unto life, which is indeed a new creation.

Jesus said, "The hour will be, and now is, when the dead shall hear his voice, and hearing, they shall live." It is only a small part of the great volume of that voice of the great Melchizedek, that the sinners have heard so far. It has been a still small voice all along, and not vocal or audible, but the time is coming when it shall be heard in the most recondite corners and quarters of the globe. Even then it may not be a voice like thunder with reverberations, but it will be penetrating and effectual. What a liberty is given us to plead for the brotherhood of men, and the sonship of men also—and the predestined union and oneness of men with God! Nay, man becomes a brother, and we say that with the deepest reverence, of the compassionate Deity, in Jesus Christ.

If we wonder at many things, we may wonder at that. And again we may wonder at the strange permission, or allowance, or whatever else it might be called, to men in high places and holy places, to proclaim the Deity as appointing interminable and intolerable torments to souls that came from him, that belong to him, and that had no agency in their own origin,—indeed that are born and that die apart from any will of their own.

Now is it not noble to trust the nobility of God, his benevolence without bound and without measurable depth? In every way it is fit to impute good to the Creator in creation—good in instinct, in intention and in an unwavering will, as immutable as the order of the stars, which are the ordinances of heaven, and of him who dwells and rules in heaven. This Being—should he be dishonored by imputation of possible wrong in his empire, that is, in the administration of his government? Nay, there is a woe to him who shall call good evil, and who shall impute evil to good—that is, the One original, intelligent and eternal Good. And when we say eternal, we mean that God is unchangeable, immovable and settled in his will and working toward good—or in his willing and working good. There is the glory of God—to wit, in his unchangeableness, for it is the unchangeableness of love. But think of an unchangeableness of hate—unchangeableness of anger, antagonism, displeasure, *et id genus omne*.

We may suggest just this—nay, can we not aver and avow it? No, we will put it in the form of an interrogatory; is it possible, or could it be possible that perfect Love could appoint under any possible circumstances, an infinite misery—infinite signifying strictly, without end? Could love do that? Could love in creation do that? Could power, the coadjutor of love do that? Could a righteous mind conceive or intend that? Could wisdom permit or ordain it? What is the testimony of Scripture? It is this, that Christ is appointed to *destroy* the works of the devil, and does not Scripture impute evil to that personality, activity, instinct, or whatever it may be named, under the designation of Diabolus, Beelzebub or Enemy. This enemy is untiring and remorseless, as we commonly understand it. And the Grand Opposite of *him* or *it* is Love, and Love

is pity, good will, gentleness, kindness, and was and is illustrated in Christ, who shall subdue all things to himself, that is, to God. And the grand conquest, the grand achievement is the conquest by love, of the sinner, the alien, the rebel, in the obedience of choice and the obedience of joy. And love, this love, this perfect love of God never faileth; it is the power of God—and the power that moves, guides and influences in all the thought and work of God.

And as to what shall be God's most chosen and blessed way with man who has lived and died in unbelief, we need not presume to aver. The light shining from the face of Jesus Christ, may be to him a fire consuming his sinful nature, a fire with searching and energy in it, a kind of burning, fit to be named eternal, but not a fire of hate only toward the evil which love is intent to extinguish.

I have just read of a traffic by the worst of heartless things in human form—a traffic to make one's heart sick with mingled wrath and pity—a traffic in poor Japanese girls—a traffic in their virtue, in their welfare, in their life. Girls lured and deceived by the worst of men! And a fire eternal would be fit to scorch them, the traffickers, doing in an hour the work of an age,—a fire never to be forgotten. And surely Jesus, the most pitiful of all men that ever lived, how would he not forgive and heal and save the deceived, and by his cleansing virtue, save and make them white as the driven snow! Thus I reckon and conclude in thinking of systems and miseries that God surely permits, that his love may be glorified in a coming day,—an age on ages of a new creation and glory.

(To be continued.)

HOLLAND, N. Y. C. COLEGROVE.

WORLD'S HOPE MISSION FUND.

Balance on hand Nov. 15.	$.56	
Amt. recd. to Feb. 1.	16.17	
Total		$16.73
Literature sent to Feb. 1.		$15.10
Bal. on hand Feb. 1.		$1.63

The object of this fund is to furnish literature to those unable to pay, and the amount of good we are able to do, depends upon the contributions of those interested.

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☞ Do you want a bound volume for 1903? If so, please send in your order.

FOOD FOR THOUGHT.

An Open Letter.

Dear Friend B:—The papers you sent me in response to my note, were received. I have read the "Nutshell Sermons." On one you make the marginal comment, "Food for Thought." Therein you declare Buddha's equality, and, in one respect, at least, superiority to Jesus Christ. You exclaim: "Strange that our wisest (?) orthodox theologians cannot dissociate the meaning of the word Christ from the personality of Jesus!"

Let me remind you—for it must be a recalling of what you surely have known—that such dissociation was utterly impossible with Matthew, Mark, John, Peter, Paul, James and Jude. Paul acknowledges this impossibility exactly one hundred and thirty-five times in fourteen short letters. He tells us (1. Cor. viii. 5, 6): "For though there be that are called gods, * * yet to us there is one God, the Father, of whom are all things; and one Lord, Jesus Christ, through whom are all things, and we through him." Again he assures us (ibid iii. 11): "Other Foundation can no man lay than that is laid, which is Jesus Christ." Likewise Paul declares (in Eph. iii.) that God's purpose (or plan) of the ages was purposed (or planned) in "Jesus Christ."

Peter announces (1. Pet. iii. 20-22): "God * * doth now save you * * through the resurrection of Jesus Christ."

Just one other reference—to the declaration of the beloved John—(1. John iv. 2, 3): "Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God; and every spirit which annulleth Jesus is not of God."—R. V. margin.

I trust, dear friend, that these words of vital import, —these remarkable evidences of the apostles' powerlessness

to "dissociate the meaning of the word Christ from the personality of Jesus," —may cause you to reexamine the ground of your present position, and that the Divine Spirit of God may lead your yielding heart back to the One Foundation, which is Jesus Christ.

I was sunken deep in the quagmire of Buddhism, Theosophy, "Mental Science," "New Thought," and what not. I found no rest for the sole of my foot; and I cease not to rejoice that I now rest in and on Jesus Christ.

Had I not found the rational and whole-scriptural philosophy of God's purpose in Jesus Christ, as given through Bro. Paton's instrumentality, I might still have been feeding on husks. But God knew how to guide my famished spirit to the board where I could feast, and be satisfied with "meat in due season." Come and claim your portion as of yore. Yours in our Lord, Jesus Christ. S. I. H.

THE ENGINE SECURED.

We have word that the Engine for the HOPE office has been bought and is on the way here. A brother who is very much interested, in order to hasten the matter, has borrowed the money needed, with the confidence that those who have promised a given amount, and others who wish to help, will soon repay him. It will require about one hundred dollars more to pay all the expenses of this outfit. Bro. Martin Fry, 34 Clark St., Chicago, Ill., is still treasurer of this fund, and if those who have promised, and others who desire to help, will send in their contributions, the desired end will soon be gained.

—EDITOR.

☞ THE PERFECT DAY, revised edition, has 240 pages. Price, stiff cloth cover, 50c; paper cover, 30c. For $2.00 anyone may order six cloth-covered, or ten paper-covered copies, to one address or more. Each copy has the writer's likeness.

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OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN, in offers 4 and 5.

The Advisory Board of The Larger Hope Association desires to help Bro. Chase financially, in order that he may be able to do the work of an Evangelist. It also endorses what we have already done. We have received a small contribution for the benefit of Bro. Chase, and we hope to receive more for the same purpose. All readers of the HOPE, whether members of the Association or not, who desire to help him, may send their contributions to G. W. Paton, Almont, Mich., who is the Treasurer of the Association. If any prefer to send direct to Bro. Chase, they may do so. His address is Ora M. Chase, Hartland, Me., R. F. D. No. 1. Our aim is to encourage the spirit of cooperation, and thus "Bear one another's burdens, and so fulfill the law of Christ."—EDITOR.

In response to the word, in the last issue of the HOPE, from Moscow, Idaho, expressing the desire that some one of us would go there to preach, Bro. Clapp wishes me to say that he will go if the friends there will pay his fare one way. I think he means to have his offer include other places. Write him. His address is, Chas. I. Clapp, 130 Maple St., Battle Creek, Mich.—ED.

truth will bear investigation, and it will stand, whoever has it or rejects it.

If there is any Scriptural evidence, let it be produced, that any who lived before the nation of Israel came out of Egypt were ever commanded to observe any day as a sabbath, that they ever observed any such day, or that any were ever punished for such non-observance. Many are in the habit of taking things for granted on this as well as other subjects, and often read their ideas into the Bible, instead of searching it to learn what it teaches. We do not ask for inferences, but for Bible testimony.*

We think the only reference to the subject before Exodus xvi. is in Genesis ii. 2, 3, where we are told: (1) that God *ended* his work on the sixth day; (2) that *he* rested on the seventh day; and (3) that he blessed it and sanctified it, because in it he *had* rested.

The prevailing inference from these verses is that the sabbath was instituted at the Creation for mankind. But the passage does not say so, there being no mention of man, nor of man's rest day, in it. To sanctify is to set apart for some holy purpose. What is that purpose? God's rest day (which was not limited by "the evening and the morning," like the other days), appears to be a type of the millennial rest, or of the perfect and eternal rest into which man enters when he ceases "from his own works, as God did from his."—Heb. iv. 9-11. Here is an intimation, at least, that the purpose for which God's rest day was set apart, was much greater than to be man's rest day, one day in seven, from physical labor. But even if it could be proved that God's rest day was afterward appointed to be man's weekly Sabbath, and that God's rest day and man's weekly rest day are identical, that would not prove that man, at the Creation, was commanded to observe the day. If it was then commanded, and man, through the twenty-five following centuries, knew all about it, the silence of the record concerning sabbath-keeping, or sabbath-breaking, is astonishing. And why should people infer that the sabbath was known during that long period, when the Bible says nothing about it? It seems evident that the sabbath was unknown, until the Lord revealed it to and through Moses, after the Exodus.

This view does not lessen the significance of the fact that, in the fourth commandment, the observance of the seventh day is enjoined because God *had* rested in the seventh day, after Creation. The reason holds good whether the sabbath for man was instituted at Creation

* In response to this call for Bible testimony, a brother has called our attention to Exodus v. 5, where Pharaoh said to Moses and Aaron, "The people of the land now are many, and ye make them *rest* from their burdens." He thinks that Moses and Aaron were asking for the people the privilege of keeping the seventh day, because the same Hebrew word, "shabath," is used as when it is said that the Lord rested, and the people rested, on the seventh day. This is an inference. Let others read the passage and its context, and see if Pharaoh was not referring to the idleness of the people for more than one day in seven. The same word is used of the rest of the first and eighth days (Leviticus xxiii. 39), also of the rest of the land in the seventh year, and for seventy years.—See Lev. xxv. 4, xxvi. 34, 35, 43 and 2. Chron. xxxvi. 21. Besides, another word, "nuach," is used of the Lord's rest on the seventh day.—Exod. xx. 11. Young defines these two words, respectively, "cessation," and "to be at rest."

or after the Exodus. And not only the Creation was to be remembered, or the fact of God's rest on the seventh day, but also the deliverance from Egypt, (Deut. v. 15): "Therefore the Lord thy God commanded thee to keep the sabbath day."

From the time the sabbath law was given to the children of Israel, (and it was never given to others), all through their age it was made very prominent as a test of loyalty, and death was the penalty of its violation. "Wherefore the children of Israel shall keep the sabbath." "It is a sign between me and the children of Israel forever." "Whosoever doeth any work in the sabbath day, he shall surely be put to death."—Exod. xxxi. 12-17. "Ye shall kindle no fire throughout your habitations upon the sabbath day."—xxxv. 3. The man who gathered sticks on the sabbath was stoned to death.—Num. xv. 32-36. The nation was blessed if the sabbath were kept holy, and cursed if it were profaned.—Isa. lvi; lviii. 13, 14; Jer. xvii. 21-27. The safety or destruction of Jerusalem was made to depend on how they treated the sabbath. And all that the law required of the common people was cessation from physical labor.

The work of the priests did not cease when the sabbath came. The offerings were greater that day than on other days.—Num. xxviii. 9, 10. Jesus, in defending his disciples for doing what was considered unlawful, said to the Pharisees: "Have ye not read in the law, how that on the sabbath days the priests in the temple *profane* the sabbath, and are blameless?"—Matt. xii. 5. His disciples were priests in His service,—who was greater than the temple,—and hence were "guiltless," though "condemned" by the Pharisees.—Vs. 6, 7. Were not the priests under the law types of those offering the spiritual sacrifices of the gospel age? Jesus in the same connection, shows, by his reference to David and those with him, that their necessities were more important than the Tabernacle law.

There is no Scriptural evidence that the sabbath was ever changed from the seventh day to the first day of the week; but many Christians claim that it was changed by apostolic authority after the resurrection of Christ, and that since then the words of the fourth commandment, "the *seventh* day is the sabbath," are properly applicable to the *first* day. To doubt this may be regarded as dangerous by first day sabbath keepers; but facts should have their weight, whatever may become of theories. We do not say that the apostles and early Christians did not observe the first day of the week as a day of worship, and in commemoration of the resurrection of Christ; but there is no Scriptural evidence that they called it the sabbath, or ever required its observance by reference to the fourth commandment.

Seventh day sabbath keepers make much of this lack of evidence, and regard our admission as favorable to their view. But, on the other hand, there is no Scriptural evidence that after the day of Pentecost,—that is, after the dispensation of the Spirit for the calling out of the elect church had begun,—the apostles ever required Christians to observe the sabbath. This is not

saying that the Jewish converts to Christianity did not continue to observe the seventh day, nor that the Gentile converts, under Jewish influence, did not observe it. The Jewish converts also observed other things pertaining to the Mosaic law, and tried to impose them on the Gentile Christians.—Acts xv. 1-5.

There is some *historic* evidence that there was a tendency to observe both the seventh day and the first day until the latter was sanctioned by a Roman Catholic Council in the fourth century. Thus was the first day *legalized* as the sabbath, and, we think, degraded from its proper ideal; and all legal enforcement of its claims savors of "the mark [characteristic] of the beast." Catholics smile at Protestants for denying the authority of their church, and yet following their example, concerning the sabbath law and baptism.

But, to return to our Bible standing-ground, we affirm that the apostles never commanded the churches to observe the sabbath, nor warned them against its neglect; nor were they punished for its non-observance. Sabbath-breaking is never mentioned in the Bible except in the history of the typical people—Israel. Why was it not mentioned in Revelation among the sins that shut people out of the New Jerusalem? In all the apostolic letters, the chief references to the sabbath are in Colossians ii. 16 and Hebrews iv. The former includes all the sabbaths with several other things of the Mosaic law, as the "shadow" of things concerning Christ—the Substance of all divine types; and the latter passage shows that the sabbath was a type of the rest which comes to the people of God, who have ceased from their own works, as God did from his. Let each one read them and judge for himself whether they require the observance of a weekly sabbath, or refer to the cessation from physical labor as a shadow of the continual rest from sin and worry to those who can receive it in and through Christ Jesus. "Come unto me," he said, "all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls. For my yoke is easy, and my burden is light."—Matt. xi. 28-30. Nothing short of this complete getting out of self into Christ is a sabbath or rest worthy the name; and that it is not realized by the weekly observance of a day of bodily rest, needs no proof. The real rest is not physical and periodical, but spiritual and eternal.

If, in view of the Scriptural facts mentioned, or others which we may have overlooked, any think they ought to observe the seventh day—the type of the perfect rest,—we would say with Paul, "Let every man be fully persuaded in his own mind."—Rom. xiv. 5, 6. But we think they are assuming a burden which the Holy Spirit never laid upon them. As a type, the observance of the seventh day was evidently limited to the typical people and the typical period, and the law was subject to this limitation—no longer being enforced when the new order, in Christ, had begun. Otherwise, why not also give the land its sabbath on the seventh and fiftieth years?

Some of these suggestions are as applicable to the first day (kept as the sabbath of the law) as to the seventh day. The New Testament Scriptures—those pertaining to the elect church, the royal priesthood—recognize no sabbath *law;* and for this reason all *enforcement* of sabbath observance appears to be anti-christian.

But, do not the toiling masses need the rest of one day in seven? Yes, and as people now work, under the cruel lash of fashion and the money power, they need two or three days' rest every week. And under these conditions, it is well that the workman has a legal right to refuse to work seven days in a week. And yet, until people learn to use the day for a higher purpose, or learn not to use it for a worse purpose, than physical labor, (in itself a harmless thing), the freedom of the day may be a curse to them rather than a blessing. Under present conditions there is probably more wrong committed, more scandal developed, and more moral harm done, on Sunday than on any other day of the week.

But, from the Christian point of view, we commend the custom of observing the first day of the week for Christian service. It is not the sabbath of the law, but "the morrow after the sabbath."—Lev. xxiii. 9-21. It is there recognized in type as the day of firstfruits,—the wave-sheaf being a type of the resurrection of Christ, and the wave-loaf offering, the type of the effect of the Christian Pentecost—fifty days after the resurrection of Christ. The legal sabbath commemorated the old creation and the deliverance from Egypt, as we have seen, and the first day observance commemorates the dawn of the new creation, and is less a cessation from work (which was all the law required) than an uprising in active service for the Lord and the good of others. All faithful Christian ministers, and many others, work harder on Sunday than on any other day. It is mentioned as Christ's rising day—"the day the Lord hath made," (Ps. cxviii. 21-24), and may be appropriately called "the Lord's day." Its observance for higher service is sanctioned by apostolic example, though not based on a divine command. If, as some say, we have no right to observe a day unless we are commanded to do so, let them show that the sabbath law required the accepted divine worship or synagogue service. The commemoration of the victory of Christ, which is also a foregleam of our victory, is on higher ground than any statutory law, being the spontaneous offering on the altar of the Christian's heart, as he rejoices in the New Creation, even as the ancient "Sons of God" shouted for joy at the manifestation of God's power in the Old Creation. They needed no command to shout. How can the heart touched with the power of faith, hope and love, refrain from rejoicing in the day of his victory? There is an homage of the heart that is superior to statutory law. It is the divine law of mental and moral association, found in man's nature, by which he commemorates days and events that are dear to him. This nature is of God. And when man appreciates the divine love and the victory of

Christ, he does not need a command to worship with Christians, and will not spend their worship day in mere self-gratification, or as a day for worldly amusement.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus and the Sabbath.—Matt. xii. 1-13.

(Lesson for Feb. 21.)

GOLDEN TEXT.—It is lawful to do well on the sabbath days.—Matt. xii. 12.

INTRODUCTION.—With this lesson, it is well to read the parallels, Mark ii. 23–iii. 5; Luke vi. 1–10; also Luke xiii. 10–17 and John v. We have come to a new phase of the work of Jesus, in which the opposition to his teaching brought out new truths and principles. Not long after our last lesson, Jesus called Matthew, the publican, to be one of his constant followers. At a feast which Matthew made, many publicans and sinners, sat down with Jesus and his disciples. The Pharisees criticised him for eating with such people, which gave him the occasion for expressing the great gospel truth: "They that are whole need not a physican, but they that are sick. I came not to call the righteous, but sinners to repentance." Luke v. 27-32. Again, they complained that Jesus and his followers did not fast like John and his disciples; and this led to the expression of the truth concerning the progress from the shadows of the old dispensation to the more important and deeper realities of the new dispensation. Besides, new wine must be put in new bottles. Then they criticised Jesus' attitude toward the Sabbath. Probably the first recorded case of this kind was when he healed the infirm man at the Pool of Bethesda. John v. This brought out some blessed truths recorded in that chapter. Our present lesson gives us the second occasion of that kind.

We have seen that the sayings and works of Jesus are not always recorded in chronological order; but Matthew gives this lesson on the sabbath immediately following our Lord's invitation to come to him for rest. The sabbath means rest, and it seems clear that the right solution of the sabbath question will only be gained when people understand the spiritual rest which Jesus gives.

I. THE DISCIPLES PLUCKING AND THRESHING GRAIN ON THE SABBATH.—Ver. 1. Jesus and the disciples were probably on their way to the morning service in the synagogue. The roads were not fenced, as with us, but were paths through the fields, so that they did not need to go out of the way to get the corn. This may have been wheat; it was at least some grain that was eatable without cooking. In America corn means Indian corn. In England it is applied to any kind of grain. In Scotland it is usually restricted to oats. The rabbinical law allowed none but the sick to eat on the sabbath before the synagogue service. If the disciples had commonly regarded this law, it would account for their being hungry. They had no doubt learned that Jesus cared but little for the tradition of the Rabbis, and therefore took the liberty of doing a little unsabbatical work to supply their need. They were not stealing. They had a right to pluck and eat.—Deut. xxiii. 24, 25.

II. THE PHARISEES' CRITICISM.—Ver. 2. The Pharisees were watching for any opportunity to find fault with Jesus. They considered him responsible for the acts of his followers. They did not accuse them of stealing, but only of doing what was unlawful on the sabbath. Clearly they had not violated the law of God, as given by Moses, but only the interpretations of the Rabbis. These were no doubt by many regarded as divine; but at another time Jesus charged them with having set aside God's law by their traditions. Even with many Christians tradition and habit of thought have more weight than a "Thus saith the Lord."

III. JESUS' ANSWER.—Vs. 3-8. It is not said that Jesus plucked and ate the grain, hence his answer simply defended the right of his disciples to do so. In verses 3, 4, his defense is from the example of David, whose case would have weight with the Pharisees. He ate himself, and gave his hungry companions, what the law said was only for the priests—the shewbread. Jesus did not defend his disciples, as he might have done, on the ground that they had not violated the sabbath law, but on the ground that their hunger made it necessary. He thus placed human need, and mercy, higher than even the Sabbath law; just as he placed the need of David and his men higher than the law pertaining to the Tabernacle.

In verses 5, 6, the defense was from the example of the priests. Even according to the law they were "blameless" though they did their work on the sabbath. To "profane" the sabbath probably here means to do that day just as they did every other day. But this was not what men call secular work. It pertained, typically, to the continual work of Christ. If the disciples had really broken the law, how could the example of the priests justify them, except on the ground that Jesus was indeed greater than the typical temple, and that the disciples, being one with him, and doing priestly work in him, were greater than the typical priests. As he was the Lord of the sabbath, he and all in him were, and are, greater than the sabbath law, and not under it. By Jesus' illustrations, he put the Sabbath law and the law of the Tabernacle on the same plane—ceremonial, not moral,—and shewed that they could bend when man's need required it. These laws were not fulfilled by observance, but by the coming of the antitypes to which they pointed.

In verses 7, 8, Jesus shewed that the Pharisees had really mis-interpreted the Lord's commands, and the lesson they needed to learn is good for us all to know, that the Lord cares more for mercy in the hearts and lives of men, than for sacrifices on the typical altars (Hosea vi. 6), and that the typical laws, like those of the Tabernacle and the Sabbath, were not intended to be so rigid as to interfere with any real human need. Knowing this, neither they nor we would condemn the guiltless. Jesus was Lord of the sabbath, and therefore his authority was greater than the sabbath law; and Mark shews that "The sabbath was made for man, and not man for the sabbath." Then man is greater than the sabbath.

IV. LAWFUL TO HEAL ON THE SABBATH.—Vs. 9-13. Either the same day or on another sabbath (Luke vi. 6) Jesus went into the synagogue. A man with a withered hand was there. Luke says it was his right hand. What a terrible deprivation! What a great blessing to be healed! The Pharisees watched Jesus to see what he would do.—Mark and Luke. With the purpose of trapping him, they asked if it was lawful to heal on the sabbath. In his reply he appealed to their good sense and their own humane practice. They would take a sheep out of a dangerous place. On this same principle it was right to heal a man, as the man was more valuable than a sheep. He had already asked the man to stand up before them.—Mark iii. 3. Jesus was angry (righteously indignant) with these inconsistent Pharisees; and then he called on the man to stretch forth his hand. With the will to obey came the power to do that which before was impossible: he was instantly healed.

It is probable that Jesus did much of his healing on the sabbath—the seventh day of the week. To this the Pharisees objected: they wanted the people to come and be healed on the other days.—Luke xiii. 14. In addition to the sabbath being a day of rest, it was doubtless a type of the seventh thousand years—the millennium. It is to be a time of healing—restitution. Some now are as much opposed to

(*Continued on page 57.*)

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EDITOR'S APPOINTMENTS.

Feb. 14, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Feb. 20, & 21, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Feb. 28, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

Mar. 6, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Mar. 7, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Mar. 8, Englewood, Ill., 6006 Green St., at 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 55.*)

this as the Pharisees were at his healing on the seventh day. God's mercy is not confined to the six days, or the six thousand years.

On February 21st this lesson will be used to favor the observance of Sunday as the Sabbath of the fourth commandment, on the ground that Jesus and his apostles changed the day from the seventh day to the first day of the week. This and much more as purely traditional will be taught,—much that is not found in the lesson or anywhere in the Bible. Sunday observance is not the subject of this lesson, and before people can read out of it anything on the observance of that day, they must read it in. There are good reasons for observing Sunday as a day of worship, though it is not based on the law. But it is always right to do good, to heal, to do works of mercy on any day of the week. It may be safely said that the rest which Jesus gives those who come to him, of which the physical rest is a type, lasts all the time. It is even now a foretaste of the endless rest in immortal glory. The right observance of the first day is above law; and those who know what it means, and are truly in sympathy with Christ and his people, do not need a law to make them associate with Christians in their Sunday worship and work.

(The leading article on "The Sabbath" was partly set up for this paper, before I knew that this was to be the subject of the Surday-School lesson at this time.)

Hearers and Doers of the Word.--Matt. vii. 21-29.

(Lesson for Feb. 28.)

GOLDEN TEXT.—Be ye doers of the word, and not hearers only.—James i. 22.

INTRODUCTION.—The "Sermon on the Mount" is the first extended discourse given us from the lips of Jesus. According to tradition it was spoken on the "Horns of Hattin," a square-shaped hill, about sixty feet high, with two tops, two or three miles from the Sea of Galilee, near its center, and about seven miles south-west from Capernaum.

From Luke vi. 12 we learn that the preceding night was spent in the mountain in prayer. In the morning he called his twelve disciples to him—his cabinet—those who were to be the foundation stones of his church. Jesus came to be the Saviour of the world. In John xvii. we learn that he prayed first for the twelve, next for all who would believe through their word, that they might all be one, that the world might believe in him.

The "Sermon on the Mount" is great, not so much for its length, as for the vital truths discussed. It is well to read it all. It is a presentation of the principles of perfect character—the essential elements of the kingdom of God. It begins with the Beatitudes, which are like the text of the Sermon, containing its substance. It is a grand sermon, but it does not contain all the elements of our Lord's teaching—that is, of Christianity. While it shows the ideal character and its blessedness, it does not contain the full gospel, which shows how poor sinners may become perfect as their Father is perfect. It is like the perfect law, which shows what men ought to be. Many overlook the fact that the Gospel of Christ, which is the power of God unto salvation, that is, the power to make men holy, was not fully revealed until after the death and resurrection of Christ and the descent of the Holy Spirit. No man can be saved *by* character. The man who has a perfect character—if such an one exists—does not need saving. The sinner cannot be saved by his character; he must be saved from his sins *to* character—that is, made righteous through the saving power of God as revealed in Christ. The statement of the perfect law, showing the elements of perfect character, instead of saving the sinner, condemns him. This is why the life and teaching of Jesus condemned the Jewish nation, and condemn all other nations, and show their need of mercy.

From Matthew v. 1, 2, it appears that this Sermon was not preached to the multitudes, but that Jesus retired from them, gathered the disciples to him, and taught them. Even if some others heard what he said, it seems that this teaching was specially for the disciples. Luke vi. 20 confirms this view.

There are seven Beatitudes of Character, and seven, means perfection. This Sermon teaches Christians how to live—how to pray, how to give, how to love, even one's enemies, how to regard earthly things, how to trust, and how to serve both God and man. When all this is realized, God's will shall be done in earth as it is done in heaven.

In making his application, in chapter vii., Jesus clearly teaches that only those who have and live according to the principles of righteousness can belong to the Kingdom of Heaven. While no man can be perfect until he is perfected, we can judge of where a man will come by the way he is going. He that is quickened by the Spirit, and therefore walks in the narrow way, will reach the kingdom of God and have the crown of life. All others are in the broad road which leads to destruction—not hopeless torment. But the Gospel of Christ's resurrection, later developed, shows that the destroyed shall be restored. It is a truth worth knowing, that those who are on

the way to the kingdom of God are to be honored with a share in the work of restoration.

In verses 15-20, Jesus speaks of the two classes as good and bad trees, which are known by their fruits. The indwelling Spirit always produces good fruit; but he that has not that spirit, whatever he may profess to be, cannot bear good fruit. This leads up to our lesson text.

I. RIGHT-DOING VERSUS MERE PROFESSION.—Vs. 21-23. In this passage Jesus seems to be speaking wholly of professors—true and false. It is all right to make a profession, but that alone will not do. Only those who are obedient to the Lord are moving toward the perfect kingdom condition and will reach it. Even though they have been great preachers, and have done astonishing things in the name of Jesus, the workers of iniquity are not "known" of the Lord, and therefore cannot enter the kingdom. To "know" Christ and to be "known" of him, is the conscious fellowship of life.—John x. 14, 15.

II. THE TWO BUILDERS.—Vs. 24-27. The two classes here also seem both to be professors. One is wise, and builds his house on the solid Rock. He is not a mere hearer of the Word of the Lord, but also a doer. He is obedient to the law of love and righteousness. In so doing he is building his house—a good character. This is his life work. The storm of rain and wind—representing the trials of life, which are sure to come—can not destroy his house, because it is on the Rock, the Sure Foundation.

The other builder—the mere professor, or the neglecter of Christ—is foolish. He is a hearer of the Word of Christ, but not a doer. He is not careful about the foundation of his house or life work or character. He heeds not the Lord's commands, and goes his own way. He does not seriously think of the certain storms of life, or that he needs the Rock for a foundation. So he takes what seems the easier way, and builds on the soft ground or the sand. A man's house or character can be no better or stronger than the foundation on which he builds.

The work of the man who builds on the wrong foundation cannot withstand the trials of life, and when the storm comes, as come it will, the house—the man's work—falls, and its ruin is great.

This is one of the passages that is often used to teach the doctrine of utter hopelessness; but let no man make it worse than does the Lord himself. We would not belittle the woefulness of a life of disobedience. But in the light of God's revealed plan, we have a right to say that, while the careless and slipshod man cannot be on the way to the kingdom, and will have no share in the high calling of God which is in Christ Jesus,—that is, will have no part in the reign of Christ that is promised to the overcomers,—yet, if he is the mere natural man, the worst that can come to him is to utterly perish with his bad work, and he is included in God's plan of restitution: and if this foolish builder be regarded as a negligent Christian, as some think of him, the apostle plainly teaches that he will lose his work and the reward that belongs to the wise builder, and yet be himself saved, so as by fire.—1. Cor. iii. 11-15.

III. THE PEOPLE ASTONISHED.—Vs. 28, 29. When Jesus had ended his Sermon, those who heard him were astonished at his doctrine (his teaching and the manner of it) for he taught them as one having authority (out of his own divine consciousness) and not as the Scribes, who were mere copyists. "Never man spake like this man." There can be no true appeal from his word. It is of vital importance that we hear, believe and obey him.

STUDIES IN GENESIS.

1. THE first five books, Genesis, Exodus, Leviticus, Numbers and Deuteronomy, called the Pentateuch, or Five Books, were written by Moses.

2. Like the whole of the Old Testament, excepting parts of Ezra and Daniel, these books were written in Hebrew.

3. The first word, "Bereshith," that is, "In-the-beginning," gives the Hebrew name to the book of Genesis, (meaning "Generations") the name of the book in the Greek version, or Septuagint.

4. Genesis is often called "The Book of Beginnings," and contains, in fifty chapters, the history of our world for 2,500 years.

Chapter 1.

5. God is a Saxon word, meaning "good." The Hebrew word is Elohim, the plural form of El, "Mighty One." El occurs 226 times, principally in Job, 55 times; Psalms, 69 times; and Isaiah, 22 times, and first in Genesis xiv. 18, 19, 20, 22.

6. Elohim occurs 2,289 times, and is always printed with a capital G, when it means the Creator. The plural form is, in the Hebrew, representative of intensity, expressiveness and importance, and means "The Mighty One" in the highest degree. It occurs 32 times in this chapter.

7. Elohim is also translated "gods" 193 times, referring to idols, the first appearance being in Gen. xxxi. 30. In chapter iii. 5, it

should be printed "God," as there was neither idolatry nor false gods before the flood.

8. Heaven—Heb. "shemayim," literally, "things heaved up,"—is always expressed in the plural form in the original.

9. The first verse records a fact far beyond the rest of the chapter.

10. In the six days or periods, "The Mighty" made: 1. Light; 2. Atmosphere; 3. Dry land; 4. Light-bearers to appear; 5. Fishes and birds; 6. Animals, reptiles and man.

11. All creatures with breath and blood are "living souls." "Let the waters bring forth abundantly the moving creature [fish] that hath a living soul." "To every beast * *, to every fowl * * and to every thing that creepeth * *, wherein there is a living soul."—Vs. 20, 30, margin. (The marginal readings are the words the Holy Spirit used.)

12. Man was "created" and "formed" out "of the dust of the ground," like all other living souls.—Chapter ii. 7, 19; i. 21, 27.

13. Every beast, bird and reptile has "the breath of the spirit of life" in his nostrils, as man has.—Chapter vii. 22, margin; ii. 7.

14. Eleven times "living soul" is applied to beasts, birds, fishes and reptiles, but only once to man. It is translated "life" twice—"living soul" in margin (chapter i. 20, 30); "living creature" 9 times (chapter i. 24; ix. 10, 12, 15, 16; Lev. xi. 46,); "living soul" once only (chapter ii. 7); "immortal soul," never.

To be continued.

The writer will be glad, as far as possible, to answer any question or suggestion sent to the Editor. Please examine and mark the references.—V.

EXTRACTS FROM LETTERS.

Thanks from Bro. Chase.

DEAR BROTHER VEYSEY:—Your letter and contents came duly to hand, and we were very glad you thought of us. Wife and I both thank you for your very kind letter and the money you inclosed. May the dear Lord bless you in basket and in store, is my prayer.

We had a hard time last summer. My wife was sick all summer, and for six weeks she could not raise her head from the pillow; and for two months I ran behind from two to six dollars a day, and I got a little blue. But the dear Lord has said he will never leave nor forsake, and he will keep his word.

Now, my dear brother, I will only write you a few lines, as I am in a great hurry this morning. I have three other letters to write, and some business to see to, and then I want to lie down and get a little rest, as I sat up with a sick man last night, and my head feels a little bad. May the Lord bless and keep you and yours to life eternal; and may you realize that it is more blessed to give than to receive. Your brother, ORA M. CHASE.

HARTLAND, ME. R. F. D. No. 1.

Experience of Bro. Lawrence.

AFTER sending my name (endorsed by the Presbyterian minister, the post master and the editor—Ed.) to be enrolled with the dear ones in the Larger Hope Association, I have thought I would like to have them know something of my life. For many years I was master and owner of vessels on the Gulf coast. That made me independent, so I could preach at many islands and towns along the coast from Texas to Keywest, without any earthly help or authority. The first twenty years I preached eternal damnation. Then I learned better, and preached Universal Salvation: after I found THE WORLD'S HOPE, I think twelve years ago, that has been my theme, "And will be till I die." My aim has been to create a better thought of God and a better hope for mankind. How far I have succeeded the Lord alone knows; but I am sure that bread cast on the waters will be gathered after many days. Many have joined churches with a protest against endless hell.

But my work is done. I am so feeble. But I have a great desire to hold one more meeting, and the Lord may grant it. My voice is getting better. For some reasons I would like to call back at least ten years of my life. I would like to build up a society right here.

This is rather a mixed up letter. Pick it over, and make what you can of it, or if you think best, put it in the waste basket. I cannot write much. I could talk better than I could write, when I was well.

I want to express my heartfelt thanks to the dear ones who have sent me money. I do not know what I would have done without it. God sent it just in time; Glory be to his name! If any have not received a card of thanks, please let it be known. I do not remember just when I reported money received: but I received one dollar in November and two in December, for which I thank the Lord. (This letter was written in December.—ED) I am better in some ways. My voice is quite strong again: but I am losing the use of myself. It is hard for me to tie my shoes or buttom my clothes.

But my troubles here will soon be over. I shall soon be at rest in Jesus, Blessed Hope. It makes me happy under this awful earthly downfall. I feel as the outward man is perishing, that the inward man is renewed day by day. Your aged brother in the larger hope,
SILAS LAWRENCE.

FAIRHOPE, ALABAMA.

Poor, but Rich in Faith.

WELL, Bro. Paton, I have never yet written a letter to the HOPE; and while I am shut in, being crippled, I thought I would write you a letter, and you may publish it if you think best.

To the HOPE Family I want to say: God bless you all. I am one of his little ones (though not young). I esteem my brethren above myself. I am poor in this world's goods, but, thank God! I am rich in faith. I have my ups and downs in this world. I pray night and morning, and I often think of Bro. Paton in my prayers—he so kindly sends me the HOPE free.

Well, Bro. Paton, I have one foot off now, and if I can make a living for my little family, I will do well. So if you can still send me the HOPE, I shall be very thankful; and may God bless you in your labors. I love the truth that we hold, found in the blessed word of God. I can say with the Psalmist: "Bless the Lord, O my soul, and all that is within me bless his holy name."

Brethren of the HOPE family, pray for me, that the Lord may help me to provide for my little family—wife and three children. I want to live so that I may reign with Christ in his kingdom—during the thousand years, when Satan will be bound. Oh! what a glorious time it will be when Christ shall have put all rule and authority under his feet, and delivered up the kingdom to the Father—when the earth shall be filled with the glory of God as the waters cover the sea. I can say, "Come, Lord Jesus, and come quickly." Your brother waiting for the Master, PERRY S. HAMMACK.

SHAMBLINGS, W. VA.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

☞ THE PERFECT DAY, revised edition, has 240 pages. Price, stiff cloth cover, 50c; paper cover, 30c. For $2.00 anyone may order six cloth-covered, or ten paper-covered copies, to one address or more. Each copy has the writer's likeness.

THE ENMITY SLAIN.

I WAS greatly pleased and interested the other day, to find a confirmation of our view regarding the "enmity" which our Lord and Master had "slain,"—*what* it is, *where* it is, and *how* it is slain?

I was reading in Eph. ii. 16, "That he might *reconcile both* in *one body* by the cross, having slain the enmity *thereby*." Somehow it attracted my attention unusually, and I began to look it up. I looked in all the different versions I have (eight) and was surprised to find that some of them, whom one would least expect to see the point, had expressed it exactly, and others whom you would think should see it, were puzzled. For example, most of the translators think they see the enmity to be the trouble between the Jews and Gentiles at that time. [That was only a shadow, like all else on the Jewish plane.—ED.] In an old translation by Wesley, I find that he says (in a footnote), "The enmity which had been between *sinners and God*." He saw it.

But great was my surprise to find in the Douay version, the following: Ver. 15, 16: "That he might make the *two in himself* into one *new man*, making peace. And might reconcile *both* to God in one body by the cross, killing the *enmities* [plural] *in himself*."

What do you think of that? Isn't that just grand? Praise the Lord! That is just how it is. Of course you have been teaching it all along, but to have this clear confirmation of it, is so gladdening to the heart.

BLAIRSTOWN, N. J. J. C. SUNDERLIN.

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. Look over the following offers, all postpaid.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

OFFER NO. 2.—One GOLDEN LINK, one DAY DAWN, and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

OFFER NO. 3.—Four copies of MOSES AND CHRIST, or four of PERFECT DAY, in paper cover, for $1.00.

OFFER NO. 4.—One GOLDEN LINK, one DAY DAWN, one PERFECT DAY, and one MOSES AND CHRIST, all *cloth* bound, for $2.00.

OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents; DAY DAWN, the same; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, the same. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*. THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN, in offers 4 and 5.

☞ See Editor's Appointments, p 56.

RESURRECTION AND SECOND DEATH.

A Letter and Reply.

DEAR BROTHER PATON:—Some time ago, while conducting a service in Kansas City, Mo., a brother handed me a copy of DAY DAWN, which a sister had brought from Denver, Colo. during the past summer. I am told that she received it from your son during the Convention held by the "Watch Tower Bible and Tract Society."

After reading your book through, I must confess that on a number of points I can agree better with you than with Bro. R. But there are other points that I cannot reconcile with some other Scriptures. I endeavor at all times to set aside any prejudice that may arise in my mind when investigating the truth as it is in Jesus our Lord.

The first of these points which I cannot comprehend, is your idea that at the resurrection all will be "Spirit beings." Do you mean by that that all the world will have their trial as "Spirit beings," while the church or elect have their trial as human beings in the flesh or animal nature?

Another point is, You say that the second death means the destruction of the Evil Principle by the lake of fire, or fiery judgments, but not of men. If not of men, then it could not be of angels either; yet Paul says, in Hebrews ii. 14, that the devil is to be destroyed, who is evidently an angel; and he is to be cast into the lake of fire.—Rev. xx. 10. If you can give me some Scriptural instruction on the above points that is reasonable and convincing, I confess that a great many obstacles would vanish from my mind that seem contrary to some of your views on the teaching of the Word.

Also, if possible, give me your view of Rev. vii. 1–8 in connection with Rev. xiv. 1–5, and compare your view with Rev. vii. 9–17. I do not mean to find fault with you, but I want a better explanation on these things than you give in the third edition of DAY DAWN, if you have it to give. I would also like your view of Rev. x. 3–6. What are the "seven thunders?"

I am always ready to accept all the light I can get on God's word, no matter from where it comes, so I can see that it really is light which tends to harmonize the Scriptures. I shall read your book again this coming week, and hope I shall be better able to digest its contents than when I read it the first time.

Awaiting your early reply, I remain in much Christian love, your brother and servant in the Lord, our Redeemer and King.

LEAVENWORTH, KANS. F. H. A.

ALMONT, MICH., JAN. 29, 1904.

REPLY:—Your letter of Jan. 23rd has just come. Our trains are snow-bound, and till now we have had no mail in or out since the day you wrote. I am glad to hear from you. And I wish right here to say what I regard as important, that the indwelling Spirit of Christ, and not agreement in ideas, is the true basis of Christian fellowship. It is all right for Christians to search for truth, and to do so is a means of spiritual growth, but it is not surprising that in the search people do not all see just alike. High attainment in knowledge does not bring people into Christ; they must be in Christ, as babes, before they can grow in grace and knowledge and come up to manhood.

I am glad to hear from this copy of the "DAY DAWN," which my son cast on the waters at that convention in Denver. I am pleased to know that it is being read, and making some think, whatever the result may be. I may say that I like your candid spirit, and am glad to know that you are not so tied up to any man that you are not able to see the good points in the teaching of one with whom you cannot agree in all things, and that in spite of differences, you can recognize the fellowship of brotherly love in Christ. This is what some who make great claims as teachers of "advanced truth" cannot do. Have you not realized this in your experience?

In regard to our differences, let me say that I have some strong convictions, but I do not claim to be infallible, or to have perfect knowledge. My standard of authority is the Bible, and I do not claim to be, nor care to be, wise above what is written; and yet I think we are expected to use our reason in comparing Scripture with Scripture.

The subject of Eschatology—"the doctrine of the last things"—is one on which people have differed much. Perhaps none of us know the whole truth on the subject. Is it not well to admit that there may be more to learn, and not be too sure that all our ideas are right? I think that in order to understand the Bible teaching concerning Death, Judgment and Resurrection, we must have correct ideas of the nature of man. I accept Paul's statement that man is tripartite—"spirit and soul and body." I cannot believe in the popular doctrine of "the immortality of the soul," which confounds spirit and soul as one. Neither can I believe the Adventist idea that the body is the whole man living or dead, and that when the body dies, all is absolutely dead, or out of existence. How can anything sleep if it does not exist? I believe the words of Jesus when he said, "Fear not him that can kill the body, but who cannot kill the soul." The soul I understand to be the animal and mental *nature*

of man (not the body, which is the outgrowth of the nature): including all the mental powers that can be in full operation without the man being a Christian—that is, having the spirit of man quickened by the Spirit of God. The spirit—well, I might define it, if I could define God. God is Spirit, and the Father of spirits.—John iv. 24; Heb. xii. 9. Then the spirit of man, or man as spirit, is the son of God. The spirit, and not either soul or body, is the subject of the regeneration, or the second birth.—John iii. 6, second clause. This regeneration, (which is a process), whether the begetting takes place in this life (as it does in the firstfruits), or at the waking from the sleep of death, I understand to be identical with the resurrection, or being made alive in Christ.

The spirit of man, or I might say, the spiritual nature of man, is "dead," dormant or latent, until it is quickened by the Spirit of God. "You hath he quickened who were dead," (Eph. i. 1), cannot be true of either the body or the soulical (animal) nature. They are as much alive in the unregenerate as in the Christian. It is the spirit of man that is begotten by the incorruptible seed, by the word of God, which liveth and abideth forever.—1. Pet. i. 23. From the time of this begetting, there is a new creature, the new man, the inner man, to be fed, and cared for. And, as it is of the "incorruptible seed," it can never perish. When it is far enough developed to be conscious of its being and relation, then it is true that, "The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. viii. 16. Because of this new and incorruptible inner life, the apostle could truly say: "Though our outward man perish, yet the inward man is renewed day by day."—2. Cor. iv. 16. In the light of this truth I can understand the following verses about being "clothed" and "unclothed," and why "being at home in the body, we are absent from the Lord," and why we must be "absent from the body" in order to be "present with the Lord."

To many it is easier to apply this phase of truth in case of the believers than of the unbelievers—the world of men who are not quickened by the Spirit in this life. But some things seem clear to me: 1. That if the living man here is "spirit and soul and body," and man cannot kill the soul, then when the body is dead or dissolved, spirit and soul must be left; 2. That it is not the body that sleeps, but in the case of the Christian, the inner man sleeps in Jesus, unless the time for such sleeping is past, (as Bro. R. and I both believe), in which case he passes at the moment of the bodily dissolution, to be with the Lord in the middle heaven, as "DAY DAWN" teaches.—See "The Meeting Place," page 162. But in the case of the unbeliever, he sleeps until the "Church of the firstfruits" is fully gathered, the kingdom established, and the Lord and his saints are ready to judge the world. Then the dead world of men will be awakened from the death sleep—just that which was asleep, which does not include the body—and then will take place in them what was done in the saints—that is, the begetting of the Spirit: and as the judgment of the saints followed their begetting, so the judgment of the rest of mankind will follow their begetting.

I have said that the resurrection process and the regeneration are identical. Now I will include with these the judgment process. And, both with the church and the world, Christ will not fail nor be discouraged, until he shall send forth judgment unto victory.—Matt. xii. 20; Isa. xlii. 1-4.

I do not remember ever having said that at the resurrection all will be "Spirit beings." That is one of Bro. R's. pet expressions. I stand by the Word that teaches, as we have seen, that man has, or is, in his inmost, a spirit, that, whether now or after the death sleep, is the subject of the regeneration; and that, when the resurrection is accomplished, or when men are fully made alive in Christ, all will have "spiritual *bodies*."—1. Cor. xv. 22, 44. I would as soon expect the newly begotten child of God in this life to have a fully developed spiritual body, as to expect that the newly awakened and newly begotten ones of the future would have a fully developed spiritual body. If, as clearly seems to be the case, the natural generation is the type of the regeneration, and if, both with the church and the world, the judgment follows the begetting and precedes the birth, we may see how and when men will have their spiritual body. The animal or soulical nature must be judged down, and the spiritual nature fully developed: As in natural generation the animal nature produces its own natural body, so in regeneration, the spiritual nature, quickened and controlled by the Spirit of God, produces its own spiritual body. It is according to the law of their being in each case that "God giveth it a body as it hath pleased him, and to every seed [individual] his own body."—1. Cor. xv. 38. I dare not limit this to the firstfruits only, after the truth has been expressed that, "As in Adam *all* die, even so in Christ shall *all* be made alive; *every man* in his own order." To be made alive in Christ means to have a share in the nature of Christ and all it involves, as surely as that to be alive in Adam means to have a share in the nature of Adam and all that it involves. All death is in Adam. There is no death in Christ.

The Second Death.

I cannot just now turn to where I said that the second death is "the destruction of the evil principle by the lake of fire, or fiery judgments." It no doubt includes that, and I may have said it. And I will confess it would not alarm or trouble me if it should involve the salvation of angels that have sinned. The best way to destroy an enemy is to make him a friend. That is the way God has destroyed a host of enemies—all the wicked men he has truly converted. Let that good method go on until there are no enemies either in heaven (the invisible) or on earth, or under the earth. Philip. ii. 9-11; Col. i. 20. Yes, I am perfectly willing to let God have his own way, and kill all his enemies by reconciling them to himself.

I would call attention to what is said on the second death, beginning at the bottom of page 316 of DAY DAWN. Some one wrote to me the following question: "What of the second death? Does not the Bible teach that all who die in Adam are to be made alive in Christ, and that afterward the incorrigibly wicked will die again? And where is there any promise of recovery from the second death?"

To this I answer, There is no Scripture that even hints that any person will die again after being made alive in Christ. This has been assumed, but it cannot be proved. And if the second death were understood, no one would desire, or ask for proof of, recovery from it.

On page 317 is given a view of the second death, as applied to great systems, that I think may truthfully be maintained; but on page 318 is given a personal application. In Revelation xx. 14, we are shown plainly that the second death is not the death of people, but the destruction of death and hell, which are the low *conditions* of the people. And to destroy these low conditions can mean no less than to bring the people up to higher conditions. Let this be seen, and what has been regarded as a curse, appears as a great blessing. It has been assumed that the last enemies to be destroyed are all wicked men and devils; but not only John, here, but Paul, in 1. Cor. xv. 26, shows that *death* is the last enemy, and that it is to be destroyed. As the destruction of life means to kill, so the destruction of death must mean to make the dead alive. That is, the second death is really the undoing of the first death; and as the death thus destroyed is the *last* enemy, those made alive must thereafter be friends, not enemies, and therefore there would be no reason why they should die again. If pain were always continued, the word would never be fulfilled, "There shall be no more pain;" and so if death should be eternal, it would never be true that "There shall be no more death."

Sin and death are always associated; so also are righteousness and life. Indeed, the apostle says: "To be carnally minded is death; but to be spiritually minded is life and peace."—Rom. viii. 6. They are opposites, so that to destroy the one brings in the other. Without making men righteous, how could Christ fulfill his mission of making an end of sin?—Dan. ix. 24. If it be said that he could destroy, or make an end of, sin by killing the sinner, I will ask two more questions: 1. Would not that be perpetuating the works of the devil, instead of destroying them—instead of binding the strong man, and spoiling his house? 2. If he does not make men alive, how can death and hades—the death state—be destroyed? And let it be remembered that the second death is not the death of the sinner, as the law required, but the death or destruction of the penalty of the law by the saving power of Christ. In the first Adam all mankind died into the low condition. This was the first death. And the destruction of this low condition by the Second Adam is the second death. The two deaths are opposite, and are related to each other like the two Adams.

Seeing the blessed outcome of the work of Christ, no wonder that John said: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. xxi. 4. Such a result is worthy of the God of love, wisdom, justice and power, who sent his Son into the world to seek and to save the lost, and to fill the universe with his own Spirit. His word cannot fail, and he will do all his pleasure. But such a state of sinlessness, painlessness and deathlessness would be impossible if even *one* should always remain an enemy to God, or if even *one* should always remain under the dominion of death.

Concerning the questions about Revelations vii. and xiv. and x. I have not written much. Of course, even if I knew everything, I could not have put it all in DAY DAWN. I am not sure whether the 144,000 in Revelation vii. and the 144,000 in the fourteenth chapter are the same or not. Of the latter number it is said they are "The firstfruits unto God and the Lamb." This is not said of the other number, and there is a strong implication that they are Jewish. But the special point of interest with me is that in neither case is there any implication of their being all the saved. The first 144,000 is followed by "a great multitude, which no man could number, of all nations, etc." (This cannot be the "little flock.") And the other 144,000 is found standing with the Lamb on Mount Sion, being associated with him as victors; and after that is seen another

angel, (messenger), carrying "the everlasting gospel to every nation, kindred, tongue, and people." Without going into details, I will say that I have been specially interested in these Scriptures as showing that God's plan of salvation goes beyond the ordinary limitations of men.

I have regarded the tenth chapter as a prophecy of the great advent proclamation of the "Time of the end." It is a time proclamation, with a bitter disappointment in it, but which is followed by the wonderful statement, which also is an enlargement from the narrowness of the advent and orthodox views: "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

But as to the "seven thunders" connected with this movement, I have to say, I do not know what they are; they were sealed, and not written. No doubt they refer to *loud events* of some sort in this the "Time of the end." I have read some attempted explanations; but it always seemed to me that the writers were just guessing at it. How can we be wise above what is revealed? If there is any way to get at the unwritten truth, who will tell us?

Hoping to hear from you again, I am cordially your brother.—EDITOR.

THE FALL OF TYRE.

A BROTHER asks for an explanation of Isaiah xxiii. 13–18. He says, "I believe the whole to be figurative, but I am not able to place it in a right way."

I think it is generally agreed that Isaiah xxiii. is a prophecy concerning the literal city of Tyre, though there may be some figurative language used in the description. It is regarded as a prediction of her ruin as a commercial city, and of the consternation occasioned by her fall among the surrounding peoples who traded with her. It also foretells her restoration after seventy years of desolation, and some think her conversion to Christ is also brought to view, when even her ill-gotten gains become "holiness to the Lord."

Scott says that Tyre was taken by Nebuchadnezzar about the middle of his seventy years; but that it was also just seventy years from the time he took her until Darius made way for the recovery of her trade and commerce. For the seventy years she had been like a desolate harlot, but later she employed her former arts to regain her commerce with the surrounding kingdoms, and was prospered. He also speaks of the fact that in the days of the apostles some of the Tyrians were converted to Christ, and a church was founded there, and that money which had been acquired by commerce was devoted to the Lord's cause. He says that the church at Tyre became a kind of "mother church" to several others which were connected with her; and that Christianity was established there until the Saracens took the city; that from that time it gradually decayed, and at length was almost entirely desolated.

Isaiah certainly speaks of a fall and a restoration of Tyre; but another prophet tells of a second and final fall. Of this the Lord said: "I will also scrape her dust from her, and make her like the top of a rock."—Ezek. xxvi. 4. For a glimpse of her glory and terrible overthrow, read Ezekiel xxvi. to xxviii. Jesus referred to this overthrow as a thing of the past in his day, but it still may not have been complete. In Acts xxi. 3-5, we read of disciples there. How large and influential the church may have been we would be glad to learn.

Of the greatness of the desolation of Tyre, the Lord said: "I will make thee like the top of a rock: thou shalt be a place to *spread nets upon;* thou shalt be built no more: for I the Lord have spoken it."—Ezek. xxvi. 14. Volney says: "The whole village of Tyre contains only fifty or sixty poor families, who live obscurely on the produce of their little ground, and a trifling *fishery:*" and another writer describes Tyre as "a rock whereon fishers dry their nets." This is one of the evidences that the Lord spoke through the prophets, and that he fulfills his word, even when it is against all human probability.

This seems to have been a prophecy literally fulfilled; but it may nevertheless have another meaning.

THE WORLD'S HOPE

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 22., No. 5. ALMONT, MICH., MARCH 1, 1904. $1 00 a year.

THE SECOND BIRTH.

THE Second Birth, or Regeneration, is a subject of vital importance. It is first mentioned by Jesus himself in his talk with Nicodemus.—John iii. 3–12. It is not spoken of by Matthew, Mark or Luke. Can anyone be sure that they knew anything about it? The fact is of greater importance than the knowledge of it. It is revealed only in the New Testament, by the Spirit in Christ and his Apostles. This is why Nicodemus, "the teacher of Israel," did not understand it.—Ver. 10, R. V. The Jewish idea of the kingdom of God was earthly and they thought they were all in it by the natural birth. They boasted of being the children of Abraham (John viii. 33), having the impression that the children of the flesh were God's children, not knowing that "the children of the promise are counted for the seed." Rom. ix. 8; Gal. iv. 28. The kingdom of Israel was but an earthly shadow of the real kingdom of God: and, for the same reason, the natural birth is a shadow of the new or spiritual birth, by which man enters the kingdom of God. The divinity of Christ, the doctrine of the second birth, and the spiritual food, are closely related, and all are taught in the Gospel by John.

On account of Jesus' wonderful works, Nicodemus owned that he was "a teacher come from God."—Ver. 2. This ruler may be one of the many who believed when they saw Jesus' miracles. ii. 23. But, having owned his authority as a Teacher, how startling and humbling must have been the abrupt answer of Jesus to this man, who no doubt thought he was well up in God's kingdom, that a man must be born anew, born from above, born of the Spirit, in order to enter that kingdom, or even to see it!

In the study of the Second Birth, let us consider (1) Its Nature; (2) Its Necessity; (3) Its Extent.

I. Its Nature.

WHAT is the second birth? There are several views of this subject. Many think it is conversion—the turning from sin toward God. Some, speaking more carefully, say regeneration is the impartation of the new life by the Spirit of God, which leads to the conversion, or turning from the ways of sin to righteousness. People having this experience often refer to the beginning of their conscious Christian life as the time when they were born again. Others think the second birth takes place at death. They say that as the first birth brought us all into the natural world, so the second birth brings us all into the spiritual world—regardless of

character. Some Universalists, and others, hold this view of all being saved at death. But this is not the view of modern Restorationists. Still another class, believing that the body is the whole man, and that it sleeps till the resurrection, hold that its resurrection to immortality is the second birth. Some of these maintain that only the righteous will be raised, or born again; but others hold that all will be raised, and that the wicked will die again. Would they call this resurrection of the wicked a second birth too? If not, why not?

These different views are sometimes held with modifications. If the first view be incorrect in name, it can hardly be called dangerous. It is an important truth that what some call a "change of heart" is necessary to an entrance into God's kingdom, whether that change is properly called the second birth or not. Jesus expressed this truth when he said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of God." Matt. xviii. 3. Some think this passage and the words of John iii. 3: "Except a man be born again, he cannot see the kingdom of God," express the same truth. Whether or not this is so, conversion and the second birth are at least related, and both necessary.

That some Scriptures speak of Christians as having been born into a new life can hardly be denied by careful readers of the New Testament. In these the growth from babehood to manhood is used to illustrate the Christian life. Peter says to believers: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."—1. Pet. ii. 2, 3. Paul speaks to the brethren as "babes in Christ," and adds: "I have fed you with milk, and not with meat."—1. Cor. iii. 1, 2. See also Hebrews v. 12-14: "When for the time ye ought to be teachers, ye have need that one teach you again what be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat. For every one that useth milk * * is a babe. But strong meat belongeth to them that are of full age." In all such passages, the prenatal condition is not the illustration. See also Ephesians v. 1: "Be ye therefore followers of God, as dear children, and walk in love." And in chapter iv. 12-14 Paul shows that Christians should not remain children, but advance to manhood in Christ. Perhaps it is with the same thought in mind that John in writing to the church speaks of different grades—children, young men and fathers.

But though it is true that in these Scriptures the Christian life is represented by the growth from birth to manhood, it is also true that in other Scriptures generation, including the whole prenatal process, is used to represent the process of regeneration. Of this process, what is commonly called conversion, but rather, the quickening of the spiritual nature which causes the conversion, or turning to God, is the beginning, or begetting, and the end of the process is the new birth. In 1. Cor. iv. 15, Paul, as the Lord's instrument, said: "In Christ Jesus I have begotten you through the gospel." Of Onesimus he said: "Whom I have begotten in my bonds."—Philem. 10. James says: "Of his own will begat he us with the word of truth."—Jas. i. 18. Peter says the Father "hath begotten us again to a lively hope."—1. Pet. i. 3. It would make bad sense to use the word "born" in these passages. In some places in the common version the word "born" is used where it should be "begotten," and is so rendered in the Revised Version, in which see 1. Pet. i. 23 and 1. John v. 1, 18: "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth:" "Whosoever believeth that Jesus is the

Christ is begotten of God; and whosoever loveth him that begat loveth him also that is begotten of him;" "We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself [or him], and the evil one toucheth him not."

As the first work of the Spirit is the begetting, where shall we look for the birth? Evidently at the resurrection of the new man to immortality. Christ is called "the firstfruits of them that slept;" and "the firstborn from the dead."—1. Cor. xv. 20; Col. i. 18. Evidently Jesus, in his talk on the second birth, meant the whole process of regeneration, including the begetting and the birth. The begetting brings people only into the preparatory state of the kingdom of God, but the birth brings into the perfect kingdom and glory. As the whole process of generation is necessary to bring people into independent life in the natural world, so the whole process of regeneration is necessary to bring them to independent life in the spiritual world—the kingdom of God. At the begetting of the Spirit, the spirit of man is quickened, or the new life is begun, which is the basis of all spiritual growth. From this time there is a "new creature," the "inner man," to be fed and nurtured. The first birth is the bringing forth of the fleshly, natural (animal), mortal body; and the second birth is the bringing forth of the spiritual and immortal body—each body being the product of its own nature, and adapted to its own needs on its own plane of existence.

It will be readily seen that such a second birth—the consummation of the spiritual process of regeneration—is not to be confounded with either the death or resurrection of the natural body. It is no doubt identical with the resurrection described in 1. Cor. xv., in which the body born (or raised) is not the body which was sown, nor even the same kind, but a spiritual body—the only thing pertaining to man to which the Scriptures apply the word immortality.—See verses 35–38, 42–48, 53, 54.

Jesus, in John iii. 6, shows that while flesh is the subject of the first birth, it is not the subject of the second birth: "That which is born of the flesh is *flesh:* and that which is born of the Spirit is *spirit.*" The second birth is not a re-incarnation—or a coming again in the flesh. If it were, the repetition of the natural process would be the most reasonable solution of the problem; but the teaching of Buddha, modern Theosophists, Koresh and others, is not the teaching of the Bible. Jesus' answer to Nicodemus' question (ver. 4) shows that the second birth is not by a human mother, nor on the plane of the flesh. Both Jesus and Paul show that the future body is not of the earth, but "from above," born by the power of the Spirit of God.—John iii. 3–7; 1. Cor. xv. 45–49, R. V; 2. Cor. iv. 16–v. 4. In the last passage the new man in the prenatal state is called the "inner man."

If any are inclined to maintain that conversion and the second birth are the same or coincident, let them carefully consider John iii. 8. Jesus speaks of the mysterious movement of the wind (or of the Spirit, R. V. margin), and adds: "So is every *one* [every person] that is *born* of the Spirit." No Christian has power to move as the wind, or as the Spirit of God. Many think of this passage as if it said: "So is the operation of the Holy Spirit in the human heart." It *is* mysterious; but that is not what Jesus says in the last clause: he refers to the power of those *born* of the Spirit. Jesus manifested that power after his resurrection; and it is one of the precious promises that we shall have such power when we are made like him by being born of the Spirit.

II. Its Necessity.

If the nature of the new birth be understood, very little need be said under

this head. Regeneration—which includes the begetting and the birth, and the whole process between them—is absolutely necessary, because it is the only way into the kingdom of God—the divine condition of perfect peace, righteousness and immortality. Seeing this we know why Jesus said: "Except ye be converted," and "Except a man be born again, he cannot enter the kingdom of God." This is equally true whether only a few, or many, or all shall finally be saved.

Let it be emphasized that this spiritual change includes salvation from sin and the gift of life and immortality. The state of perfect salvation is beyond the condition of the flesh, sin and death. Even goodness, if it can exist without the imparted life of Christ by regeneration, is not enough. It needs both the life and righteousness of Christ to save from death and sin. "Flesh and blood [the elements of mortal man] cannot inherit the kingdom of God."—1. Cor. xv. 50. No drunkard, murderer, liar, nor any other kind of sinner, shall ever enter God's kingdom, because it is a condition of "righteousness, peace and joy in the Holy Spirit."—Rom. xiv. 17.

Some infer from such Scriptures that certain classes of sinners will always be shut out—that they are hopelessly lost: but such inferences are only human. But all sinners, in order to enter God's kingdom, must be regenerated by the life-giving power of Christ, be saved from sin, their sinful nature, and become like Christ. We have seen that "flesh and blood" cannot inherit the kingdom of God, and the same Apostle shows that those who do "the works of the flesh" shall not inherit that kingdom.—Gal. v. 21. But even Christians are now "flesh and blood;" and are any wholly free from "the works of the flesh," among which are "variance, emulation, wrath and strife?" Even believers must be purified from these, as no such thing can enter the kingdom of God. Surely those who are saved by grace, and quickened by the Spirit, and therefore "*hope* for the salvation about to be revealed," while seeing the necessity of the second birth, ought not to limit the power of God's grace to regenerate other sinners.

III. Its Means.

In this great miracle of grace, wrought by the Spirit of God, (the same kind of miracle as the bringing forth of Christ—the Second Man—by the virgin mother) the Gospel—"the truth as it is Christ Jesus"—is the Spirit's instrumentality. God does not call upon man to perform this miracle, but only to believe and obey the gospel. What man can do, he must do, but the Lord does the miracle himself. To the man with the withered hand he said, "Stretch forth thine hand;" and with the will to obey came the power, and he was immediately healed.

Paul says: "The gospel of Christ is the power of God unto salvation."—Rom. i. 16. And the apostles show that men are begotten by the gospel.—See 1. Cor. iv. 15; Philem. 10; James i. 18; 1. Pet. i. 3, 23; 1. John v. 1, 18. It is worthy of attention that Jesus uttered the glorious gospel texts,—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;" "God so loved the world that he gave his only begotten Son;" and "God sent not his Son into the world to condemn the world, but that the world through him might be saved,"—on the occasion of his talk with Nicodemus about the new birth. He thus showed that the gospel believed is the means the Spirit uses in the work of regeneration. "Without faith it is impossible to please God;" and "Faith cometh by hearing, and hearing by the word of God."—Heb. xi. 6; Rom. x. 17. Looking and living are inseparable. We cannot say that God's method of dealing with men shall ever be changed, and we dare not limit its application to

this present life. But it is evident that regeneration cannot be accomplished either in this life or the next without the knowledge of God, as revealed in in Jesus Christ whom he sent.—John xvii. 3.

Christ is the living, personal "Word of God."—Rev. xix. 13. He says: "I am the Truth;" "I am the bread of life; he that eateth me shall live by me." To eat of Christ is to receive the truth —and make it a part of ourselves. "He that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into [the future] judgment; but is passed from death unto life." All believers are begotten, and therefore the work of regeneration is begun in them.

These are but samples of our Lord's own statements showing the life giving and life-sustaining power of the truth; and surely we ought to be able to see that the life which he gives and sustains is not the natural or Adamic, but the spiritual life.

Paul teaches that men in the unregenerate state are "alienated from the life of God through the ignorance that is in them."—Eph. iv. 18. Also that God "will have all men to be saved and to come to the knowledge of the truth." 1. Tim. ii. 4. From such Scriptures we may safely infer that those who teach that the heathen or others, either in this or the next life, can be saved without the gospel of Christ, are not in the light of the revealed plan of God. Could they but see that plan of restoration and salvation through the knowledge of the gospel of Christ, it would be far more satisfying than any of the modern schemes—such as that God will save those "who live up to the light of conscience," or "who do the best they know how." Blessed are his words: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—John v. 25.

IV. Its Extent.

THE universality of regeneration has been more than suggested by some of the Scriptures mentioned. The last quotation shows that all shall hear and live. We have seen that all are to be restored from death, and be brought to the knowledge of the truth as it is revealed in Christ, and that such knowledge is eternal life. As all are alienated through ignorance, they will be reconciled through knowledge. Knowing God they will love and therefore willingly obey him.

"Ye must be born again." This is the revelation of the immutable purpose of God. Jesus did not say, "Ye may," or "Ye ought," but "Ye *must*." It means "obliged to be." "Except a man be born again" has been taken by many as implying that some or many will never be born again, but it does not say so. The Word never says it is one's *duty* to be born again; and yet many who will admit that it is the Spirit's work, and a miracle of grace, talk as if it were the sinner's duty, dependent entirely upon the will of the unregenerate man, and urge that he will be eternally punished for its neglect.

In the light of what regeneration is, such teaching is not reasonable. As well to say it is the duty of a child to be born the first time. Man cannot perform the miracle of his own regeneration. Some one says: "But can he not ask God to do it for him?" How can he that is dead in sin even feel his need of regeneration? Of the unquickened, the apostle says: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, for they are spiritually discerned."—1. Cor. ii. 14. See also Romans viii. 6–8, which shows that the unregenerate state is one both of death and helplessness. A man must have spiritual life before he can discern, desire or will spiritually.

But has the natural man no will-

power? Yes, and he can exercise it in his own sphere—within his own limit, like any other creature. "Can he not choose between good and evil?" Does he not always choose the evil? But even if he may sometimes choose the good, he has no power to choose the life that comes by regeneration, of which he knows nothing.

The believer, in whom the new life is begun, because he is begotten of God (1. John v. 1.), has power to will and to act spiritually, and is held responsible to obey the law of life; and there may be far more such people in gospel lands than is commonly supposed. To such the apostle says: "Work out your own salvation * * for it is God that worketh in you."—Philip. ii. 12, 13. To such is the danger of neglect, and the warning not to let the truth slip.—Heb. ii. 1-3. The Lord does not so work in believers as to exclude their cooperation and responsibility. But at the first they "were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. It is all of God's loving favor.—Eph. ii. 1-10.

The passages that show the helplessness of the unregenerate man have been used to prove the hopelessness of the masses; but they only prove that God must be the first mover in regeneration. And the man who knows enough to try to evade his responsibility to God, shows that he is *not* dead, and is therefore amenable to the law of Christ, and will be treated accordingly. The severest punishment is for those who sin wilfully after being brought to the knowledge of the truth. Such knowledge is not possible without the quickening of the Spirit. "No man can say that Jesus is the Lord, but by the Holy Spirit."—1. Cor. xii. 3. This is the truth that is not of flesh and blood, but revealed by the Father.—Matt. xvi. 16, 17. "Whosoever believeth that Jesus is the Christ is begotten of God."—1. John v. 1. This is the beginning of life, without which men cannot move toward God, nor even desire to so move. Till then they do not feel their need of Christ. An old hymn expresses this truth:—

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth,
Is to feel your need of him.
This he gives you;
'Tis the Spirit's quickening beam."

This is in harmony with reason. How can the one that is spiritually dead know of, care for, or desire spiritual things? He that is interested in these things and seeks after them is not dead, and is responsible. This is in harmony with Scripture. Jesus said: "No man can come to me, except the Father who sent me draw him."—John vi. 44. He then adds: "They shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." In verse 37 he says: "All that the Father giveth me shall come to me;" and he says the Father has given him power over all to give them eternal life; and that he will draw all unto himself.—John xvii. 2; xii. 32.

As regeneration is God's only way of salvation, and the truth of the gospel is his instrumentality; and as he has declared his purpose to enlighten all and bring them to the knowledge of the truth, which is the incorruptible seed, it proves that all shall be born again, either now or hereafter. For confirmation of the universal application of the salvation of God, see the following passages: Matt. xii. 20; Luke xix. 10; xx. 38; John i. 29; iv. 42; Rom. v. 18, 19; xi. 36; xiv. 11; 1. Cor. xv. 22, 23, 28; 2. Cor. v. 19; Philip. ii. 11; iii. 21; Col. i. 20; 1. Tim. iv. 10; Titus ii. 11, R. V; 1. John ii. 2; iv. 14; and all the Scriptures that foretell the sinless, tearless, painless and deathless state, when God shall be all in all.

This view is strengthened when we see that the church is but the firstfruits of the Spirit, and that the rest of man-

kind shall also be delivered—born—out of the bondage of corruption, into the glorious liberty of the children of God. Rom. viii. 14-23. All these show that God's supreme purpose for mankind is expressed in the words of Jesus: "Ye *must* be born again."

There is a "*must* be saved" in Acts iv. 12. Why will men weaken God's "must be" into a "may be," or "ought to be?" Let it have its full force. The duties, responsibilities and privileges are enough where God places them, without our weakening the Lord's "musts" and "shalls" to emphasize the responsibility of weak and sinful mortals. God's will, not man's, is supreme. When men are born of God they shall be like him, and his kingdom shall be their home. And God's miracle of grace shall in no case fail, but shall be crowned with unlimited success. "This is the Lord's doing, and it is marvelous in our eyes." "He shall see of the travail of his soul, and shall be satisfied." How can this mean less than that all shall be born of him?

NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus Calms the Storm.—Mark iv. 35-41.

(Lesson for Mar. 6.)

GOLDEN TEXT.—He maketh the storm a calm, so that the waves thereof are still.—Psalm cvii. 29.

INTRODUCTION.—After the Sermon on the Mount, Jesus returned to Capernaum, and soon made his second tour of Galilee. At Capernaum he healed the Centurion's servant. At Nain he raised the widow's son—his first miracle of raising the dead. On this tour he received his message from John in prison, and answered it, after having performed many miracles in the presence of the messengers. When he had returned again to Capernaum, he spent a day by the Sea of Galilee, giving the parables recorded in Matt. xiii.—See also Luke vii. and viii. 1-15, and Mark iv.

I. CROSSING THE SEA.—Vs. 35, 36. In the evening of the same day in which he spoke the several parables, Jesus said to his disciples, "Let us go over to the other side" of the Sea of Galilee. This would bring them into Gadara. He had been teaching from the ship, or fishing-boat, which, judging from what followed, belonged to one or more of his disciples. At least one object seems to have been to get away from the multitudes, to get much-needed rest. We see later that he slept even during the storm. In compliance with his suggestion, they left the multitude (R. V.), and took him just as he was in the boat and started to cross. Other boats were there. It is not clear whether these boats crossed with his or not.

II. THE STORM.—Ver. 37. There came a great wind-storm on the lake. (No doubt it was in the night.) The Greek implies a furious storm, a hurricane. Matthew uses the word *seismos*, which means "a shaking," such a commotion of the water as corresponds to an earthquake. Such sudden storms were quite common on the lake. The little ship was in great danger of being swamped, as the waves beat into it, and it was fast filling.—See R. V.

III. JESUS ASLEEP IN THE STORM.—Ver. 38. In the midst of the storm Jesus quietly slept on the wheel-man's cushion in the stern of the boat. His hard day's work was done, and being very weary, he took this occasion to rest. In this, as in other things, we see the humanity of Jesus.

IV. IN FEAR THE DISCIPLES AWAKE JESUS.—Ver. 38. From a natural point of view, no wonder the disciples were afraid. Those who have been out in a storm at sea in a dark night can best appreciate their fear. Just think of such a small ship at the mercy of such mighty waves! They had not yet fully learned the lesson of trust in the Lord. But they wake him. They had some faith in his power. But that they thought he was rather indifferent is

(Continued on page 75.)

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EDITOR'S APPOINTMENTS.

Mar. 6, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Mar. 7, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Mar. 8, Englewood, Ill., 6006 Green St., at 7:30 p. m.

Mar. 13, Washington, Mich., 10:30a. m., and Almont, Mich., at 3:30 p. m.

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implied in their appeal: "Carest thou not that we perish?" There was probably considerable confusion among the disciples, and different expressions, as recorded by the several writers.

V. JESUS STILLS THE STORM.—Ver. 39. The mingled cries of fear, and doubt and little faith awake him. And in answer to their prayer he arose, and rebuked the wind, and said to the sea, "Peace be still," and both the wind and the waves obeyed him, and there was a great calm. There was no after-swell, as is common after a storm. There was no room for doubt as to the miracle. The change was too apparent and sudden to allow for what men call natural causes. Here Jesus' divine power was manifest. The combination of the divine and human make him a perfect Saviour.

VI. JESUS REPROVED HIS DISCIPLES.—Ver. 40. "Why are ye fearful? Have ye not yet faith?"—R.V. Perhaps they had been offended at his seeming indifference; but he had better reason to be grieved at their doubt, after so many expressions of his love and power. But probably his words of reproof were spoken very kindly.

VII. THE EFFECT ON THE DISCIPLES AND THE SAILORS.—Ver. 41. This was a new manifestation of the power of Jesus. And it produced great fear in them all. Matthew says "the men," probably including the sailors. It was like the out-shining of the great light on the plains of Bethlehem. No wonder they feared. The question was natural: "Who then is this, that even the wind and the sea obey him?" It could not be any mere man; this was a supreme manifestation of the Lord of nature.

This short lesson may be regarded as a picture of life—either of the individual believer or of the church. We are "out on the ocean sailing" to "the other side." We have Jesus on board, but he allows terrible storms of persecution and trial and difficulty; and he sometimes seems to be asleep. He lets the storm rage for a time without interference. And sometimes we look at the waves and are afraid. What we need is more implicit faith in his love and power. When we bring our case to him, he "maketh the storm a calm, so that the waves thereof are still." We shall be more than conquerors through him that loves us. He will bring us safely to the haven.

This miracle of Jesus (perhaps like all other miracles) had three uses: (1) it was a revelation of his supreme Lordship and power; (2) it was a revelation of his love; (3) it was a type or foregleam of his purpose. From our point of view we can heartily adopt the words of the hymn:—

"The winds and the waves shall obey Thy will,
Peace, be still; peace, be still.
Whether the wrath of the storm-tossed sea,
Or demons, or men, or whatever it be,
No water can swallow the ship where lies
The Master of ocean and earth and skies.
They all shall sweetly obey Thy will;
Peace, be still; peace, be still."

Death of John the Baptist.—Matt. xiv. 1-12.

(Lesson for Mar. 13.)

GOLDEN TEXT.—Be thou faithful unto death, and I will give thee a crown of life.—Rev. ii. 10.

INTRODUCTION.—After the stilling of the storm on the lake, Jesus and his disciples came to Gadara. Here he healed two demoniacs. Later, going back to Capernaum, he went to a feast at Matthew's house; raised Jairus' twelve-year-old daughter from death; healed two blind men; and it is thought he went again to Nazareth and was rejected by his home people a second time. During the time between last lesson and this one, he also sent out his disciples on their first missionary tour, and while they are gone, the report of the death of John the Baptist came to Jesus. Josephus says that John was imprisoned in Castle Macherus, a stronghold on the border of Arabia, nine miles

east of the north end of the Dead Sea.

This is partly for a Temperance Lesson. With this in view the contrast between Herod and John is to the point. John, being a Nazarite, used no wine nor strong drink, and the people said he had a devil; but evidently Herod was under the control of several devils when he had John beheaded. No doubt they were wine, a wicked woman and a guilty conscience, and it is probable that neither one alone would have caused him to consent to John's death.

I. HEROD'S TROUBLED CONSCIENCE. Vs. 1, 2. "At that time."—During Jesus' third tour of Galilee, not very long after the death of John. "Herod the tetrarch."—The word Herod means king. This was Antipas, son of Herod the Great, who had caused the death of the children of Bethlehem. Tetrarch means the ruler of a fourth part. He was the heir of Galilee and Perea—the fourth part of his father's kingdom. He is spoken of as contemptible—"a bundle of petty vices," and some crimes. He had murdered John, and hearing the "fame"—the report—of Jesus mighty works, he said to his servants (or officers) that it was John, risen from the dead, doing greater works than before. Herod's sense of guilt made him a coward, and he held to a form of spiritism and materialization. Some thought John was Elias returned, and others, that he was one of the old prophets come back.

II. JOHN'S ARREST AND ITS CAUSE. Vs. 3–5. Here Matthew goes back to tell what had occurred before. Herod himself, and partly to please his wife(?), who had a quarrel, or grudge, against John, had him arrested, bound and cast into prison. Herod had forsaken his own wife, the daughter of Aretas, an Arabian king, and married his brother Philip's wife, and John had fearlessly, and in faithfulness to the law, condemned the king. The woman may have been the leading spirit in securing this alliance. It is thought she expected Philip to be king, and being disappointed, she was willing, for the gratification of her ambition, to leave him and marry his younger brother. She hated John, and would have killed him, but had no civil power, but had great influence with the king. He feared John, knowing him to be a true man, and for a time heard him gladly (Mark), and he also feared the people, who regarded John as a prophet.

John came "in the spirit and power of Elijah," and Herod and Herodias are a striking parallel to Ahab and Jezebel, whom Elijah condemned, and who caused his death. Both Elijah and John were types of the saints—the martyr church—condemning the Union of Church and State (represented in the prophecy as woman and beast, and the woman in control) and martyred by the power of the State at the instigation of the Church.—Rev. xvii. Those who can see this may know that the overcoming Church is the antitypical Elijah who comes (or is developed) before the great day of the Lord. The true Church is to reign with Christ in the work of restoring all things. Those in the light will not accept any of the modern personal Elijahs.

III. THE BIRTHDAY FESTIVAL.—Vs. 6, 7. This was a great banquet to which the nobles and military officers (Mark) were invited. The angry Herodias saw in this occasion her wished for opportunity. Wine, women and dancing—a dangerous trio—were the weapons. The mother, knowing the king's weakness, may have planned her daughter's part in the affair. When Herod and his guests were inflamed with wine, was likely the time when this attractive girl was sent in, transparently dressed (according to the custom of that day), to dance in their midst. She pleased the court and dazed the king; and in his insanity he bound himself with an oath to give her whatever she should ask.

even to half of his kingdom (Mark)—a wild and reckless promise which he would not have made had he been sober. His judgment was distorted, even if he were not drunk.

What follies and crimes are wrought under the influence of liquor today! Why are people so slow to rise in their might of right and free themselves from its ruinous power?

IV. THE MARTYRDOM OF JOHN.—Vs. 8-12. The wicked Herodias had conquered. The king had figuratively "lost his head." The girl may have thought of asking for palaces, jewelry and costly apparel; but put forward by her mother, she asked for the head of John the Baptist. She wanted it immediately; time might have caused a refusal even then. The king was very sorry, but he thought it was too late to retract. No doubt he was sobered. Had his oath been secret, he might have disregarded it; but on account of his guests, he had not the courage to refuse the girl's request; and he sent and had John beheaded, and the bloody trophy was brought in a tray, and given to the girl, and she gave it to her mother. And John's disciples buried the headless body, and went and told Jesus.

What a mother! What a daughter! What a king! What an illustration of human pride, lust, selfishness and cruelty! We may well thank God for the gospel civilization which makes it hard to realize that such a state of society ever existed. All such conditions and governments must pass away.

John's life was not a failure. His example has ever spoken for the right. The revenged woman lost what she hoped to gain, and died an exile. Years afterward Herod died a discrowned and despised exile. The wicked pair have a record of infamy. But John finished a grand work, and his honorable fame is undying. Better to suffer for the right than to have the best that the wrong can give. It is as important as ever to be faithful to the right, and the Lord has ways of proving his people, though the dangers and sacrifices are not of the same kind as of old. The spirit of true martyrdom—self-sacrifice for the cause of Christ—is not wholly a thing of the past.

☞ Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

LIVING FOR JESUS.

LIVING for Jesus day by day,
Following just as He leads the way,
Never a choice in great or small,
Doing His will, and that is all.

Living for Jesus! All the while
Hiding the tears with song and smile;
The world could not feel if it knew the smart,
And Jesus will comfort the sorrowing heart.

Living for Jesus everywhere!
Dropping a seed both here and there;
No care for the fruit that will surely come,
For the Master will gather the harvest home.

Living for Jesus in pleasure or pain,
Joy or sorrow, sunshine or rain!
Culling rare flowers from the bitter and sweet,
Learning great lessons the while at His feet.

Living for Jesus! Just little things
In our daily life may take the wings
Of messengers, swift and strong and brave,
And—God only knows—a soul may save.

Living for Jesus! *Living*—not dead—
Drawing rich life from the Fountain Head!
Quietly watering, though unseen,
Many a life from the Living Stream.

Living *in* Jesus! Abiding *in* Him,
His life, peace and rest, atonement for sin,
All mine in their fullness and richness, replete
With the joys of the Spirit—the Comforter sweet.

Such may life be, Oh glorious Son!
Mystical union here begun—
One with the Father, the Spirit and Thee,
Living through time and eternity.

—*Selected by Dr. J. Greenawalt.*

WHILE the law is the strength of sin (1. Cor. xv. 56), and its wages is death (Rom. vi. 23), and its "judgment came upon all men to condemnation;" still the object of the judgment by Christ is the very opposite—to cast out the elements of darkness, sin and death, and bring in light, righteousness and life; and "so by the righteousness of one, the free gift came upon all men unto justification of life." "Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death [not eternal], even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Rom. v. 18-21.

☞ Now is the best time to obtain a copy of the bound volume of last year's HOPE. It is neatly bound in cloth, with its name in gilt letters on the outside of cover. Price, postage paid, $1.15.

THE CAUSE OF ZIONISM'S RAPID GROWTH.

NEVER has the Jewish question, the question of what the Jews all over the world ought to do, been more active or more widely discussed than today, and Zionism is gaining new believers every day.

The idea of creating a Jewish state, centered around the old Jerusalem as the capital, as in days of old, is comparatively new.

It dates back only as far as 1862, when Moses Hesse proposed to found an autonomous independent state at Zion. But though the idea was conceived then, the Zionistic movement was practically at a standstill until 1869, when Dr. Herzl's famous book on the movement appeared, and when the first Zionistic congress at Basel was opened. What Dr. Herzl wrote then is still more true today than ten years ago.

"The Jewish question," he said, "is of the greatest importance: it is not a religious, or even a social, but a national question.

"All nations and all people are anti-Semitic to a greater or smaller extent; even among the most liberal and least prejudiced people there is a certain antipathy or even contempt of the Jews, and for this reason the Jewish question exists wherever Jews live—that is, all over the world."

Since 1896 Jewish reunions have taken place at Basel every year, composed of delegates from Jewish communities in Russia, Austria, Hungary, Germany and Romania.

The possibility of a Jewish exodus to Palestine has been discussed in all details and attempts have been made to lay the financial foundation of the project, and, in spite of innumerable difficulties, in spite of indifference from the "great Jews" and hostility from the rabbis, the idea has spread and grown, and Zionism is today a power which must be considered.

Thanks to the more liberal ideas which prevail today, anti-Semitic riots have practically ceased in almost all countries laying claim to be called civilized; but a silent prejudice against the Jew continues to exist and will exist as long as the Jew adheres to his old faith and customs and refuses to assimilate with other nations.

Violent hatred against the Jew still exists in France, in Germany, and, first of all, in Russia. The claim of the Russian government that the number of Jews in that country is growing is wrong. I am even sure that their number is considerably smaller today than ten years ago, but I admit that their number appears to increase, for two reasons.

The first and most important reason is this, that when you do not love a person you seem to run up against him everywhere.

The second arises from the concentration of Jews in certain cities.

For years it has been the policy of the government of the Czar to drive the Jews out of certain localities. One city after the other has been closed to persons of Semitic creed and descent, and in this way Russia has now its Jew territories, as the United States has its Indian territories and reservations, with the great difference, however, that no tract of land in Russia has been turned over to the Jews for their own use. They have merely been allowed to live more or less unmolested in certain parts of the empire, have been allowed to carry their full share, and more, of all civic burdens, have been taxed and forced into the army, without enjoying any of the few privileges of the Russian subject.

The natural result has been that in certain districts and cities there is a conglomeration of Jews. In Warsaw and other large cities large quarters are inhabited only by Jews, and this conglomeration has given rise to the fable of the rapid growth of the Jewish population, which, however, is an optical illusion, pure and simple.

The fact is that the number of Jews in the dominions of the Czar has decreased considerably. The number of deaths and emigrations is larger than the numbers of births.

The energetic Jews emigrate, and only those remain who have made up their minds to suffer all kinds of hardships with passive resignation; but both the energetic and the passive Jews have agreed that the ultimate solution of the problem, the only chance of happiness for the Jew, is in Zionism.

It is the position of the long-suffering passive Jew in countries where anti-Semitic feelings are strong which has given the impulse to the movement which has for its object the return of the Semitic race to Palestine.

It is their resignation and their faith which have caused non-believers, as my friend Dr. Herzl and myself, to decide upon Jerusalem as the center for colonization, and, there our task will take its beginning in earnest as soon as the exodus has been finally decided upon.

In Palestine there is a stony, mountainous and healthy country, which, however, cannot be brought under cultivation and which must be left out of consideration.

It is in the swampy but fertile lands, which it will take years of labor to drain and make habitable, that our work is mapped out.

Roads must be constructed, swamps must be filled, houses must be built before the invasion can take place. When that time comes

the world will see the mobilization of an army—but it will be a peaceful, quiet, but none the less courageous army—which does not have to be completed in twenty-three days.

Days may become weeks and weeks may became months before our general staff will have the camps ready where our poor people are to find bread and water—all that they ask for.

The governments of Germany and Russia have accused us of being revolutionists—and, to tell the truth, there are many Jews among the revolutionists in those countries—but the majority of Jews do not sympathize with them, realizing that the revolutionists are our most dangerous enemies.

We hate these people, who believe that they can accomplish anything by violent means and who reason thus: "We do not care for nationalism, but in staying where we are and overturning the existing social laws."

Many of these have come to us, but we have had only one answer for them: "We do not know you."

For this reason they hate us even more than they hate their oppressors, and their hatred is growing stronger because they see that we in a quiet orderly way have accomplished results which they in vain have attempted to gain by dynamite and fire.

It is not to our interest to foment trouble in a country like Russia, from which we expect much. The social question there in no way concerns us.

The Czar, the Government of Russia, are not our enemies, though they do not love us at present—we must look for our worst enemies among ourselves. A Rothschild, a Reinach, does not understand and takes no interest in the Zionistic movement.

These people are Jews only in name, they are cold and antagonistic and have absolutely no sympathy for us nor any comprehension of the position in which they will find themselves when a proud, honored and respected Jewish nation, admired by all the world, shall have been created without their help.

They pretend to believe in assimilation, but assimilation is only possible when two nations live together, one by the other, or, rather, when on one side there are men who desire and women who are desirable.

I think, as did Renan, that there is no Jewish type, but a number of Jewish types, which I never fail to recognize.

Traveling in Spain I have often met with people in whose faces I could plainly read the names of Isaac or Kahn.

But, no, they call themselves Enriquez Lopez, these hidalgos, in whose veins there is much more Jewish or Moorish than Castilian blood!

Assimilation, yes; but not fusion.

—*Prof. Max. Nordau.*

STUDIES IN GENESIS.

(*Continued.*)

Chapter II.

1. After the creation, the Mighty One sanctified the 7th. day. As a sign, the Sabbath was given to Israel alone, 2500 years after.—Ex. xvi. 29; xxxi. 13-17. The weekly Sabbath was typical of Christ, the true Sabbath or Rest.—Heb. iv. 9.

2. The first three verses belong to chapter one and contain Elohim, The Mighty One, three times.

3. The 4th. verse onward gives a detailed account of the creation of living souls.

4. In these we have a new name, the Hebrew "Jehovah Elohim," printed "LORD God," eleven times. Jehovah means "He who is and shall be." It occurs thousands of times in the Old Testament, and is printed with four capital letters, "LORD," which also stands 44 times for its contraction, "JAH." "Extol The Mighty One * * * by His Name Jah." Ps lxviii. 5. "GOD," with three capitals, (after "Lord," with only one capital, meaning Master or Sovereign,) is printed for Jehovah 302 times, principally in Isaiah 25 times; Jeremiah 14 times; Ezekiel 216 times, and Amos 21 times; first of all in Gen. xv. 2, 8.

5. With few exceptions, Jehovah refers to the Father. Examples, "Jehovah and His Messiah," that is the LORD and His Anointed. "Jehovah [The Father] said to me, thou art my Son."—Psa. ii. 2, 7. Jehovah said unto my Lord, (The Son.)—Psa. cx. 1; Matt. xxii. 44, 45.

6. The garden of or in Eden was in Armenia, where are the sources of the four rivers. 1. Pison, now Phasis, runs into the Black Sea through Colchis, once famous for gold and for the fable of the Golden Fleece. 2. Gihon or Araxes, now Oxus, flows into the Caspian Sea, through the ancient Cussei, Heb. Cush, see margin. 3. Hiddekel, or Tigris, and 4. Phras. or Euphrates, both empty themselves into the Persian Gulf.

7. The penalty for eating of the forbidden tree was "dying thou shalt die," as in the Hebrew and margin. It was not that in that day he would surely die, but in that day, becoming mortal or subject to death, he would ultimately die, as he did, 930 years after.—Ch. ii. 17; v. 5. The wages or penalty of sin was and still is death, loss of life.—Rom. vi. 21.

8. We have seen that man and all the lower

living souls were formed of the ground and all had the same breath. Are you willing to read "That which befalleth the sons of Adam befalleth beasts * * * * as the one dieth, so dieth the other; yea, they have all one breath (in their nostrils, Gen. ii. 7; vii. 22, margin,) so that the [dead] man hath no preeminence above the [dead] beast?"—Eccle. iii. 19.

9. But in this life a man is far superior to any other living soul. 1. He is in the image of the Elohim, the mighty ones, or God. 2. His brain is differently formed. 3. He has more intelligence, unless he is idiotic. 4. He has powers of reason and speech. 5. He is responsible to a resurrection and judgment. 6. He has the opportunity of obtaining the new, divine, endless life, because, 7. The Son of God died on his behalf and lives again.

10. In verse 23, we get a new Hebrew word for "Man." Hitherto it has been "Adam," 6 times "Adam" and 12 times "man." This word means "of the ground," or "red earth," and shows the origin of man. It occurs 500 times.

11. "Ish" means a man in contra-distinction to "Isha." "Ish" is translated "man" 955 times and "husband" 63 times. In Ps. xlix. 2, "Both low and high;" literally "Both sons of Adam and sons of Ish." In Psa. lxii. 9, "Surely men of low degree are vanity, men of high degree are a lie;" literally "Sons of Adam are vanity, sons of Ish a lie." In Prov. vii. 19, "The Ish is not at home," "goodman." In Isa. xxxi. 8. Ish is translated "a mighty man," and Adam "a mean man."

12. "Isha" is translated "woman" 214 times and "wife" 287 times. It is never rendered "widow." Like Ish it is an honorable word.

V.

(To be continued.)

The writer will be glad, as far as possible, to answer any question or suggestion sent to the Editor. Please examine and mark the references.—V.

GOD'S BOUNDLESS PLAN.

(Continued.)

How now do we read in Romans,—and in the eighth chapter, of all the sixteen, most famous and blessed? I take the Revised Version as certainly best. "For the creation was subjected to vanity, not of its own will." And what is creation? Is it earth, rocks, hills and deserts, mountain heights and yawning chasms, or is it more? Is it all the myriads of things without reason, from animalcule to mammoth, or is it rather chiefly *man*, made in the image of God? Man with the air he breathes, and the ground he treads? It is doubtless man with his environment, man subject to trials and encompassed with infirmities, man erring, imperfect and transient, man a little while alive; and then dead and forgotten. The vanity signifies ignominee, frailty, foolishness, as well as the famines, hurricanes, pestilences, and all adversities that assail and exhaust and destroy. The vanity is the brevity and imperfectness of things.

It was not the will of creation to be subject to vanity, but it was certainly the will of God the Maker of all, and it was all the while *subject to him*. He subjected it in hope—for "hath subjected," is in the long and far view, all one and the same with the future will subject. It is all under his government and control. Here is the faith of the creature, the Christian, that can and does believe in God,—believe in his love and power. Faith can wait, and so be in accord with the Creator's wisdom and love. And God subjected—does and will subject—creation in hope that it shall be delivered. The creature in the league of faith with God who loves and wills, has the consolation of hope, and his hope is deliverance from a thousand evils.

Even unintelligent creation hopes, if one may say so. Every suffering thing in a figure may be said to hope. And a thousand million least things of life *may* have some kind of future, of deliverance and development. It certainly is not impossible. And Christ who is so indissolubly associated with deliverance, has hope,—the full assurance of hope of creation's deliverance. He who is the beginning of the creation of God, went down into death, and was raised from the dead. Creation in a figure went down with him into death,—at least Adamite creation,—and rose and will rise with him in a day of deliverance coming. Death could not hold him. How then can death hold his brethren,—first born with him by the resurrection from the dead? And after them we look for all creatures once of flesh and blood, to gain deliverance, a work of God's good will and pity.

Ah! the glory of that coming day and age of deliverance! Deliverance from what? Answer, the bondage of corruption, and that means sin, sickness, pain and death. Deliverance from the decomposition and dissolution of the loveliest womanhood and the most stalwart manhood under bondage to evil fate. Deliverance from bad to good, from bondage into liberty.

What liberty? The liberty of life with a nature new-created and sinless. The liberty of the love of goodness. The liberty of acting from unerring impulse,—and from a will rectified and right. The redeemed will do always

good from choice. And the sinners delivered in a coming age will be delivered into the liberty of the saints that believed in their mortal life-time, and we judge from the words "the liberty of their glory," that they will have something of glory in their liberty.

And true enough, the whole creation groaned and travailed in pain in Paul's time, and it does so yet. O, if the news columns in the papers did not prove it, then the troubles in our own neighborhoods testify! The adult people, dying by inches of consumption or cancer, the infants gasping with croup, and the people shattered by dynamite, or pounced upon with flames of burning oil or gasoline, testify. And everything is waiting for the saints to be raised from the dead or translated, first. Consciously or unconsciously, everything waits. The saints must be *first* in the great Act of God's new creation. This is the immutable order. What a need then for Jesus to come forth from the invisible glory, the place of power, to raise the sainted dead! On that coming hang tremendous issues, and for it infinite and ineffable possibilities and destinies of good are waiting.

Some interrogatory repetitions are pardonable in such a field of inquiry. And so if the creation shall be delivered from the bondage of corruption, those who have ceased to live shall live again. With what reluctance and dread have millions died! To yield up life, to be utterly inert, to have no more a view of beloved friends, to see not again the glorious light of day, or hear a sound of melody in the world of nature or of art, to fail and decline into darkness,—from this how they who have just begun to live, shrink with overwhelming dread and fear! But here is the word of hope, "*The creation shall be delivered!*" O, if ever a trumpet sounded a call to rejoice, if ever was a time when a promise may come to the despairing heart amid the throes of dissolving nature in every clime and land under heaven, is it not here? Not a section of a hemisphere, not a principality, not a square league of earth, however insignificant or obscure, shall be overlooked.

If creation is delivered, then is every rood of territory, and every breathing inhabitant signified. The glory of the deliverance is both in the thoroughness and in the extent; and as the bondage has been wonderful in its rigor and duration, so shall the extrication be blessed, and the wonder be twofold, the redemption throwing its light of gladness and joy over the deep darkness and anguish of ages.

"God sent his son into the world that the world through him might be saved,"—not a bootless, feeble and ineffectual mission! And what resonance and revival in those words,—"I am the light of the world!" For what is this light? Is it alone to reveal the miseries of the world, and the far wanderings and countless follies of vagrant human nature? Or is it (more and better), to shine on all the ruin with the light of promise and of restitution? Is it to make war on the darkness, and let joy come into the waste and desolation?

Jesus spoke those words of his Divine nature and Divine prerogative, just as he had bid the woman go free, whom the self-righteous censors condemned; and again in John xii., not long after he raised Lazarus from the dead, he said again, "I am come a light into the world." What? Was it a mere gleam, the flash of one instant, that merely made darkness visible? Or is he a Sun of Righteousness to shine with a glory like our orb of day,—a light that cheers, that vivifies, and re-creates?

This is indeed a blessed function of light that it can and does give life. It is able to purify as well as revive. Its mission is to cleanse as well as comfort. And in this twelfth chapter, Jesus promises to draw all men. Six times in this chapter he speaks of the magical and majestic light, and more than twice six times in the book of the gospel of John, and as he declared himself to be the light of the world after he had bid the woman go free, so he did likewise just at the moment prior to the act of healing the young man born blind.

Indeed there are two great things that pertain to the Divinity incarnate. They are *Word* and *Work*,—and give to each a capital letter. Call them one, and so in a way they are, for his Word has in it potency resistless. And the second is either contained in the first, or irresistibly follows it. If there be work when there is no word, there is never a word that is not the pre-signal of work. And a third thing is the *world* made by God, and loved by him, and to which he sent his Son to do the renowned and immortal work of saving the souls that have had their dwelling there from Adam down.

The pathos of the great redemption, in what marvels of celestial minstrelsy will it be remembered and rehearsed! It is in Divine account of most signal distinction, and the minstrels are the saints, who in array of most exquisite purity, sing with strains of never-diminished zest the grace and the glory of their being raised into the joy of God. That joy is like his, and they are infinitely glad because God is forever pleased, and because he was so fore-thoughtful of them before they were born, and waked them out of the sleep of

death, and gave them the bliss and life of His presence, a heaven of such completeness and perfection, that there could be nothing more blessed ever in the range of thought, or in the secret of desire.

The world! Little in bulk as compared with "ten thousand worlds around,"—but a theater of the most never-to-be-forgotten events. Here a mist of distrust waxed to a cloud of enmity, and then came the thunder of war with rivers of blood and hecatombs of the dead. Here the sublimest of all sacrifice, was that of the Nazarene who came down from God to rescue a race,—and having loved his own, he loved them to the end. And while his own are first, the saints of all the six hundred decades from Adam and Abel, to the Advent of the second Adam, yet are all the myriads of the dead his own also.

He is eminent and pre-eminent for this, that he loved the whole host of human-kind. The true Adam and Head of the race, he comes to be the Resurrection. He is the word of God, because in his person he is, and he speaks the language of love. He is the mightiest of all the worthies known or reported. He partakes of our nature, and is a brother of every man, great and small, white or black. He is our Head, our Chief, our Redeemer. His work must ever be immeasurably above all works of all men, and his monument will be the universal host of the sons and daughters of the first created Adam, while He will be Adam immortal and victorious, acclaimed Lord of all, and crowned King of kings, and victor over death.

(To be continued.)

HOLLAND, N. Y. C. COLEGROVE.

THE ENGINE ARRIVED.

IT was about the middle of January that word came to us that the engine for the HOPE office had been secured and sent, as mentioned in the HOPE for February 1. But, on account of our snow blockade, and the large amount of freight to be moved when the way was cleared, it did not arrive in Almont until February 19. Since then till now (Feb. 27.) we have been doing our best, with hindrances that we could not foresee, to have it installed, and we expect soon to have it and the press in working order. As far as we can judge, they are both all that we could wish, and we are truly grateful to all who in any way have helped to obtain for us this outfit. As it will enlarge our printing ability, we hope that all our readers will do their best to increase the circulation of the paper, tracts and books. May we all have the earnestness, the consecration and the courage to do our best, to "shine as lights in the world; holding forth the word of life."—EDITOR.

LIFE ONLY THROUGH CHRIST.

"RECKON ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. vi. 11. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [judgment]; but is passed from death unto life."—John v. 24. "I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 19, 20.

"Because I live, ye shall live also."—John xiv. 19. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, who gave them me, is greater than all; and no man is able to pluck them out of my Fathers' hand."—John x. 28, 29. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. * * For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 1-4. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—1. John iii. 14. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. * * And we have seen and do testify that the Father sent the Son to be the Saviour [the Life-Giver] of the world."—1. John iv. 9, 14.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE LAMB OF GOD.

ACCORDING to the Gospel of John, the Apostle, John the Baptist, the forerunner of Jesus, after baptizing him in water, seeing the Spirit in the form of a Dove descend upon him, and hearing the voice of the Father saying, "This is my beloved Son, in whom I am well pleased," introduced him to the people in the following words: "Behold the Lamb of God, which taketh [or beareth] away the sin of the world."—John i. 29. This text has two prominent ideas—referring to the Person of Christ and a very important part of his work. His Person and his Work are closely related, and no other person could have done his work—the taking away of the sin of the world. God in his infinite wisdom and love sent Christ as the only possible and all-sufficient Saviour.

In the light of the Scriptural teaching concerning Jesus being "the first and the last," "the beginning of the creation of God," "the firstborn of all creation," in whom and by whom all things were created, "the only begotten [and therefore the all-inclusive] Son of God," it seems strange that any Christian can harbor the idea that any other person could have been the Christ as well as Jesus, provided only that God had arbitrarily chosen to baptize such a one with the Holy Spirit. This idea assumes three false things: (1) that Jesus was a mere man chosen from among men; (2) that the choice and his baptism by the Spirit were arbitrary; and (3) that the baptism was the beginning of the process which in due time *made* him the Son of God.

We do not think that these assumptions can be proved by the Word. It nowhere teaches that Jesus *became* the Son of God by either his baptism or his resurrection, or by both combined. Romans i. 4 is sometimes used to prove that he became the Son of God by his resurrection; but rather it "declared" and proved what was true before. Had he not been God's Son, as he claimed to be, he would not have been raised. And had he not been God's Son, he would not have been baptized with the Spirit and openly acknowledged at the Jordan.

It seems evident that giving the

Spirit is the Father's way of dealing with those who *are* sons, to develop and manifest what was hidden within them. See Galatians iv. 6: "Because ye *are* sons [not to make you sons], God hath sent forth the Spirit of his Son into your hearts." This principle is clearly applicable to Jesus and all his followers. John the Baptist refers to it in connection with our text, saying; "That he should be made *manifest* to Israel, therefore am I come baptizing with water." Seeing the Spirit coming upon Jesus, and accepting it as the promised sign, he said: "I saw, and bare record that this is the Son of God."

As God's love had to exist before it was manifested, so Jesus was God's Son before he was manifested. The Father introduced the Son to John by the visible sign of the dove, and by plain words, "This is my beloved Son," so that he might introduce him to the people in the words of our text. We can surely see that the Father's way of manifesting his Son was not what made him a Son.

What a privilege John had to introduce Christ—the personal manifestation of Jehovah. Jesus called him the greatest prophet. He was the forerunner of the King of all kings: "The voice of one crying in the wilderness, Prepare ye [make straight] the way of the Lord [Jehovah], as said the prophet Isaiah." Ver. 23; Isa. xl. 3. Such a statement of his Divine Lordship must stand, whatever may become of theories and explanations. No wonder John said of him: "After me cometh a man who is preferred before me; for he was before me," (Ver. 30), and that he said in his humility: "I have need to be baptized of *Thee*, and comest *Thou* to me?"—Matt. iii. 14.

His Great Work.

YET his baptism in water was important, being both the symbol of his great work and an act of consecration thereto; hence he said: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness."—Matt. iii. 15. To fulfill all righteousness is "to make an end of sin, and bring in everlasting righteousness."—Dan. ix. 24. This agrees with the idea of his work in our text: "Who taketh away the sin of the world."

Let it be noted that it does not say the church, but the "world." How John emphasizes the breadth of the work of Christ! It is not merely for the few, but for all—"the world." "God so loved the world." "God sent not his Son into the world [of mankind] to condemn the world, but that the world through him might be saved."—John iii. 16, 17. Jesus' teaching to the Samaritans, those outside of the recognized church, led them to say: "We * * know that this is indeed the Christ, the Saviour of the world."—John iv. 42. It is John who records the truth that Jesus is "the Light of the world,"—"the true Light, which lighteth every man that cometh into the world."—John i. 9; viii. 12. It is he who shows that Jesus Christ is not only the propitiation for the church, "but also for the sins of the whole world;" and says: "We have seen and do testify that the Father sent the Son to be the Saviour of the world."—1. John ii. 2; iv. 14.

Salvation means being saved from sin, and made righteous. Hence to be the Saviour of the world, means to take away the sin of the world, and to make the world righteous. It is worthy of attention that our text says "the *sin* of the world,"—not *sins*. Sins are bad acts, but sin is the low nature, or condition of unrighteousness, which suggests and leads to bad acts. John says: "If we confess our sins [bad acts], he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1. John i. 9. "All unrighteousness is sin."—v. 17. Paul tells us that God made him who knew no sin to be sin for us, that we might be made the righteousness of God in him."—2. Cor. v. 21. What a grand truth! He took our sin, that we might through him have part in the righteousness of God. From all these Scriptures we learn that the mission of the Lamb of God is not only to reconcile the world by not imputing its sins, but by taking away the nature that is called *sin*, and give them instead, the divine nature and the righteousness of God. It is not only to destroy bad fruit, but to make the tree good, that it may bear good fruit.

It should never be overlooked, that whoever is saved, must be saved from death to life, from sin to holiness, by the quickening of God's Spirit, and the development of the latent spiritual capacities by the light and heat of the Sun of Righteousness. This is true just the same whether few, many or all shall finally be saved. Most Christians believe and rejoice in Christ as their own Saviour—the Saviour of comparatively few—the church; but very few as yet have fully realized the fullness of the truth that he is the Saviour of the world. It might remove a shade of pride from the church, but it would give them instead, a deeper and broader love, could they see that the object of the Lord's coming is not merely to save the church, but to save the world. The development during the age of gospel election of the church, as a divine system, having in it the royal priesthood, is, from the nature of the case, only a means to the greater end in view—the salvation of the world.

What joy it is to know that we are not to be saved for our own sake alone, and so few of us that we would be lonely because the masses would be hopelessly lost; but that the church when glorified with Christ shall be coworkers with him in the salvation of the race. With Paul we can say, "We trust in the living God, who is the Saviour of all men, specially of those that believe."—1. Tim. iv. 10. The salvation of the church would not be special if there were nothing more to follow. The apostle says: "These things command and teach;" and this will we do, if God permit. It is good enough, if need be, to "labor and suffer reproach" for it. In 1. Tim. i. 15, he says it is worthy of the acceptation of all, that Jesus came to save even the chief of sinners. If he can save the worst, causing, as in Paul's own case, the heart of the cruel persecutor to turn to Himself,—though Paul was not even seeking salvation,—how can we doubt his power to subdue, attract and save all the other sinners?

Why is He Called a Lamb?

WE may safely say it is expressive of his character. The qualities of the lamb—meekness, gentleness, kindness and love—are all found in Jesus. So he was when he came the first time. Many think he will change, and not be so gentle and kind and forgiving when he comes the second time. He will be like a lion, "the lion of the tribe of Judah." The lion is said to be the the "king of beasts." It is therefore the symbol of Jesus' greatness and power when he comes to reign. But he will not lose any of the lamb-like qualities. He will be the lamb and the lion combined. John saw him as "the Lamb in the throne,"—which is the Lamb in power. His power is the power of love; he rules to bless. And we find him feeding, and leading to living fountains of water, and wiping away all tears.—Rev. vii. 17. "He is the same yesterday, and to-day, and forever." As he was kind and forgiving when he came the first time, he will be no less so when he takes to himself his great power and reigns.

But is not Jesus called the Lamb of God because he is the great antitypical sacrifice on which the salvation of the world depends? In considering this subject it is important to learn how the Lamb of God taketh away the sin of the world. It is perhaps commonly thought that Christ as the Lamb of God is the antitype of the sin-offering which was made in the great typical atonement day; but while the lamb was sometimes used as a sin-offering for individual offences, it is a fact that in the great annual atonement day, which was for the whole nation, the sin-offerings were a bullock and a goat, and not a lamb at all. This being so, can it be truly said that Jesus as the Lamb of God was the Antitype of those offerings? Read the ninth chapter of the epistle to the Hebrews, and see that no blood of the lamb is mentioned, but the "blood of calves and goats." By reading Lev. xvi. it will be seen that the blood of those beasts shed for the remission of sins, was carried in to the holiest, by the priest, and sprinkled upon the mercy-seat; and the law forbad blood being used for food, because it was to make atonement for the soul. And the bodies of those beasts were not to be eaten, nor even (except the fat) to be burned on the altar, but to be carried without the camp, and there destroyed by fire.

There is a difference to be considered between the blood of those beasts and the blood of the lamb. It is as clear that the passover lamb was a type of Christ as that the sin-offering was; but they represent different parts of the work of salvation. The passover was not killed to make atonement, as the bullock and the goat were. Its blood, instead of being sprinkled on the mercy-seat, was sprinkled on the door posts and the lintel. To be under the influence of that blood was their safety. Instead of the body of the lamb being burned with fire outside the camp, it was to be eaten. Instead of its being killed on the tenth day of the seventh month, it was killed on the fourteenth day of the first month.

There are two phases of the work of Christ, of which Paul speaks as

"reconciled by his death, and saved by his life."—Rom. v. 10. Is not the first part the destruction of the old man—the enmity? And is not the second part the building up of the new man? With this thought in mind, it appears that the beasts destroyed by fire represented the lower nature, the enmity, which must be destroyed; and that the lamb which was to be eaten represented the higher nature of Christ, by receiving which our spiritual nature is developed. For this purpose we must be partakers of Christ —that is, we must eat his flesh and drink his blood.—John vi. 50-58. It is the truth and the spirit of it by which the new man is built up, and it has no reference to the death of the old nature, only that darkness is driven out by the light, sin by righteousness, and death by life.

John is the writer who more than all the others speaks of the Lamb of God, and of being washed in the blood of the Lamb. In Rev. vii. we read of a great multitude who "wash their robes and make them white in the blood of the Lamb." Surely no one thinks that the blood that washes away sin is the literal blood of Jesus which flowed from his veins on Calvary; and yet people speak and sing of being washed in the blood, and sprinkled with the blood of Christ, just as if it were literal and very plentiful. But no one believes that Christ is a literal Lamb, and all intelligent people believe that the robes, the washing and the whiteness are to be understood in a spiritual sense. Let the blood be understood in the same sense, and all is plain.

It will help people to understand this subject if they keep in mind that the Bible method of teaching, is to use natural things to represent the spiritual. There is always an analogy between the letter and the spirit of the word. Most Christians understand this method of teaching to some extent, and see the deeper meaning in many things. When Jesus speaks of light, bread, water, the wedding garment, gold tried in the fire, eye-salve, etc., they know that these things are used to represent spiritual things. They also know that Christ is not a literal Lamb, but that certain blessed qualities are represented by that word. It seems good to think of God's Lamb as the expression of his tenderness,—his "tender mercies, which are over all his works,"—and of the Lamb in the throne as tenderness coupled with power.

Is it not evident that the blood of the Lamb must be as spiritual as the Lamb himself, and really is the spiritual life (blood) of the Lord, which we are to drink, and in which we are to be washed and cleansed from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Drinking, both naturally and spiritually, is an important means of cleansing.

It does not seem that any intelligent person, having duly considered the matter, will deny the following proposition: The word blood, as used in the Bible in reference to the washing away of sin, never means literal blood, except in the case of types, where the cleansing itself is typical. Literal blood can never wash away sin.

What then is it that really cleanses from sin? We answer, It

is the Spirit of the truth—the Holy Spirit of Christ. Paul speaks of this antitypical cleansing in Eph. v. 26, 27; also in Titus iii. 5: "He saves us, by the washing of regeneration, and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour." Baptism in water is the shadow of this real death to sin, and of the renewing of life by the Holy Spirit.

As literal blood is to the literal lamb, and as the low nature is to the natural man, so is the Spirit to the risen Christ and all who have been quickened by his spiritual life. The Spirit of the truth is the Lord's regenerating agency. To be cleansed by the blood (life) of the Lamb is to imbibe his Spirit and qualities, and therefore to cease from sin and grow into holiness. This blood of Christ is not corruptible, like animal blood, but, being spiritual, is of greater value than silver and gold, perhaps the most incorruptible of earthly things. With this view the redeeming and cleansing blood is neither an unclean nor a common thing. And the supreme efficacy of the blood of God's Lamb is seen in the fact that it is not exhausted in the salvation of the church, but will also wash away the sin of the world by quickening them and building them up in the life and righteousness of God.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus Feeds the Five Thousand.—Matt. xiv. 13-23.

(Lesson for Mar. 20.)

GOLDEN TEXT.—Jesus said unto them, I am the bread of life.—John vi. 35.

INTRODUCTION.—This miracle of feeding the multitude is the only one recorded by all four evangelists. It is important as an illustration of Christ as the Bread of Life—the Life Sustainer. It is well to read the parallel accounts in Mark vi. 30-46; Luke ix. 10-17; John vi. 1-15, 22-65. John gives more of the teaching of the miracle than the other evangelists.

Jesus had sent his apostles out to preach, heal and cast out devils, and now they come and make their report; and it appears to be about the same time that John's disciples come to tell Jesus of John's death. They felt sure of Jesus' sympathy in their grief.

I. JESUS INVITES THEM TO REST.—Ver. 13. When Jesus heard the two reports, he said: "Come ye apart into a desert place, and rest awhile."—Mark. There were so many people around them, coming and going, that they had no leisure, not even time to eat. So they took ship privately for a quiet place; but the people saw the way they were going, and anticipating their destination, were there before them, and many others followed.

II. A SHEPHERDLESS FLOCK.—Ver. 14. Instead of the solitude they sought, they found a multitude, perhaps hungry to hear the words of Jesus, and no doubt anxious to see some miracle. He was not offended at this intrusion, but was moved with compassion for them, as they were as sheep without a shepherd.—Mark. Such an eager crowd was an inspiration to him. As on another occasion (John iv. 32-34), he may have forgotten his weariness, and have had food to eat that they knew not of—to do the will of God. He taught the multitude many things (Mark), concerning the kingdom of God (Luke), and

healed their sick. In all this he revealed his power, his wisdom, his love and his supreme purpose.

III. THE MIRACLE OF THE LOAVES. Vs. 15–21. "When it was evening," (the first evening was between three and six), "near the close of the day," (Luke), Jesus began to sympathize with the hungry multitude. Combining the four accounts, and using our imagination, we have a dialogue about as follows.—

Jesus (speaking to Philip, whose home was in Bethsaida, and who therefore knew the country and the people). —"Where can we buy bread enough to feed all these people?"—John. This was to prove Philip, or to introduce the subject naturally, for Jesus knew what he would do.

Philip.—"We have about two hundred pence ($34) in the treasury, but that will not buy bread enough to give each one even a little."—John.

The Disciples.—"This is a desert place, and it is getting late; send the multitudes away, that they may go into the villages and country round about, and lodge (Luke), and buy themselves victuals.—Matthew. They perhaps did not realize how contrary to the spirit of Jesus' mission it would be to send the needy away.

Jesus.—"If we send them away hungry, many of them will faint. They need not depart: give ye them to eat."

The Disciples (astonished).—"Shall we go and buy two hundred pennyworth of bread to feed this multitude?" Mark. The idea must have seemed absurd. They probably did not know as yet that Jesus could increase the bread.

Jesus.—"Just use what you have. How many loaves have ye? Go and see.—Mark.

Andrew (returning from the search, and speaking for the apostles).—"A little boy here has five large barley crackers, and two small fishes [which he likely brought for his own use]: but what are they among so many?"—John.

Jesus.—"Bring them to me."—Matthew. He virtually said, "That will be enough."

There is no sign that the disciples knew what Jesus was about to do, and they were no doubt greatly puzzled as, in obedience to his command, they began to seat the multitude on the grass. When they were all placed in ranks.—making it convenient to serve them,—Jesus took the few barley crackers and the fishes, blessed and brake them, and divided among them all; and they all—five thousand men, besides women and children—ate and had enough.

No doubt the boy had wondered: but he probably was glad afterward that he had helped Jesus. Whenever Christians will give all they have to Christ to be used for others, there will be no scarcity either for themselves or others.

Here we have a good example for the Christian custom of giving thanks at the table. Some object to it on account of its formality; but it seems better to have the habit of owning God's goodness, than a very common habit in the opposite direction.

The miracle not only met the immediate wants of the people, and thus showed the love of Christ; but it also proved his divine power and Lordship. He did not set aside the ordinary way of producing bread, but he showed that the same power was in him, and could produce it in an extraordinary way. Without such power, his claim would have been as empty as that of the modern Messiahs.

This miracle was an illustration of the work of Christ as the spiritual Bread-Giver. We see here also the relation of the apostles to Jesus and the people. "Through their word" is the Lord's method of producing his church. John xvii. 20, 21. There is danger today in ignoring this order. Beware of whatever claims to be the truth from

(*Continued on page 89.*)

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EDITOR'S APPOINTMENTS.

Mar. 19, & 20, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Mar. 27, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

Apr. 3, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Apr. 4, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Apr. 5, Englewood, Ill., 6006 Green St., at 7:30 p. m.

Apr. 10, Washington, Mich., 10:30a. m., and Almont, Mich., at 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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AFTER writing on Jesus' visit to Tyre and Sidon, which was given as an Easter Lesson, I decided to write another lesson for Easter. We publish them both, and S. S. teachers may use the lesson they prefer.—EDITOR.

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(*Continued from page 87.*)

God, but not through Jesus and his apostles.

To gather the fragments not only emphasized the miracle, but also gave an important lesson in economy. "That nothing be lost" expresses a great truth in God's saving plan.

We may learn the lesson of hospitality and giving to the needy. While we cannot miraculously produce bread, we can do what the miracle illustrated—feed the people with the spiritual bread—the gospel truth. If we give out the little we have, it increases. It is both our duty and privilege to watch for opportunities, and either give or send a supply. "There is that giveth, and yet increaseth: there is that withholdeth more than is meet, and it tendeth to poverty." "Cast thy bread upon the waters [people], and thou shalt find it after many days." "Give ye them to eat."

IV. THE SEQUEL.—Vs. 22, 23. John says the miracle made the people think that Jesus was the Messiah, and they wanted to make him King; but he sent the multitude away, and started his disciples across the lake, while he went up alone into the mountain to pray. Toward morning he saw the little ship struggling with adverse winds and waves, and he came to them walking on the water. They were alarmed, thinking that he was a spirit. But he quieted their fears, and they took him in. The wind ceased, and they were soon at the land: and a time of great healing followed.

Here we have a picture of the two comings of Christ, and the gospel age between. We see the harvest of the Jewish age in his feeding the multitudes, and then sending them away. His ascension to heaven was foreshown by his going up into the mountain to pray, and the stormy voyage is a foregleam of the voyage of the church in the gospel ship. In his coming to them in that mysterious way, their landing, and the great healing that followed, we see the return of our Lord and the work of the restitution age. Not only what he said, but also what he did was in parables.

(We omit the Review Lesson for Mar. 27.)

Jesus Visits Tyre and Sidon.—Mark. vii. 24-37.

(Lesson for Easter—April 3.)

GOLDEN TEXTS.—(For regular lesson.) Without faith it is impossible to please him.—Heb. xi. 6.

(For Easter.) Then were the disciples glad when they saw the Lord.—John xx. 20.

INTRODUCTION.—After the scenes of our last lesson Jesus was attacked by the Pharisees and Scribes from Jerusalem, and there was a sharp contest, in which he showed their inconsistency and hypocrisy in being so tenacious of ceremonies—such as the washing of hands and dishes—and giving no heed to what God had commanded. As the light of his word increased, there was also an increase of opposition. He divided the Jewish nation. Matt. x. 34-36; Luke xii. 49-53; John x. 19. He not only disregarded their tradition, but he virtually set aside the Mosaic laws concerning meats and mere external things. He gave them to understand that only moral principles make character. Their opposition caused what followed.

I. JESUS' RETIREMENT.—Ver. 24. He for the time retired from Capernaum and Galilee, and visited Tyre and Sidon—heathen cities—famed for business enterprise, wealth, luxury and wickedness. Tyre was about thirty-five, and Sidon about fifty-five miles from the Sea of Galilee. His spiritual teaching about his being the Bread of Life, which came down from heaven, made even many of his disciples turn away from him: and the antagonism was bitter.—See John vi. 25–vii. 1. He avoided a worse conflict by leaving the place. Besides, he needed rest, and wanted to be alone with his few remaining disciples; but his fame had so spread that "He could not be hid."

II. A MOTHER'S PLEA FOR HER DAUGHTER.—Vs. 25, 26. This woman was a Greek-speaking Gentile, a Syro-Phenician by race. She was a good representative of the Gentile world. Here is a foregleam of Jesus, after his resurrection, leaving the Jews and turning to the Gentiles.

This woman had heard of Jesus and his wonderful power, and in her great need had found him. Her mother love caused her anxiety, and it also made her bold. Her little daughter was greatly afflicted—had an unclean spirit—"grievously vexed with a devil."—Matt. What mother would not be earnest in such a case? She besought him. She regarded the case as her own, and prayed, "Have mercy upon *me*."—Matt.

III. Faith Overcoming Obstacles.—Vs. 27-39. The first obstacle was in herself—as a Gentile she naturally was prejudiced against asking favors of a Jew. Her faith (with her mother love) had overcome this. Second obstacle: She was not invited, and she knew the bitter prejudice of the Jews against her people. Perhaps she believed Jesus to be broader than his nation. Third obstacle: Jesus' silence and later rebuff, and the interference of his disciples.—Matt. They seemed justified in the fact that he had forbidden them to go to the Gentiles. And now another obstacle in his saying, "Let the children [Israel] first be fed," and his implication that she was one of the hated "dogs."

In this rebuff he had used a familiar proverb, and now he would prove to the woman, and all others, that his love and work were broader than the proverb. He also proved the power and perseverance of faith—it would take no denial. It overcame all obstacles. It also made her humble: she was willing to take the crumbs that belong to the dogs. Her words implied that Jesus had enough for all—both Jews and Gentiles. He said: "For this saying go thy way: the devil is gone out of thy daughter;" and on going home, she found it was as he said.

"Faith is the victory." The Lord's love for the needy made him go outside of all dispensational limitations to reward this woman's faith. It is living, loving and hopeful. It was reasonable, because of what he had done for others. It was reverent, humble and persevering. It turned all difficulties into steps of success. It grew stronger under the testing. The trial of her faith brought her blessings she had not sought. She knew Jesus better than at first. The faith that is based on outward proof may grow to be an inward assurance of the presence, power and love of Christ. True faith is the mainspring of worthy action. Its trial is more precious than of gold tried in the fire. It grows stronger, shines brighter, works more lovingly, and leads to perfect victory.

IV. Healing the Deaf and Dumb.—Vs. 31-37. On returning to the neighborhood of the Sea of Galilee, Jesus came by the way of Decapolis—the ten cities. Here they brought to him a man who was deaf, and had a defect in his speech: and he took him aside from the multitude, put his fingers in his ears, and spat and touched his tongue, and looked up to heaven, and with a sigh (signs adapted to the deaf man) said, "Be opened." And immediately he heard, and spake plainly. He gave no room for doubt as to the healing being by divine power. Jesus then charged them to say nothing about it—for what reason is not stated:—but the more he charged them, the more they published it. They were thoroughly astonished, and said: "He hath done all things well: he maketh both the deaf to hear and the dumb to speak."

This is only one instance of the work of healing Jesus did at that time, as recorded by Matthew. He healed all manner of sickness, and every form of trouble. Perhaps he sometimes required faith: he always honored it: but he often *produced* it by healing. He proved his claim by his works. And the people "glorified the God of Israel." But how few finally stood by him. Men need a deeper work of healing—that of which the bodily healing is but a faint shadow.

(If this is used as an "Easter Lesson," let those make the application who can. Almost any other lesson would do as well.)

Jesus Appears to Mary.—John xx. 11-18.

(Lesson for Easter—April 8.)

GOLDEN TEXT.—Then were the disciples glad when they saw the Lord.—John xx. 20.

Introduction.—Easter is annually observed by many Christians in commemoration of the resurrection of Christ. There is no divine command for this custom, but the law of association makes it interesting—his resurrection being the great proof of his divinity, and the key of hope for all mankind. As he took our sin, and destroyed it in his sacrifice, his resurrection was the result and proof of the completeness of that sacrifice, and of our justification thereby. And it is ours to rejoice in the fact that he ever lives, and that therefore we shall live also.

All may not equally need the commemoration, and some may see no good in it; but we may at least sympathize with those to whom it is the reminder of our joyous hope. Here, Easter is the time for the earliest flowers, and the sweet singing of birds. The long, hard winter is past and everywhere new life and beauty appear. How suggestive of the fact that the winter of death has been broken, in the Lord, our Head, and the summer of immortality assured.

The apostle speaks not only of the death and resurrection of Christ as being the gospel, but also the fact that

he was seen. It may be that his appearances were as follows; (1) to Mary Magdalene (Mark xvi. 9); (2) to the other women with Mary (Matt. xxviii. 9); (3) to Peter (Luke xxiv. 34); (4) to the two on the way to Emmaus (Luke xxiv. 15); (5) to the ten apostles in Jerusalem, Thomas being absent (Luke xxiv. 36); (6) to the eleven, Thomas being present (John xx. 26); (7) to the eleven in Galilee (Matt. xxviii. 16); (8) to over five hundred at one time (1. Cor. xv. 6); (9) to seven at the Sea of Galilee (John xxi. 1); (10) to James (1. Cor. xv. 7); (11) to the eleven near Bethany (Acts i. 4); (12) to Paul.—Acts ix. 4, 5.

I. MARY MAGDALENE.—Ver. 1. She was not the "sinner" who anointed Jesus' feet (Luke vii. 36-50), nor the sister of Martha. The word Magdalene only means that she lived in Magdala. She had been a demoniac, but Jesus had healed her, and from that time she had been his faithful follower. She appears to have had some means, and she ministered to Jesus' wants. She was among the last at the cross, and first at the open tomb, with spices and ointments, intending to embalm the body.

From John's report it appears that she was twice at the sepulcher that great Easter morning. At the early visit, "the other Mary," and other women were with her.—Matt., Mark and Luke. Mary reported to Peter and John, who both ran to the sepulcher, and returned home without a solution of the problem.—Vs. 2-10.

II. MARY AND THE ANGELS.—Vs. 11-13. It appears that Mary in her grief and anxiety returned to the sepulcher. She was weeping. As she stooped and looked into the sepulcher, she saw two angels in white (the sign of the middle condition in the heavenly tabernacle), one at the head and the other at the feet where the body had been. They asked her why she wept, and she said: "Because they have taken away my Lord, and I know not where they have laid him." Her sorrow was not as yet lessened by any ray of hope, and there is nothing here reported of any farther conversation between Mary and the angels. The other women had been informed that Jesus had risen, but as yet she knew it not.

III. JESUS APPEARS TO MARY.—Vs. 14-16. Having spoken to the angels, Mary turned from the tomb, and saw Jesus standing near, but knew him not. This may have been because of her excitement and tears. Then, she thought he was dead, and was not expecting to see him. He asked her why she wept, and whom she was seeking. Thinking he was the gardener, one of Joseph's servants, and that he might know what had been done with the body, she said: "If thou hast borne him hence, tell me where thou hast laid him, and I will take him away." If he was not wanted there, she would see that the body was properly cared for. Then he said, "Mary" speaking her name in his familiar manner. Then she knew him, and said in Hebrew, "Rabboni,"—Master or Teacher.

IV. JESUS' MESSAGE BY MARY.—Vs. 17, 18. "Touch me not." The verb here means "to fasten to." When Mary knew the Lord, it appears she was about to embrace him, perhaps kneeling at his feet. And it was as if he said: "*Cling not to me*, but hasten away and tell my brethren that I am risen, and have not ascended, but shall ascend to my Father and your Father, my God and your God." This is the first record of Jesus calling his followers "brethren." Here he puts them on the plane of divine brotherhood, and divine sonship. Mary delivered the message, telling the disciples that she had seen him, and what he said: but her words did not seem true. They must see him for themselves. It makes the evidence better that they were not easily convinced. He appeared to others, and did not object to being touched.—Matt. xxviii. 9, 10. He would meet his disciples in Galilee, as he had promised.—Matt. xxvi. 32.

Woman was first in sin; but she is greatly honored in the plan of salvation. As she led in the downward way, she often leads in the upward road. Christianity honors woman more than any other religion. Many of Jesus' followers were women. He sympathized with their sorrow and suffering, and accepted their gratitude and strong friendship. Men are important, but not all-important in the gospel work. In Christ they are one. Look at the prophetic words: "The Lord giveth the word:

the women that publish the tidings are a great host."—Ps. lxviii. 11. R. V. Woman is often first in the apprehension of the spiritual phase of truth. Her friendship is great and her devotion abiding. She was last at the cross, and first at the empty tomb. She was the first to see Jesus when risen, and the first to tell the goodnews. The Holy Spirit was promised to and came upon both men and women.—Joel ii. 28, 29; Acts i. 14, 15; ii. 1–4, 17, 18.

What extremes of sorrow and joy met in the hearts of the disciples, caused by his death and resurrection! He had told them all about it, but they did not understand him. We cannot realize what hopelessness was caused by his death; what sorrow and despair came by the dreadful scenes of Calvary. As they had not looked for his death, so they could not be expecting his resurrection. When Mary came to the sepulcher, and saw the stone removed, she was overwhelmed with grief at the idea of the empty tomb, which in reality was the key of the greatest hope and joy for all. But in many ways Jesus proved his resurrection to be a fact. What a reaction from the sorrow to the joy! Can we on this Easter morning enter into their joy? Do we realize what that resurrection meant? Not Jesus alone, but, in him, all whom he represented, all for whom he died, arose. And, remember, he is "the head of every man," and "tasted death for every man."—1. Cor. xi. 3: Heb. ii. 9. If we can think of all mankind (in the Person of Jesus) in that tomb, and of the stone rolled away from it as though it were the only tomb, and see by faith in him, all mankind rising victorious over death, then we know the meaning of his resurrection. This is the glorious Easter Gospel—"the good tidings of great joy, which shall be unto all people."

STUDIES IN GENESIS.

Chapter III.

1. Here we have "Jehovah Elohim" nine times, and "The Mighty One" four times.

2. The serpent was more intelligent than any beast; hitherto erect in form, resting and progressing in beauty on his tail, as serpents do now when charmed by music.

3. This is the end of a previous conversation: "Yea, did the Mighty One say, Ye shall not eat of *every* tree?"—Has he withheld one?—Ver. 1.

4. The woman adds to God's word: "Neither shall ye touch it, lest ye die." An old tradition says that just then the serpent pushed her against the tree, saying, "There! ye did not die."

5. Now follows a positive lie: "Ye shall not surely die." Here is the first declaration of that almost universally taught lie, that man is immortal, has an immortal soul, and cannot die. Alas! alas! Reader, believest thou God's word—Chap. ii. 17; margin iii. 19—or the serpent's lie?—Chap. iii. 3.

6. "Ye shall be as God." There were no idols or gods before the flood. The term is first used in Genesis xxxi. 30, and then 195 times. (Elohim is the word used.—ED.)

7. The serpent never speaks of Jehovah, or LORD, but of the Mighty One, the Creator.

8. The tree represented three things—"good for food," for the appetite, or physical need: "pleasant to the eyes," enjoyable to the senses: "to make one wise," for the mind. These were the temptations presented to the Son of God, (Matt. iv. 3–10), and to all of us. But think! "All that is in the world, the lust [or desire] of the flesh [living to eat and enjoy ourselves], the lust of the eyes [something to look at], and the pride of life [being wiser, richer, more capable than others], is not of the Father, but is of the world."—1. John ii. 19. Yet every natural man more or less seeks these three things, which the woman and the man—Isha and Ish—accepted, but Christ rejected. Oh, for grace to resist the devil, resist temptation in these so common things!

9. "Aprons," or girdles—the first step toward so-called civilization, but no repentance. This was trying to make themselves respectable in each other's eyes.

10. Hid themselves! How different if they had humbly gone and confessed!

11. Adam casts the first blame on Jehovah Elohim—"The woman whom *Thou* gavest me," and secondly on his wife, *She* (emphatic pronoun). "She gave me." This is the universal habit today.

12. Isha says: "The serpent beguiled me." Paul tells us that Adam was not deceived, but the woman was deceived.—1. Tim. ii. 14. How many men are led to do what they know is wrong, through the influence of women.

13. "Her seed," looking forward to Christ, the seed of the woman, but not of the man, as He was begotten by Holy Spirit.—Matt. i. 20, margin.

14. To man God had given the seeds and fruits, and to other living souls every green herb (chap. i. 29, 30): now man is to eat herbs.

15. Thou wast taken out of the ground, "for *thou* art dust, and unto dust shalt thou return." Abraham also says, "I am dust and ashes."—Chap. xviii. 27. Moses and all the prophets had no false idea that the real man was an immortal soul inside his body.

16. Now comes a beautiful act of faith.

Adam, condemned to death, calls Isha's name Chavah, that is, Life, because she (emphatic) was a mother of all living. Surely he looked then beyond death to resurrection; how much more should we? The Septuagint, or Greek Version of the Old Testament, translated by seventy or seventy-two learned men at Alexandria, begun about 280 years before Christ, has, "And Adam called his wife's name Life, because [she was a] mother of all the living."

This Greek word "zoe" occurs 129 times in the New Testament, as "I am the life," "The life was manifested * * that eternal life."—John xiv. 6; 1. John i. 2. Do not confound this with animal life, which occurs forty-one times, as Christ "laid down his life."—1. John iii. 16. The same Greek word, "Psuche," is translated soul fifty-seven times, always relating to physical existence, as. "My soul is exceeding sorrowful, even unto death," (Matt. xxvi. 28), and never to an immaterial, immortal something in us.

17. Why Paul uses Eva, Eve, in 2. Cor. xi. 3 and 1. Tim. ii. 13, I do not know; but surely in Gen. iii. 20 and iv. 1 we should read Life.

18. Now Jehovah introduces a new covering of skins. He clothed them. Doubtless it was explained to them that one would die on their behalf, and that they should offer two sheep in confession thereof and in worship. Here, in type, we see Christ our Sacrifice and Christ our Righteousness or Covering.

19. "Adam is become as one of us [Mighty Ones] to know good and evil." Hitherto he had the innocence of ignorance; now he knows; he is a sinner. Lest he might become an immortal sinner (!) he shall be sent forth from the garden. Oh, how kind of God to keep man from immortality in sin!

20. Still more blessed it is that life and incorruptibility have been brought to light in and through the Lord Jesus Christ by the gospel.—2. Tim. i. 10. V.

REMARKS.—Bro. V. knows that we do not hold exactly the same opinion in everything, and asks me to criticise his articles; but I prefer, in the main, to let our readers exercise their own minds in judgment. I will say, however, that I think Elohim is plural, meaning the "Mighty Ones," and is often applied to the *angels* of Jehovah, who are often called by his name. To be "as gods," (ver. 5) is explained in verse 22, "The man is become as one of *us*." Again, I am not sure that the serpent, in verse 4, taught the idea of an immortal soul, inside of the body. If the Lord referred to physical death, it seems probable that the enemy referred to the same thing;—that is, he contradicted God. Again, I am not convinced that the Lord wants his people to refuse all that is "good for food," that is "pleasant to the eyes," and that is able to "make one wise." If there is danger in being too lavish in the enjoyment of earthly things, may there not be danger also in being too ascetic? (See 1. Tim. iv. 8 and vi. 17.) It seems necessary to avoid extremes.

Bro. V. does well to call attention to the two Greek words translated "life" in the Bible. They are *psuche* and *zoe*. In Young's Bible Concordance *psuche* is defined as "animal life, breath," and *zoe* is defined as "life, motion, activity." Psuche is the word commonly applied to the animal being or life principle of man, and is the word used when it is said that Christ laid down his life, and when he said: "What shall it profit a man if he shall gain the whole world and lose his own soul—(life)?" And *zoe* is the word used whenever it speaks of the life which Christ gives—the eternal life. I wish simply to call attention to the fact that *zoe* is not limited to the higher life. See first, Luke i. 75: "All the days of our life." Next, Luke xii. 15: "A man's life consisteth not in the abundance of the things which he possesseth." Again, Acts viii. 33: "For his life is taken from the earth." Still again, Acts xvii. 25: "Seeing he giveth to all life and breath." (It seems that Life—as applied to Eve—referred to the fact that she was the mother of all on the natural plane.) Perhaps the word life in Romans viii. 38 and 1. Cor. iii. 22 might be included. Then 1. Cor. xv. 19: "If in this life only we have hope in Christ." And last, James iv. 14: "What is your life? It is even a vapor." May it not be that *zoe* refers to life in the sense of duration, whether it is the "life that now is, or that which is to come?"—1. Tim. iv. 8. There is a difference between life (*psuche*) as the basis of personal existence, and life (*zoe*) as the duration of our existence.—EDITOR.

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GOD'S BOUNDLESS PLAN.

(*Continued.*)

In all the dispensations of Providence,—in all the happenings, (as we call them,) of inscrutable evil,—rebuff, blighted hope, keen adversity,—it is well to say, and right and best to say, and put it to the front both in thought and speech, God is right and does right, for He is over all, and there is no affliction without his allowance, and if it be so, though for the present the pang is great, and in the near view so many things are intolerably bad, yet in the further prospect and in the final reckoning, there shall be good out of evil; and more yet—there is a seed of good in the calamity whereby the fruit of good shall come out of it.

When then we say, God is right and does right, we are also right in this profession and insistence. This is our testimony of faith. In no other way can we be morally sane, and safe, for "There is no wisdom nor understanding nor counsel against the Lord." If we complain, if we resist, if we rebel, we make unprofitable war.

And another thing is eminently true and right to remember, that when we contend for the righteousness of God in universal love, if we are of sound faith and understanding and in spiritual health and integrity, we shall all the more, for our faith, abhor what is wicked and condemn it. And we will call aloud for retribution to the causeless and flagrant sins of men. We will not say let the reckless and wanton go unpunished. We will be indeed forgiving to the contrite, but the heartless and vile must not run riot through the land dealing death and misery. They shall not vex with impunity the innocent, and fill the world with sorrow by their schemes of craft and deeds of violence. And when the vile have been purged with fire, they may live and breathe again. When they have felt the scourge, and been searched to the marrow of their bones with the light and heat of judgment recuperative and rectifying, they may stand on their feet, and in their tried souls be seen the plant of hope.

In the end, as well as every where and when, this truth shall stand, that as the apostle teaches, "If we judge ourselves, we should not be judged." And when the wrong-doer has thus come to condemn and deplore his own evil way, why should he be pursued with endless reproaches, and borne down and destroyed when through the discipline of penalties there has come a saving knowledge and discrimination between good and evil? Shall he who judges himself severely, be punished without mercy or relenting?

Often and often it is seen that many are even not ready to forgive themselves. They are full of thoughts of self-reproach. They never can forget or forgive their own waywardness and mistakes. Shall they, thus tortured and humbled, be pursued forever with maledictions? Shall condemnation never tire of multiplying or increasing agonies?

How strange that into nearly all the religious summaries of doctrine this tenet should have been set and framed, to wit, that though sorrows were ten million years prolonged, nothing could be prophesied but ten million tens more of unavailing and hopeless aching! Strange that the pain of ages could have neither mission—nor re-mission—nor even intermission. Strange that in a universe ruled by Love, anguish should be enthroned as a god, or cruelty, the mother of anguish, be alike imperial and implacable! Strange that when it is written, "The Lord is good to all," he should assign a destiny of the utmost terribleness and misfortune, to the creatures of his power, and the objects of his affection! Strange that when it is written, "His tender mercies are over all His works," he has nevertheless a prison of unlighted darkness where despair is undisputed regent, and wrath impossible to be propitiated, and woe can neither be abolished nor abated!

How could mercy thus be unreal or impotent, or how could it be perverted or metamorphosed to mean affliction, penalty, abandonment, and dying forever, without ever being either dead or delivered? Whence came that figment of a "death that never dies?" In reality should not that mean extinction, oblivion, with no blessed voice of a Saviour recalling to life? Why should his mandate of "live again" to the three he raised from the dead, so exhaust his power or his mercy, that he would give no sign forever again of his joy in giving life, when the hills and valleys of Judea were full of the dust of the dead? And Judea is but a corner in creation. Will we not hail with acclamations his promise to raise all the dead? The earlier host he would raise to life, and the later and greater multitude to judgment.

But what of judgment on recapitulation and analysis? One of old said, "I will sing of mercy and judgment." And is not this to signify that they are of near affinity and closely joined? And again, "The King's strength loveth judgment." How could this mean that strength beyond power of computation could love to afflict, consume and destroy the weak, even though the weak were wicked? Much of this world's wickedness is allied to weakness, and sprung from it. A strong man, of a hu-

mane mind would surely far rather save than hurt or destroy, except to punish an incorrigible for his good; and the comfort, safety or profit of others.

We may recall the query of Job in his day of prostration, "Wilt thou break a leaf driven to and fro, and wilt thou pursue the dry stubble?" And when the wicked man is thoroughly struck through with the spirit of searching and rebuke like fire, when he has had enough of the hell of a tormenting conscience, could he not be let go, and even be helped to live again, the goodness of God adding its help to the lesson of trying experience?

Or, again, will it be said,—there never is, or was, or can be enough of any hell however fiery? Who would torture an intractable wild beast without mercy? Suppose it were a poisonous serpent, or a man-eating tiger. At least, or most, extermination would suffice. The relentless method of the savage, with barbarous zeal, and satanic satisfaction, tormenting his victim, is that to be mentioned? Can Love delight in giving needless pain? And is not pain endless, needless also? And if judgment be punitive, is it not also said upon very good authority that mercy rejoiceth against judgment?" It was James who said it, and even though "He who showed no mercy, shall have judgment without mercy," shall we yet say there is no mercy, when judgment has sufficed to break or change the temper of an evil doer, and subdue him to reasonableness and submission?

Or shall we even go so far as to say that evil can so defy corrective or remedial means, that even omnipotence itself is unequal to the work? O what unbelief is this! What misestimate, of power! What a sorry measure of the might of the *Al*mighty! It is too weak and puerile to have place for one moment in a sane or balanced mind.

What folly to dream that he who created once, could not re-create! That he who formed man of dust, can not form him by resurrection, again, a sanctified soul, by the magic of his word, by the waft of a spirit wind, or by love conquering all resistance as he shall please who is over all, God blessed forever.

Does He not execute righteousness and judgment for all that are oppressed? See Psalms ciii. and cxlvi. And are not the prisoners of sin oppressed? Is not he whose will is perverted, whose heart is corrupt, who has been badly born and reared, is not that man oppressed? Does not love in the highest heaven see and read and know the bitterness of the bondage? Righteousness and judgment executed for this prisoner of sin would be both able and willing and perfect, in motive in feeling and intention. He is oppressed who suffers from an accusing conscience. And he too who is captive to an evil and perverse will. For though a man may glory in the freedom of volition, he is yet enslaved; if his will is to do iniquity, and harass or harm his brother.

Evil inclinations and passions too, are kindred of an enslaving will. What a wretched being is a slave of raging appetite, of unbridled passion, of inveterate hate, of distorted vision and of a polluted imagination! Ignorance, prejudice, fear,—all these are chains to hold in bondage, and are forerunners of rashness, madness or error in conduct.

Thanks be to God that in some day and some way, he shall execute righteous judgment for the oppressed,—not to increase helplessness and misery, but to give deliverance! Is not a miserable drunkard in bondage? No such will inherit the kingdom of heaven. But in a lower and later place and date, why should he not be rescued from his hell, whether in this life or any other, seeing that his sins were of parental misdirection,—evil associations, the craft and greed of wicked men, or a weakness inherited at birth?

O for the day to come when blessed judgment shall be executed by the hand of the Father Almighty and merciful! When it shall be a time to let the oppressed go free! For this is the thing enjoined on all who have the opportunity and ability, and will not God himself do what he commands his creatures, his children to do? The fast of his choosing, is "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke,"—Is. lviii. All liberty, all joy, all deliverance,—surely must come from God, and he is the Author of both present and future, partial and universal good.

(To be continued.)

HOLLAND, N. Y. C. COLEGROVE.

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Very Large Hope.

INCLOSED find two dollars, one to pay for the past, and the other for the HOPE for this year. You know it is written that man cannot live by bread alone. True, I have the "sure word of prophecy" on which to rely; but I always greatly enjoyed reading the HOPE, and at this time I am very much interested in the larger hope views,—but not for a moment losing sight of the narrow way that leadeth unto life, with its very great and precious promises to those who are willing to take the cross and live godly in this age, that they may be counted worthy of the prize that comes at the end of the narrow way.

In this note I will not express my opinion on any particular view, but will say that while I hear teaching and opinions that do not quite agree with your larger views, in love for all mankind I still very strongly cling to the very large hope that, as Christ has been lifted up, he will finally draw all men unto himself, and that his final judgment will be unto victory.

ALLEGHENY, PA. W. W. L.

Jesus Only.

To Bro. Paton and Family and the HOPE readers I send greeting. Grace to you and peace from God the Father and the Lord Jesus Christ. I am still here all by myself, and able to wait on myself. I have to keep close to my home. I spend most of my time reading the Bible, the HOPE and papers on the line of holiness and the second coming of Christ. I sing the songs of Zion, and praise the Lord and pray. I now send you a few stamps to continue the HOPE. My health is failing. I shall soon be at rest. Glory to God!

I am still standing on the Rock Christ Jesus. I rejoice and praise the Lord for his love and goodness to me. The God of Jacob is my Refuge. Praise his holy name!

Jesus only is my need;
Jesus only is my creed.
Jesus only is my life;
Jesus only saves from strife.
Jesus only is my light;
Jesus only is my might.
Jesus only is my joy;
Jesus gives me sweet employ.
Jesus only is my trust;
He saves me to the uttermost.
Jesus only would I preach.
Jesus only would I teach.
Jesus only gives me breath;
Jesus only saves from death.
Jesus only is the way
To joy and heaven and endless day.
Jesus only from above,
Fills my soul with peace and love.

BELLEVUE, MICH. C. B. W.

God a Consuming Fire.

DEAR BROTHER:—I send you greeting from the far Southland, (Mobile, Ala.) hoping that you, yours, and the Blessed Hope for which we stand, are still in God's hands. I am glad that "Our God is a consuming fire," that the dross of sin and evil systems may be blotted out forevermore.

If our friends who differ from us take a seeming delight in clinging to the literal fire doctrine, let us pray that they may compare Scripture with Scripture, doing so "decently and in order." How many good people are one day on the mountain-top, and the next in the valley of despair, because of a lack of order and sequence in reading the Holy Bible. If the Bible is anything, it is everything, thus bidding defiance to man-made creeds, "saints," "apostles," and "fathers," or "whatsoever loveth and maketh a lie."

By a singular coincidence, a short time after I wrote you concerning improvements in the HOPE office, I received a message from afar, showing that other minds than my own were thinking along the same line. So I sent my portion to help the "movement" along, and the fruit will ripen in due time.

I herewith inclose $2.25, for the bound volume of the HOPE for 1901, and the balance to renew my subscription for 1901. This letter-bearer of "good tidings of great joy, which SHALL BE to all people," has a mission, and, thank God! is without a worldly creed muzzle, hence can fight the battle of the Lord without fear, proving all things, and holding fast to that which is good. Your brother in Christ, A. H. SWANK.

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The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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IS LEAVEN ALWAYS EVIL?

AGAIN our attention is called to to the subject of leaven. One of the HOPE readers asks for help, having come in contact with a friend who endeavored to prove that leaven is always used in the Bible as a type of evil. To prove this, reference is made to Jesus' warning to his disciples: "Beware of the leaven of the Pharisees," that is, "hypocrisy." Certainly the leaven of hypocrisy is evil; but we believe there is also a leaven of truth and righteousness, which, of course, is not evil. We think there is a great difference between the leaven of the Pharisees and God's leaven.

1. Cor. v. 6-8 is strongly urged as proving that leaven represents evil. Here Paul speaks of the "old leaven," and "the leaven of malice and wickedness." That is bad indeed, and in respect to it, it is very important to be "unleavened." If we were claiming that leaven is *always* a type of good, this passage would be against us; but our claim is that it is not *always* a type of evil but some times a type of good. What we are pleading for is "new leaven," the leaven of love, truth and righteousness.

Looking at Leviticus xxiii. 15-21 was the first thing that led me to doubt the truth of the notion that "Leaven is always a type of evil." Fifty days after the "wave sheaf" was offered before the Lord, the "wave loaves" were offered. Of these loaves it was said: "They shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the Lord."—Ver. 17. How could anything evil be the firstfruits unto the Lord? Until this question is reasonably answered it is safe to hold that leaven is not *always* a type of evil.

I believe it is generally and rightly held that the "wave sheaf" represented the resurrection of Christ —"the firstfruits," "the Firstborn from the dead."—1. Cor. xv. 23; Col. i. 18. If this is right, it is equally clear that the "wave loaves," offered fifty days later, had something to do with the coming of the Holy Spirit at Pentecost. The same relation, as to time, existed between the offering of the "wave sheaf" and the "wave loaves," as between

the resurrection of Christ and the descent of the Holy Spirit. What could this mean? In reply this is suggested. The sheaf was wheat, out of which bread could be made, but it was not offered as bread till Pentecost. So the truth concerning the resurrection of Christ is the gospel, but it was not offered as bread, was not to be preached, until the disciples were endued with the "power from on high." Whether it referred to the truth or to the disciples, it is evident that the Spirit was the leavening power. It was leavened bread which, in this case, was accepted by the Lord. I cannot imagine how this could be a type of evil.

But it is claimed, on philosophical grounds, that the process of leaven in flour is one of corruption and death, and that it is not reasonable that such a killing process should be used to represent the working power of the Spirit or kingdom of God. But this fact concerning leaven really strengthens our view. As bread is *raised* by this death process, so men are *raised* to the higher life as a result of death wrought in them by the Spirit of God through the gospel. No one can be raised up into the life of Christ without dying to self and sin.—Rom. vi. 10, 11. Sacrifice is the only means of victory. God's leaven kills in order to raise.

In the light of this truth, and the plan of the ages, what a new beauty and power appeared in the parable of Jesus: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened." Matt. xiii. 33. If leaven is always a type of evil, then this parable gives ground for the darkest possible pessimism—utter hopelessness. If Jesus had said that the kingdom of Babylon, or of Satan, was the leaven, and it was to work until the whole was leavened, it would have meant the complete success of Satan's kingdom and the hopeless damnation of all mankind. But he said the Kingdom of Heaven is the leaven—that is, God's power to kill men to sin and make them rise to righteousness—and therefore this is a prophecy of its perfect and universal success in the work of regeneration. As the leaven succeeds in its work by giving its own nature to the meal, so God's kingdom—the embodiment and expression of his wisdom, love and saving power—will succeed in what he has undertaken, by giving his own nature to all mankind, and thus creating them in his own image. We may be very sure that God's kingdom is never represented by evil, and yet in this parable it is represented by leaven.

It is thought by some that the parable of the leaven refers to the mixed condition of the gospel age, as represented by the parable of the tares and wheat, and that the leaven is the evil working in the church. If this were so, it would prove that Satan's kingdom would overthrow the church of Christ. But he said: "The gates [powers] of hell shall not prevail against it." But Jesus did not call that mixture of evil and good his kingdom. He said: "The kingdom of heaven is likened to a *man* [Christ] who sowed good seed in his field." And he explained that "the good seed are the chil-

dren of the kingdom." The sowing of the enemy is no part of the work of the kingdom, but it is one of the obstacles which the kingdom of God must overcome and outlive. In the harvest of the gospel age the tares will be gathered out of his kingdom, and "Then shall the righteous shine forth as the sun in the kingdom of their Father." Even in this parable the kingdom of heaven is quite distinct from the evil, and its greatest success is after the separation of the evil workers.

In the light of the plan of the ages, it is clear that the three measures of meal to be leavened by the kingdom of God are the three worlds of men—the people who lived before the flood, those who have lived since the flood, and those who will be born in the world to come. It seems clear that the "woman" in this parable of the leaven is the Church, which is developed in the gospel age, and will be perfected at its close. This will be followed by the raising up of all who have died in the past, and the three measures of meal (people) will all be in reach of the "woman," and she will give them all the knowledge of the truth—the truth concerning Christ and his kingdom—and it will not fail to kill sin and make men righteous. All shall be leavened; for "God shall be all in all."

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SHALL UTTERLY PERISH.

A SISTER who is not able to pay for the HOPE, writes to thank us for sending it to her. At first she was afraid to read it, lest she would be convinced of the truth of our teaching, but now she is not afraid, and is glad of the possibility, even, that all will finally be saved. Some of her own loved ones have died without seeming to be Christians, and the blessed hope cheers her heart.

Then she asks what I think of 2. Peter ii., especially the twelfth verse. Well, the apostle gives a true picture—most terrible because it is true—of the natural, animal, unregenerate human life. The apostle's subject is the terrible evil and power and result of sin. He shows that God spared not the angels who sinned, but cast them down to hell (tartarus), and bound them in chains of darkness to be reserved to the judgment. So too he spared not the old world, the Antediluvians, and turned Sodom and Gomorrha into ashes—"making them an example to those who should live ungodly." The apostle puts all who live the unrighteous life on the same level, in the state of natural corruption, and subject to its penalty—death, destruction.

I will quote from the Revised Version: "The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgmeut; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. * * These, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant,

shall in their destroying [margin, corruption] surely be destroyed, suffering wrong as the hire [wages] of wrong-doing."

To perish, or be destroyed, is to suffer the extreme penalty of the law: "The wages of sin is death." All natural, unregenerate, people are on the broad road, or the downward road, to destruction. Of those, comparatively few, who receive Christ as their Lord and Saviour, he said: "They shall never perish." They have turned (converted) and walk the narrow, upward way of life and righteousness. "But the righteous die as well as the wicked." Yes, it is true that the outward man perishes; but where regeneration is begun, there is a new, an inner man, which may fall asleep in Jesus, but, being created anew in Christ Jesus, who is the Life, he cannot be destroyed. Though we may not be able to define it, we know that the New Testament teaches that there is a radical difference between the righteous and the wicked both in life and death. The wicked perish; sowing to the flesh, they reap corruption.

But the question is, "What then?" Is that destruction final and hopeless? If it is, there will certainly be no endless pain; but death itself will never be destroyed, or swallowed up in life and victory. But we believe, and therefore teach, that God has a revealed way of saving those who have perished, or have been destroyed. They shall be born again, of the Spirit, "delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 21. If men had not perished in their corruption, how could such a deliverance be needed or possible? It is the question of the saving, quickening, regenerating, raising power of the living and loving and victorious Christ. Peter says nothing against that blessed hope of deliverance for the perished world of men. On the contrary, he gives even here the light of hope, in harmony with what he says elsewhere of the "Restoration of all things." Acts iii. 21. Even of the angels that sinned, he says they are reserved in chains of darkness only to the day of judgment; and the same of the Antediluvians, and the wicked cities of the plain. They are all to be brought to judgment, and it shall be unto victory.—Matt. xii. 20.

Peter tells us of the gospel being preached to the dead—those who sinned in the days of Noah.—1. Pet. iii. 18–iv. 6. And in Ezekiel xvi. 53–63, we find hope for the Sodomites. These are but glimpses of the all-inclusive resurrection plan of God for the world, for whom Christ gave himself a ransom, which shall be testified in due time.—1. Tim. ii. 4–6. If we believe that God executes the death penalty for sin, why should we not believe in the blessed hope of the universal restoration beyond? Then, too, we may know what a great blessing it is to be a Christian now, and as the reward of faithfulness, to sit with him in his throne, and share with him in the great and gracious work of judging the world unto victory.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Peter Confesses the Christ.—Mark viii. 27-38.

(Lesson for April 10.)

GOLDEN TEXT.—Thou art the Christ, the Son of the Living God.—Matt. xvi. 16.

INTRODUCTION.—Matthew, Mark and Luke all record this lesson. (With our lesson text, read Matthew xvi. 13-28 and Luke ix. 18-27.) This suggests its importance. By comparing the records it appears that quite a number of important things occurred between the last lesson and this one. We have now come near to the end of the third year of Jesus' earthly ministry, and to a new stage in the training of the disciples. His death and resurrection are but a few months ahead, and the disciples must be prepared for the change. The teaching of this lesson includes what men call both doctrinal and practical.

I. JESUS THE CHRIST.—Vs. 27-30. Jesus and his disciples are on the way from Bethsaida and the Sea of Galilee toward Cesarea Philippi. Anciently it was called Baal-gad, but now, Banias. It is among the foothills of Mt. Hermon. It is near the source of the Upper Jordan, about twenty miles north of the Sea of Galilee. Here Herod had erected a beautiful temple in honor of Augustus Cesar. Philip the tetrarch enlarged the town and called it for the emperor and himself—Cesarea Philippi. It is noted for its beautiful natural scenery, the ruin of heathen temples, and for its castle—the most striking fortress in Palestine. It is now an insignificant Mohammedan town.

They were going toward the Mount of Transfiguration. On the way Jesus asked his disciples for the popular opinion of himself: "Who do men say that I am?" (Matthew puts "the Son of man" in the question.) He wanted to draw them out on this fundamental subject. It was important that they should have the right view of him. But his first question was not personal to the disciples, but referred to what the people generally thought of him. The answer was striking. All were amazed at his works, and they knew he must be some great man. They named three prominent men of the past—John the Baptist, Elijah and Jeremiah.—Matt. It does not say how they thought these men could have returned; but Herod thought John had been raised from the dead. When they were guessing, why did they not guess that he was the promised Messiah? It is easier to guess wrong than right. Their answers were all "flesh and blood" answers—that is, just what the natural man might think. All unbelievers in the Divine Sonship of Jesus will admit that he was a great and good man. But this did not satisfy him. His teaching and miracles were designed to prove that he was *more* than a man, and, therefore, if not more, he was not a *good* man, but an impostor. It was necessary that his disciples should have the higher idea of him, hence, after getting the popular opinion, he made the next question very personal: "But who say *ye* that I am?" Their answer to this would show the effect of his work upon them. Peter, a natural leader, promptly answered, "Thou art the Christ,"—the Messiah, the Anointed One. Matthew adds, "The Son of the living God."

"What think *ye* of Christ?" This is a vital question. What we really think of him will control our lives. It was not enough for the disciples to *think* the truth; Jesus wanted them to *confess* it. Peter's answer is often called "The Good Confession." It strengthens faith and love to express them. Matthew tells us that Jesus called Peter blessed because he had the idea of Christ which was above that of "flesh and blood," or the natural man, the truth which God alone could have revealed to him. He also speaks of this deeper truth as the Rock on which his church would be built. "Other foundation can no man lay."—1. Cor. iii. 11. Built on this Rock, no power can overthrow the true

church. It never needs to be reorganized, nor to have another Christ, nor a new set of apostles. Man may naturally know that Jesus was a great *man*, but "No man can say that Jesus is *the Lord*, but by the Holy Spirit."—1. Cor. xii. 3.

But, seeing this was the good confession, why did Jesus say, "Tell no man?" It was not the due time. There may have been several good reasons. 1. It was better to prove his claim by works, than by words. 2. The people were not prepared for the truth. 3. There were some who were anxious to make him a King—not understanding the nature of his kingdom. 4. It may have been to save his disciples from needless reproach in the coming disappointment. After his death and resurrection, the truth should be understood and preached.

II. A NEW REVELATION.—Vs. 31–33. Now Jesus began to tell his disciples of his coming sufferings, his rejection, his death and resurrection. But all this was so contrary to their ideas of the Messiah's career, that they could not understand him. Jesus spoke this openly, but Peter took him aside, and rebuked him, and contradicted him. The very truth he had confessed, and for which he had been honored, made it seem impossible that Jesus should die without gaining a kingdom. But Jesus having turned and looked at his disciples, rebuked Peter, and called him Satan—an opposer. He was looking at things from man's, not God's, point of view. This rebuke should check those who idolize Peter. It is an important fact that what seemed to man to be a failure, was God's way to a grander success. The real kingdom and the deliverance to be given them were infinitely better than what Peter and others had imagined. They were thinking of a "flesh and blood" kingdom, and the Jewish deliverance from Roman enemies; but the real kingdom of God is one into which flesh and blood cannot enter, and the real deliverance is from sin and death.

III. LEADER AND FOLLOWERS.—Vs. 34–38. The disciples not only needed to learn that Jesus had to suffer in order to attain the glory of his kingdom, but also that anyone who would share his glory, must also take up his cross (daily—Luke) and suffer with him. To deny self, or the natural promptings of the human heart, is the real crucifixion, of which the physical death on the cross was the shadow. He took our nature and overcame it. "In that he died, he died unto sin once."—Rom. vi. 10. Such cross-bearing in man is true discipleship. It is called losing the life for Christ's sake. Whoever lives for mere selfish ends, really loses his life; but by dying to self, or like Christ giving up our own interests for the good of others, we find a new life in him. Oneness with Christ in self-denial alone can secure a place with him in his glorious reign.—2. Tim. ii. 12. Earthly kingdoms reward those who conquer others; but Christ gives the highest honors to those who conquer themselves.

What is the whole world, or the greatest possible earthly fortune, compared with true character and a share in the kingdom of Christ? A man may have millions of money and be poverty-stricken; and he may be penniless, and yet be rich.—James ii. 5. He who does not die to self is like the kernel of wheat in the granary—his life is lost; the object of his life is not realized. But he who dies to self is like the kernel of wheat sown, that dies and brings forth much fruit. The true cross and the crown are inseparable.

He that is ashamed of Christ, and is not willing to confess him by word and action, will have no part in the coming kingdom; but to those who confess him, and overcome in his name, he will give power over the nations. Spiritual power is the natural result of overcom-

ing self, and is not an arbitrary reward. But the glory comes at the end of the age, when the Lord comes to receive his faithful ones to himself. May we not say that the best part of that blessed reward is that it shall result in the blessing of others?

Jesus Transfigured.—Mark ix. 2-13.

(Lesson for Apr. 17.)

GOLDEN TEXT.—A voice came out of the cloud, saying, This is my beloved Son; hear him.—Mark ix. 7.

INTRODUCTION.—Matthew, Mark and Luke all record this scene; and it appears to be closely connected with our last lesson. In it we saw that Peter, speaking doubtless for all the disciples, confessed the Divine Sonship of Jesus; that he first foretold his sufferings, death and resurrection; that he stated the self-denying condition of true discipleship and glory; and also showed the loss at his coming to those who would be ashamed to confess him before men. The kingdom is thus brought to the front; and Matthew, Luke, and Mark (in verse 1) all tell us that some of those present should not taste of death till they had seen the Son of man coming in his kingdom, or seen the kingdom of God come with power. Some think this promise referred to the wonderful manifestation of the new kingdom in its incipient stage, at and soon after Pentecost. This eleven of the twelve lived to see. But the kingdom in its glorious fullness and power was far in the future, and would not appear until the nobleman should go to the far country, receive for himself the kingdom and return.—Luke xix. 15-19. This none of them lived to see. But this was foreshown in the Transfiguration Scene, and only three of the disciples were permitted to see it.

In view of the dark ordeal through which Jesus was to pass, perhaps he needed the experience of the Transfiguration to sustain him; but, in view of the disciples' old idea of the kingdom of God, certainly they needed the broader and more spfritual view here given.

I. THE TRANSFIGURATION.—Vs. 2, 3. "After six days,"—that is, six days after the promise of verse 1. God's plan is based on the number seven. From many Scriptures it appears clear that the time for the coming of the kingdom of God—the kingdom of Christ and the overcomers—is "after six days,"—after six thousand years—the seventh being the millennium. This vision was given to only three—Peter, James and John—"some"—not all—who were with Christ when he made the promise. The rest of the twelve were at the base of the mountain and did not "see the Son of man coming in his kingdom."—Vs. 14-29.

Jesus took the three and went up into the mountain to pray.—Luke. While they prayed, Jesus was transfigured—that is, carried over or across in a figure. This implies that what happened was intended to be a figure, type or foregleam of the future kingdom, for these disciples to see. Peter, one of the witnesses, so spoke of it.—See 2. Pet. i. 16-18. He refers to it as a manifestation of "the power and coming [or the coming in power] of our Lord Jesus Christ," yet future when he wrote, and says: "We were eye-witnesses of his majesty, * * when we were with him in the holy mount." It is generally thought that this mountain was Hermon—the highest place on earth known to the Bible writers. Even in this it was a type of the "Mount of God."

The appearance of the transfigured Jesus may well be regarded as a glimpse of the glory of the immortals in the kingdom of God. "Flesh and blood cannot inherit the kingdom of God." "We shall all be changed" to the spiritual body condition. As the Transfiguration—the picture—came in answer to prayer, so the reality shall

(*Continued on page 105.*)

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EDITOR'S APPOINTMENTS.

Mar. 31, Englewood, Ill., 6006 Green St., at 7:30 p. m.

Apr. 1, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Apr. 3, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Apr. 10, Washington, Mich., 10:30a. m., and Almont, Mich., at 3:30 p. m.

Apr. 16, & 17, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Apr. 24, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

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(*Continued from page 103.*)

come in answer to the prayer of God's people: "Thy kingdom come."

II. THE THREE GLORIFIED.—Vs. 4, 5. They were Jesus, Moses and Elias (Elijah.) They were talking about the near approaching death of Jesus. Some think they were not really there, because it was a vision. But surely Jesus was there; and the Lord could have the others there just as well, whether they had been awake or asleep before. A vision means something seen, and does not imply an unreality. Three represents all—in this case all who shall be glorified to reign with Christ. This seems to be a type of the appearing with Christ in his glory, or "the manifestation of the sons of God."—Col. iii. 1; Rom. viii. 19. Perhaps Moses, who died, was there to represent the saints who have fallen asleep, and Elijah, to represent those who shall pass over without sleeping. Perhaps Moses stood for the fruit of the Jewish age, and Elijah for the saints of the Gospel age.

III. THE THREE WITNESSES.—Vs. 5, 6. They were Peter, James and John. They were greatly astonished, and Peter said something about making three tabernacles, because he did not know what to say, being afraid. Who shall tell us what it meant? Surely it was good to be there. As the glorified three represented all the glorified, probably the three unglorified represented all the unglorified—the nations of the earth, to whom the sons of God are to be manifested, and who are to be delivered.—Rom. viii. 19-21. It will be good for the nations to be under the reign of Christ and the saints. The two groups of three seem to be related to each other as the promised seed of Abraham, and the nations to be blessed by that seed.—Gal. iii. 16, 29; Gen. xxii. 18.

Luke tells us that the three men "were heavy with sleep, and when they were awake, they saw his glory." At first they were afraid, but Jesus "touched them, and said, Arise, and be not afraid."—Matt. This is suggestive of life, hope and blessing for the nations. Isaiah says: "The glory of the Lord shall be revealed, and all flesh shall see it together."—Isa. xl. 5; lii. 10.

IV. THE VOICE FROM THE CLOUD.—Ver. 7. From the bright overshadowing cloud, indicating the Father's presence, the voice was heard. As at the baptism, it owned Jesus' Divine Sonship, and added, "Hear him." Being Divine, his word is authority. This is what the nations need. All shall hear and live.—John v. 25. All shall own him Lord, to the glory of God the Father.—Philip. ii. 9-11. When God is known, love casts out fear. God shall be all in all.—1. Cor. xv. 28.

After this scene, Jesus was found alone, and as they came down from the mountain, he charged them not to tell the vision to anyone until he had risen from the dead. So they kept it to themselves, and as they talked together about it, they wondered what he meant by the rising from the dead. This vision was not for the world at that time.

V. ELIJAH THE RESTORER.—Vs. 11-13. The appearing of Elias (Elijah) on the mount made the three disciples ask, "Why say the scribes that Elias must first come?" Jesus said it was true that Elias must first come, and restore all things; and then he gave them to understand that the prophecy referred to John the Baptist.—See Matt. xvii. 10-13. And yet it is evident that in the work of John it was but partially fulfilled. Who can claim that he "restored all things?"—Matt. xvii. 11. Peter locates the "restoration of all things" after the return of Christ.—Acts iii. 19-21. No doubt Elijah was a type, which in a limited sense was fulfilled in John the Baptist, but which in the larger sense will be fulfilled by the saints of God, coming in glory with

Christ, as in the Transfiguration, to do the grand work of restoration. This is too much for any mortal man.

The angel, announcing the birth of John, said he should go before Jesus "in the spirit and power of Elias."—Luke i. 17. This shows that the prophecy did not refer to the coming of Elijah in person. There is an apparent contradiction between what the angel and Jesus said of John being the Elijah, and what John himself said. When asked, "Art thou Elias?" he said, "I am not."—John i. 21. But Jesus gives us the key in Matthew xi. 14: "If ye will receive it [him], this is Elias who was to come." It was conditional. John's mission was to point to Jesus, "Behold the Lamb of God." Had they believed John, they would have received Jesus, and the promises would have been fulfilled; but rejecting John, they rejected Jesus, and the nation was cut off for a time. John was the Elijah in the same sense that Jesus in the flesh was the world's Saviour. The relation of John and Jesus to the fleshly Israel was, like all else, typical. The risen and glorified Jesus is the real Saviour of the world, and the mission of the saints, in the restoration day, will be to point the world to the Lamb of God. The rejection of John and Jesus, and the suspension of the fleshly Israel, made a vacancy, so to speak, in the Elijah office, and the gospel church fills the vacancy, and in due time will do the work of restoring all things.

That Elijah was a type of the gospel church is illustrated by the fact that many things in his life foreshadowed things in the career of the church. Elijah's life was in many ways miraculous. The same is true of the church. The Rock on which it is built and their regeneration are supernatural. Both Elijah and the saints have been persecuted. His most bitter enemy was a woman—Jezebel, wife of Ahab, king of Israel—and he had to flee for his life. So the most bitter enemy of the true church was the apostate church, represented by a woman, called Jezebel, (Rev. ii. 20), a queen, by being united to the kings of the earth.—Rev. xvii. 1-6; xviii. 7. Both Jezebels used the power of the kings to carry out their designs. And the true church had to flee for shelter to the dens and caves of the earth. During his exile, Elijah was cared for by the Lord, through the ravens. So the persecuted church was provided for.—Rev. xii. 6, 14, 16. In Elijah's life there was a famine and drouth for "three years and six months," (Jas. v. 17), after which came an abundance of rain. This was a foregleam of the "forty-two months," or 1260 year-days, of Papal dominion—from A. D. 538 to A. D. 1798—when there was a spiritual famine and drouth; but since then there has been an abundance of rain. As Elijah's earth life ended by translation, it seems to be a foregleam of the fact that those who are alive and remain to the presence of Christ pass over without sleeping.

Considering all these things, and the wonderful work to be done, by Christ and the saints, we have no temptation to accept of any of the modern "Elijahs," or so-called "Messiahs." We would like to see any of them do such a miracle as Jesus did when he came down from the mountain—casting out the devil, so that he would "enter no more into" the man. The great antitypical Elijah will restore all things,—bind the strong man, and spoil his house.

THOUGHTS ON BAPTISM.

THE word baptize is simply an English form of the Greek baptizo, which, in Liddell and Scott's Greek-English Lexicon, is translated: 1. To dip in or under water; 2. To draw wine by dipping (the cup in the bowl); 3. To baptize. Med. to get one's self baptized.—Acts xxii. 16.

This Greek word baptizo is derived from bapto, translated: 1. To dip in water; Latin, immergere (to immerse); 2. To dip in dye, to dye; 3. To draw water by dipping a vessel. Intrans., (The ship) dipped.

Baptism, then, is not sprinkling or pouring, but only immersion or dipping.

Baptism by sprinkling was only permitted, by the church, in case of sickness which forbade immersion, and was only legally permitted for all by the Council of Ravenna, A. D. 1311, and is a relic of Romish tradition. [Surely Christians ought to be careful not to set aside the word of the Lord by tradition.]

Under the Mosaic dispensation, a Gentile could only eat the passover by yielding to the rite of circumcision.—Exod. xii. 48. Suppose a Babylonian had gone to a priest and said: "I desire to eat the passover with you, for I believe Jehovah is the only true God," and the

priest had said: "Then I will circumcise you at once;" but because of the personal inconvenience, the Gentile declined to submit, and the priest performed some other ceremony instead, would that man have been circumcised according to the law of Moses because the priest performed the other act in the Name of Jehovah? Certainly not. And in all love I ask, Is not the minister committing a similar error who puts a few drops of water on the forehead of a candidate, saying: "I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit?" I beseech every minister to beware, and repent, or change his mind and action; and every believer to see that he is truly baptized.

Many ministers say from the pulpit and privately: "The mode is nothing; sprinkling, pouring or dipping is all one, if you are satisfied." Is this according to the word? "To the law and to the testimony; if they speak not according to this word, there is no light in them," on this subject.—Isa. viii. 18.

No one has dared to translate Jesus' words in print, "He that believeth and is sprinkled shall be saved," but scores of translations in many languages run, "He that believeth and is dipped [or immersed] shall be saved."—Mark xvi. 16.

Neither can there be a Scriptural infant immersion, as practiced in the Greek and English Episcopal religions. Only he that believeth God, that receiveth Christ, who is begotten by the word of God, can be immersed into Christ.—John i. 12, 13. Households were baptized, but we read of no babes therein. See Acts xvi. 14, 15. "The word of the Lord" was spoken to the jailer, "with all that were in his house." "He was baptized with all his." Then "he rejoiced greatly with all his house, having believed God."—Acts xvi. 31-34, R. V.

Neither is baptism in the place of circumcision. Circumcision of the infant male child at eight days old made him a sharer of the covenant blessings; without this rite he was cut off from his people.—Gen. xvii. 9-14. It required neither faith nor knowledge.

The baptism of John was into (*eis*) repentance. "I indeed immerse you in (R. V. margin) water unto repentance."—Matt. iii. 11. Peter said: "Be immersed every one of you [having believed and repented] in the name of Jesus Christ into the forgiveness of your sins." Acts ii. 38. Paul says: "All we who were immersed into Christ Jesus were immersed into [*eis*] his death."—Rom. vi. 3. This shows that when the Apostles immersed in water in the name of the Lord Jesus (which is the only formula they used—Acts ii. 38; viii. 16) they did not immerse "into the name of the Father, and of the Son, and of the Holy Spirit," as in Matthew xxviii. 20. That was the immersion of the Spirit into the Body of Christ or Church of God. "For in one Spirit were we all immersed into one body, * * and were all made to drink of one Spirit."—1. Cor. xii. 12, 13. This is the one immersion of Ephesians iv. 5, which is necessary to salvation in this age, and of this essential immersion, immersion in water is a representation. Though the form is important as an act of obedience, and as a symbol of the spiritual baptism, it should not be confounded with that of which it is the representation.

In England, putting a gold ring on the bride's third finger is an essential part of a marriage ceremony. It signifies that the woman is no longer a virgin, but a wife. She has lost her maiden name, and is authorized to use her husband's name. A woman might wear a ring and call herself by another's name without marriage, but she would be a hypocrite. Or a man might put on a piece of string (!!) and say certain words, and make a woman think she was married(!!!). (Can you imagine such a thing?) So a person might be immersed in water, or be sprinkled (!), or Christened when a baby (!) and think he was baptized!!

On the other hand, many say: "If I am immersed into the body of Christ by the Spirit (1. Cor. xii. 12,) that is enough for me." Beloved, why do you refuse to put on the ring, so to speak? Ananias commanded Saul: "Arise and be immersed, and wash away thy sins [in confession] calling on his name."—Acts xxii. 16. And Peter commanded the Gentiles who had believed, who had received the forgiveness of sins, upon whom the Holy Spirit had come, even as on the one hundred and twenty at the beginning, and who spake with tongues and magnified God, to be immersed in the name of Jesus Christ.—Acts x. 43-48; xi. 15, 16.

But what of Christ's immersion? He was immersed to fulfill all righteousness (Matt. iii. 15), but he personally did not immerse in water.—John iv. 1, 2. He was to immerse "in" (R. V. margin) Holy Spirit and fire.—Matt. iii. 11; Acts i. 5; xi. 16, 19. And he has done it.

1. On the day of Pentecost, the Holy Spirit "filled all the house" where the disciples were awaiting "the immersion in the Holy Spirit." Acts i. 5. Here they were immersed into Christ as all Israel were immersed into Moses in the cloud (above) and in the sea (on either side).—1. Cor. x. 2.

2. And there appeared unto them tongues parting or distributing among them, like as of fire: and it sat upon each one of them. Here was the anointing.

3. And they were all filled with the Holy Spirit. Here was the individual blessing.—Acts ii. 1-4. We never read in the Word of any other baptism of the Holy Spirit, nor of an exhortation to seek for such a baptism. As Israel, for the whole dispensation, was immersed into Moses; and as the church was all crucified, buried and raised with Christ (Eph. ii. 5, 6; Rom. vi. 3, 4, 8, so were we all then and there immersed in Holy Spirit, and fire, and received the anointing.—1. John ii. 20, 27. Now, beloved, receive it by an act of faith or trust in God's word. The filling can always be renewed. Be filled in Spirit.—Eph. v. 18. Yea, be full.—Acts ii. 4, 5: xi. 24.

TOLEDO, O. H. VEYSEY.

RUSSIA'S LIVING TOMB.

THE most terrible of Russia's prisons is Sakhalin, Russia's penal settlement in the Pacific Ocean. Cursed by nature, doubly cursed by man, this dreadful island is the horror of all Russia. The most hardened criminals turn pale, often faint, when they hear the word as the judge is passing sentence, for throughout all Russia Sakhalin is feared as a living tomb. All over the empire bands of convicts are in motion, the rattle of the chain, the shuffling of convict feet, and the heavy tramp of soldier guards, are heard in every town. From all parts of Russia these criminal rivulets converge toward Odessa. A convict ship awaits them there. Between decks the vessel is fitted with iron cages like those for savage animals. From 1,800 to 3,000 miserable criminals are packed into the cages, and the long voyage begins. A revolt on board is a frequent occurrence, but is always promptly subdued, for connected with the ship's boilers there are special hose appliances by which scalding steam can be turned into any cage and the occupants parboiled.—*Selected.*

What a living photograph of the heart and spirit of Russia this clipping is. We ought to be and are thankful that the breaking in pieces of these kingdoms is begun, and in the hands of a God-ordained Man to accomplish it. Human energy and red-tape would dishearten us concerning its fulfillment, ever, but we have in our hearts the assurance of victory. That God-ordained Man is our strong confidence. Our hearts rest in Him. He is competent for the occasion, with His legions of Angels. MRS. L. D. HEATH.

CHICAGO, ILL.

☞ WE ARE AGENTS for all papers and magazines, and would be pleased to receive orders for what you want.—ED.

"SECOND DEATH."

A FRIEND, in acknowledging the receipt of a copy of the DAY DAWN, speaks of Matthew xxv. 31-46 and Revelation xx. 13-15, especially 15,—"that whosoever,"—as apparent objections to the idea of the salvation of all, and adds: "I would love to know the truth about this, and hope that the book you have sent me will throw light on the subject. It will be read prayerfully and carefully, for I want to be sure.

"A few weeks ago, you had an article in the HOPE in which you quoted Rev. xx. 14, but did not mention the fifteenth verse, the one that has perplexed me."

In reply to this, I would call particular attention to the chapter in DAY DAWN on "The Restitution," [page 284], and especially to Sec. III. on "Objections Considered," pages 308 to 321. To this friend, and others in similar circumstances, I would say here, that when it is understood what the second death is—[that is, the destruction of death and hell in the lake of fire, as explained in the fourteenth verse] it will be seen that the fifteenth verse is in harmony with the fourteenth, and both in harmony with the larger hope. It is for the grand purpose of destroying death and hell [the low conditions of the people] that "Whosoever is not found written in the book of life is cast into the lake of fire."

In view of the traditional teaching, and the habit of thought based on it, I am not surprised that it is difficult for many to see at first glance that the destruction of death and hell must result in resurrection life and conditions to all who are cast into the lake of fire. But, if people can for a moment lay aside their traditions, it seems as though they might see that, as the destruction of life brings the people into the condition of death, even so must the destruction of death bring the people into the condition of life.—ED.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself. "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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EXTRACTS FROM LETTERS.

Bro. Chase in the Work.

DEAR BRO. G. W. PATON:—Your letter of February 13th is received, also the one sent earlier, with the contents. I am now (March 1) fifty miles from home holding Evangelistic meetings, trying to persuade men and women to turn to God, and lay up for themselves treasures in heaven. My wife sent me your letter. The contents she will use if she needs to while I am on this tour. If she does not need to use it, I will have it to pay on what I owe. Things are going nicely with me now. The dear Lord is blessing me every way. You know it seems good after a severe storm to have the sun shine out, and the clouds all scatter. We seem to appreciate the sunshine more than ever. Praise God for his care for even me. I know he loves me, although I feel very unworthy.

I thank you, my brother, and all the dear ones who have so kindly remembered me in my trials, and in such a substantial and godly way. May the benediction of heaven sweetly fall upon them like the morning dew upon the grass.

(Later.)

DEAR BROTHER PATON:—Inclosed find one dollar, for two new subscribers. * * I am now (March 5) laboring in Belfast, and have some good results. Three have accepted Christ as their personal Saviour. Praise the dear Lord! I am well in body and mind, and the Lord is blessing me, and I love him; and of late I have been made to see that he has a special care for me. My dear brother, I am satisfied that all things do really work together for good to them that love the Lord and are the called according to his purpose.

Well, it is blessed to know that we have a Friend that sticketh closer than a brother; One who is able to help us in every time of need; One who can control circumstances; One who has all power, and can bring joy out of sorrow, light out of darkness, and life out of death. Such a Friend is to be prized above rubies or fine gold.

Somehow I enjoy feeling that I am on good terms with a God who is more than a match for the devil; One who could see the end from the beginning; One who was wise enough to lay all plans right at first, who counted the cost, and is able to draw all to himself, make an end of sin, fill the earth with the knowledge of the Lord, as the waters cover the deep; One who will yet cause wars to cease to the ends of the earth, cause all dominions to serve him, and bring us and all our loved ones to the haven of eternal rest, with every tear and trial past, where we shall never say Goodby any more. Praise God! Hallelujah! Amen! God bless you. Your brother in the warfare.

HARTLAND, ME. ORA. M. CHASE.
R. F. D., No. 1.

John iii. 8 Misapplied.

BRO. PATON:—It seems to me that the Scripture in John iii., relating to being born of the Spirit, is misapplied. —(Referring to "The Second Birth," in the HOPE of March 1.—ED.) As I understand it, Jesus meant: "As you feel the wind, so you feel the Spirit." The comparison is not between the one *born* of the Spirit and the wind, but *thou* who hearest the wind, etc. This would answer the question of Nicodemus, "How can a man be born when he is old?" or, at least, give an inkling of how, and would add greater weight to the words of the Saviour, "Art thou a master of Israel, and knowest not these things?" Is it not possible to be begotten by and born of the Spirit at one and the same time? Yours in Christ,

CROSWELL, MICH. M. R. V.

REPLY.—I have been seeking for the right application of this Scripture concerning the second birth, believing that the ordinary interpretation is a misapplication. In order to know what

Jesus meant, it seems important to note just what he said, and be very careful not to read into the passage what he did not say. I have several versions of the New Testament at hand—the Emphatic Diaglott, the Living Oracles, the Catholic version and Rotherham—all of which leave the word wind out of the passage, making it read, in substance: "The Spirit breathes where he will, and thou hearest his voice, but know not whence he comes, or whither he goes: so is every one who is born of the Spirit."

The Revised Version and the American Revision both put Spirit instead of wind in the marginal reading. With this in mind it may be seen that the comparison is really between the mysterious movement of the Spirit and the mysterious movement of every one who is born of the Spirit. It is the same word, *pneuma*, which is translated wind and Spirit in John iii. 8 of the common version, and though the word is used several hundred times in the New Testament, it is only this once translated wind. It seems very plain that Jesus taught that every one *born* of the Spirit will have power to move as the *Spirit* moves by which they are born; and this teaching is confirmed by the fact that Jesus himself, the Head and Firstborn from the dead, did so move.

In reply to the brother's last question, I would say that it does not seem possible that anyone can be begotten by and born of the Spirit at one and the same time. In such a case, the natural would in no sense be the shadow of the spiritual, which seems to be the Lord's method of teaching. Evidently regeneration, like generation, is not an instantaneous act, but a process, beginning at the begetting and ending at birth.—EDITOR.

Experience of Bro. Lawrence.

I WAS born in Maine, May 16, 1822, and came to New Orleans in 1839. On shipboard coming down I was begotten of the Spirit. In New Orleans I found brethren who have seemed strange to me since. They did not worship in the churches, but in private houses, going from house to house, reading the Bible, talking and praying with families where they had some acquaintance. A brother and I bought a new schooner, which had no name. We named it "Bethel." We traded on the Mississippi River. And I began going among the negroes, reading the Bible to them, talking and praying; and, oh! how quickly they would cling to Jesus when I told them that he would save from sin, sorrow and oppression, all that would call on him. This I did on the sly, not letting the overseer know what I was doing.

After I began trading between New Orleans and Mobile, I preached to both black and white people in Mississippi and Alabama. When I talked to the colored people in these states, two slaveholders had to be present. Afterward I joined the Baptist church near where I now write, and was licensed to preach. I was then employed by the American Tract Society, of New York, to travel and sell, or give away, their books and tracts. I was in that work when, early in April 1862, at Ship Island, I joined the U. S. navy, as pilot, for which I had great credit at the time, and had license to preach on war-ships, and did so with credit. When I was working for the Tract Society, the Baptist ministers followed me, and constituted two churches, one of which called me to be their pastor, and I was called for ordination; but there was a question I could not answer, and so I was not ordained. That was my first trouble, brought against me by the great Southern Baptist Church. Then my piloting the Union war-ships brought the Political South against me, and for twenty-five years it has been getting harder and harder with me. I have been cut off from all business,

only, as I shifted from place to place, and they would lose track of me, I would earn a few dollars. But they would soon find me, and I would have to go again. But now I can run no farther. Wounded, and sick with old age, I must give up and take what comes.

Not a dollar of my own is left for my support; but the good Lord has moved the hearts of brothers and sisters in Christ to give me relief, so I have suffered but little for want of food; but my clothing has got so worn that I cannot appear in company. For a month past my health has been better, and I am trying to work in the field. I take a chair to the field, and after working as long as I can at a time (about twenty minutes), I rest in the chair. After two hours or so of working and resting, I have to give up and go to the house and lie down till next morning. Thank God! I can rest. The nights seem very short.

Brother Paton, with all my difficulties I count myself the happiest man in town. I know in whom I have believed. I know he is able to draw all to himself, and that in his own good time he will do it. I know that as my earthly hopes perish, my heavenly hope strengthens. My inner man is renewed day by day. It seems to me that the Lord is keeping me here for some good purpose. I know not what, but I can say, "His will, not mine, be done." I have tried to do a little in his service, and would be glad to do more if I could. I have written the following lines:—

My days are passing sweetly on,
And I from earth will soon be gone.
My spirit in the dust may sleep,
And never wake again to weep.
But when Christ cometh in the cloud.
I hope to hear his voice aloud,
"Awake, my sleepers in the grave:
I've come the sons of earth to save."

Dear Brother Paton, I never expect to see you in this life, and I have written this that you may know a little of my ups and downs. I do not think it worth anything more than to let you know how the good Lord has been working with us out here. I think there are many others who have tried to work for the Lord, in a small way, who are known only to him.

Since I wrote you last December, I have received seven dollars, for which I am so thankful. My prayer is that the blessing of our Heavenly Father may be with all who so kindly helped me, and a double portion on Bro. Paton in his work on the dear HOPE.

SILAS LAWRENCE.

FAIRHOPE, ALA.

GOD WILL CARE FOR ALL.

(An Open Letter.)

DEAR BROTHER AND SISTER.—I have just returned home. I regret that I could not visit with you longer; but it did me good to see the faces and shake the hands of old school-mates again. The years have changed our faces, but our hearts are still Zionward. I am very glad that we have reason to hope on, and that the Word encourages us to believe that God will care for all that he has placed here.

I know that some are rebellious, but God can change the hearts of men. He changed the heart and purpose of Saul, when intent on persecuting the saints, and made him willing to suffer persecution, and even death, for the sake of Christ, who arrested him in his mad career, and declared to doubting Ananias that he was a chosen vessel unto Him, to declare His name before kings.

How sweet and comforting are the testimonies of the converted and regenerated man, Paul, to the churches, which he established in the name of Christ. He declares that, "As in Adam all die, even so in Christ shall all be made alive;" that "He must reign till he has put all enemies under his feet;" and that "the last enemy which shall be destroyed is death." Dear friends,

do you believe it? I do, because he declares that "he shall put away sin." And the passage is very full of comfort and inspiration which says: "The wages of sin is death, but the gift of God is eternal life." And to my mind death brings victory, because it releases us from the tempter. I dare not limit God's power to save those only whom I would consider good, for "He hath counted all sinners, that he might have mercy upon all."

Our dear mother, to whom we owe every respect, has passed on, and left us a legacy of love and goodwill, which I trust we shall cherish with all care. She was good and kind because quickened by the Spirit (early training), and so we may be good if true to the quickening.

Peter was warned to beware of the tempter, and bid, when converted, to strengthen his brethren. The fact that Christ prayed for all the world, is proof that there is hope for all the world. We see evidences of God's power and love on every hand. The mighty Niagara, the Arctic storm, and the warm April sun, are revelations of God. Let us trust him for all that we need, and obey him as best we can. Your brother,

J. T. SANFORD.

MAYVILLE, MICH.

(Bro. S. has requested me to make comments on his letter; but it does not seem best, even if I could not endorse every word of it. I will only call attention to the thought that "death brings victory," and suggest that Paul spoke of resurrection, destruction of death, as bringing the victory. (See 1. Cor. xv. 22, 26, 54-57.)—EDITOR.

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PERSONAL APPEARANCE OF CHRIST.

THE following, found on the fly-leaf of an old English Bible, printed at Oxford, in 1679, may be of interest to many of our readers:

A Description of the Person of Christ.

It being the usual practice of the Roman Governor to advertise [advise] the people and the senate of such material things as happened in their respective provinces in the days of Tiberius Cæsar, Publius Lentulus, at that time being president, wrote the following concerning Christ:

Conscript Fathers: There appeared in these our days a man of great virtue, named Jesus Christ, who is now living among us, and of the Gentiles is accepted as a Prophet of Truth; but his own disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall, and comely, with a very reverend countenance, such as beholders may both love and fear. His hair is of the color of a filbert fully ripe, plain to the ears, whence downward it is more orient in color, somewhat curled and waved about his shoulders. In the midst of his head is a seam or partition of his hair, after the manner of the Nazarites. His forehead is smooth and delicate; his face without spot or wrinkle, beautiful with a comely red; his nose and mouth exactly formed; his beard thick, the color of his hair, not of any great length, but forked; his look innocent; his eyes gray, clear and quick; in reproving, terrible; in admonishing, courteous; in speaking, very modest and wise: in proportion of body, well shaped. None have seen him laugh, but many have seen him weep: a man for his singular beauty surpassing the children of men.

—*Selected by C. W. Jones.*

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The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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CONVERSION OF CORNELIUS.

CORNELIUS was a Roman Centurion, the record of whose conversion to Christ is found in the tenth chapter of the Acts of the Apostles. The Apostle Peter is here brought to view as the Lord's instrument in his conversion. We might call this chapter the record of Peter's conversion, as a great change had to be wrought in him to make him willing to carry the gospel to the Gentiles. Before the death of Christ, his commission to his disciples was very limited: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."—Matt. x. 5, 6. His own explanation for such limitation was: "I am not sent but unto the lost sheep of the house of Israel."—Matt. xv. 24. This limitation is not the characteristic of the gospel age, as some have claimed, for our Lord's commission after his resurrection was: "Go ye into all the world, and preach the gospel to every creature."—Mark xvi. 15. The gospel message was to be world-wide and for all mankind. This gospel, as he himself defined it, is, "that remission of sins should be preached [not merely offered, but proclaimed as a fact] in his name unto all nations."—Luke xxiv. 47. But the sectarian spirit and Jewish prejudice of the apostles made it hard for them to accept of the broad spirit of the gospel, and for this, and, perhaps, other reasons, it was a practical necessity for the gospel message to "begin at Jerusalem," and to be limited to the Jews.

Being naturally adapted to the Evangelistic work, and in honor of his prompt confession of Christ's Divine Sonship—the fundamental gospel truth—Peter received the promise of "the keys of the kingdom,"—the power to open it.—Matt. xvi. 19. Accordingly, he preached the first gospel sermon to the Jews, at Pentecost; and in our present lesson we find that he is sent for when the door of the gospel church is to be opened to the Gentiles. But for all this it was hard for Peter to overcome his national prejudice, and be willing to carry the gospel message to the Gentiles. But

the Lord had planned this matter, and we here learn how it was brought about.

The first eight verses of this chapter tell us of Cornelius and of his preparation to receive the gospel. We are first told who he was, and then his character is described. He was a devout man. He and his household had reverence for God. He was a praying man, and was kind to those who were in need of help. This is a clear case of Bible election, which differs from the Calvinistic idea of election in that it is not arbitrary, but is based on the man's qualities and usefulness. That teaches that God has respect of persons; this, that he respects and values character, even in those who are not yet Christians. Cornelius was a noble and influential man. Such qualities as he had are good anywhere. He had learned some of the good things of the Jewish religion, and he had heard at least something of the gospel, (Vs. 36, 37); but he was not a Jew, nor a Proselyte, nor a Christian. In verses 28, 35, 45, he is distinctly classed as a Gentile. And with all his good qualities, he was still heathen enough to fall down before a man and worship him, for which he was rebuked.—Vs. 25, 26. Yet God honored his prayers.

Though salvation is all of grace, and eternal life is God's free gift, still it is worthy of attention that God honors and rewards good qualities even in the unconverted. An angel of God was sent to Cornelius, who told him that his prayers and his kind deeds had come up before God as a memorial. He evidently had an honest and good heart, which made him "good ground."—Luke viii. 15. "Then," some one may ask, "what more did he need?" Well, this record teaches, what it seems all ought to know, that it is not enough to be good ground, but that the "good seed"—the knowledge of God as revealed in Christ—must be planted in the good ground in order to have eternal life.—John xvii. 3. It is not the good ground, but the good seed that has the life. But yet it is true, and important, that the good qualities of Cornelius were the reason for his selection, brought him the angel visitor, and were the ground of his acceptance with God, for the gift of life.—Ver. 35.

Here we have an illustration of the Lord's way of preparing men for the reception of the gospel. It is the Spirit's work (in this case it was done through an angel's visit) to prepare the man to receive the truth; but he does not ignore the instrumentality of man, nor set aside the gospel message. Faith is the gift of God (Eph. ii. 8), but he has so arranged that it "comes by hearing, and hearing by the word of God."—Rom. x. 17. It is a part of God's plan that man shall preach the gospel, and "by [what some call] the foolishness of preaching, to save them that believe."—1. Cor. i. 21. For this reason, instead of directly giving Cornelius the gospel, or saving him without it, God (through his angel) said, "Send for Peter, * * he shall tell thee what thou oughtest to do;" "He shall tell thee words whereby thou and all thy house shall be saved."—Acts x. 5, 6; xi. 14. And immediately Cornelius obeyed the heavenly vis-

itor, and sent two servants and a soldier to Joppa to bring Peter.

It seems that this should be taken as a warning against the notion which is quite prevalent in our day, that the heathen can be saved without the gospel of Christ.

But Peter needed preparation as well as Cornelius. His Jewish prejudice against the Gentiles had to be removed before he would go. And in verses 9–20 we see how the Spirit wrought the needed change in him. The next day, as the messengers of Cornelius were nearing Joppa, about noon Peter went upon the housetop to pray. He became very hungry, and while the meal was being prepared, he fell into a trance, and the Lord gave him a vision. This shows how the Lord makes use of natural circumstances in working out his purposes. Though Peter had been commissioned to preach the gospel to every creature, still he needed a special lesson to make him willing to go outside of Jewish circles. In the old dispensation, for a typical purpose, the Jews were led to consider themselves as the only objects of God's covenant favor, and to count the Gentiles as "common and unclean." It was to break down this sectional barrier that the hungry Peter had the vision of the unclean beasts, which represented the Gentiles—that is, the nations of the world as distinct from the Jews.

Just think what a hard position was that of Peter in this vision! In view of that collection of beasts, and birds, and creeping things which the law had taught him were unclean, what he recognized as the voice of the Lord, said it him, "Rise, Peter; kill and eat." How could he obey that command? All his religious training, and his loyalty to the law, made him rebel against it. He would even argue with the Lord himself against such an innovation—such a terrible blow to his national pride, his patriotism, and his religion. He answered, "Not so, Lord;" surely you cannot mean that; your own law has said we should not eat such things; and I have been loyal; "for I have never eaten anything that is common or unclean." Surely such loyalty to his training was praise-worthy; but a higher step in the dispensational plan of God had come, and there was a grander lesson to be learned.

Then the voice of the Lord replied to Peter: "What God *hath cleansed*, that call not thou common." This was specially impressed by being said three times. Verse 28 shows that Peter understood the things in that sheet to refer to the Gentiles, for he said: "God hath showed me that I should not call *any man* common or unclean." Then the Lord's words teach that though these beasts (and the Gentiles as represented by them) had been unclean, yet, now they had been cleansed. The barrier between the clean and the unclean beasts, and between the Jews and the Gentiles, was only typical, and now it was removed. The real barrier—the enmity—was between God and man, and now that was removed for the Jews and Gentiles alike—for all the world. In harmony with this great lesson, Paul tells us that "God was in Christ, reconciling the world unto himself,

not imputing their trespasses unto them."—2. Cor. v. 19. How clearly we are taught that all were reconciled by the cross, the enmity being slain thereby.—Rom. v. 10; Eph. ii. 12-18. Then the gospel of Christ is not merely an offer of pardon and peace, but the proclamation of a fact, a finished work of salvation wrought in Christ. This is why it is said: "The gift of God is eternal life, through Jesus Christ our Lord."—Rom. vi. 23.

Clear as this gospel truth is, it seems to be one of the hardest lessons for many to learn, and so the gospel is so often preached with an if. But the statement of the Lord, that he had cleansed the Gentiles, convinced Peter, and he was ready to obey the voice of the Spirit to go with the messengers of Cornelius, and afterward to preach the full gospel of justification and peace through Jesus Christ.—Ver. 36. What a great change was being wrought in Peter! This vision came to him just at the right time to fit him for the new work. It is interesting to note the record in verses 17-33. Peter at first was in doubt as to what the vision meant. But just then the messengers from Cornelius were at the gate inquiring for him; and the Spirit said to him, "Behold, three men seek thee, * * Go with them, doubting nothing: for I have sent them." Peter at once answered the call of the messengers, and heard from them the statement concerning his call to go to the house of Cornelius to preach the word to him.

It is hard for us to realize the natural conflict in Peter's mind between his old teaching and prejudice on the one side, and his new call from the Lord on the other side. But his new light conquered. He received the messengers, and lodged them till the next morning, and then started with them for Cesarea, but took the precaution to take six Jewish brethren with him. He probably expected to be called on to give an account of this strange proceeding, as he was.—See Acts xi. The next day, on their arrival at Cesarea, Cornelius was ready to receive them, having called together his kinsmen and near friends. He wanted them to have a share in the good tidings that he expected to hear. The Lord often makes use of earthly friendships as the means of spreading the good tidings.—See John i. 35-46. The spirit of true love and religion is unselfish. It desires that others shall be blessed. This Roman officer showed a relic of his heathenism by bowing down to worship Peter. Had he been either a Jew or a Christian he would not have done this. At least, it was not in harmony with the spirit of God's revelation. Those who are inclined to idolize Peter should specially note the fact that he took Cornelius up, and said, "Stand up; I myself also am a man." Only the Lord is to be worshiped. In this respect all men are on a level. "One is your Master, even Christ; and all ye are brethren."

Coming into the house, and finding the many who were gathered together, Peter told them that it was "an unlawful thing" for him, a Jew, thus to come to people of another nation. He did not tell them how God had spoken to him in a

vision, but told them the effect of it in his mind: "God hath showed me that I should not call any man common or unclean." Then he asked why he had been sent for, and Cornelius told him of his vision, with which we are already familiar. And he finished with a statement that is worthy of any people: "Now therefore we are all present before God, to hear all things that are commanded thee of God."

Then, in verses 34–43, we have the substance of Peter's sermon. The cleansing of the Gentiles, as shown in the vision of the cleansed animals, led up to this. This cleansing means more than many Christians see. It is generally taken as meaning that Gentiles as well as Jews have a chance to be cleansed by Christ; but "What God *hath cleansed*," implies that the work of cleansing in some important sense is already done. The great reconciliation of the world had been wrought out in Christ, "the Head [and in that sense the Representative] of every man," who had taken our nature,—being thus made sin for us, that he might destroy it. So the apostle Paul teaches that we were reconciled by his death, the enmity between God and man being slain thereby.—Rom. v. 10; Eph. ii. 12–18. What is thus secured for all in the work done in Christ is to be applied to all in due time by the power of the Spirit of God; and in the eyes of him who sees the world of mankind dead and risen in Christ, no man is counted "common or unclean."

What an eye-opener it was to Peter that enabled him to make his first statement: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him," (acceptable to him, R. V.) This was new to Peter. He had thought that Jews only were to be received or accepted as Christians. Perhaps it was also new to him that God honors and rewards good qualities even in the unenlightened. But, whether it was new to him or not, the quite common idea that God counts nothing on what people are and do before accepting Christ, is not true. This whole record shows that Cornelius was "acceptable to God," and chosen to have the gospel message given him, because he was faithful to what he had before he became a Christian. He was good ground for the good seed; but in order to have the life, which in due time would bring him up to God's condition, he must have the gospel seed—the living truth—planted in him. Christ within is the only hope of glory, or divine perfection of life and immortality.

With Peter's new light, he could not preach the gospel with an if. Such preaching tends to doubt. He did not offer Cornelius peace on conditions, but proclaimed it as a fact—the "good tidings of peace by Jesus Christ."—R. V. He did not tell these people to *make* their peace with God, but he brought them the knowledge of the truth which gives peace, and makes men free. "Christ is our peace." Salvation is not an offer, but the gift of God. Faith does not create the salvation, or the remission of sins, but *receives* it.—Ver. 43. Peter preached the good

tidings of the death and resurrection of Christ. The gospel is that salvation has been secured for us in the work of Christ; and the province of faith is to claim what is legally ours before we claim it and receive it..

Moody used an illustration about as follows: The chaplain of a certain prison had in his pocket a pardon for one of the prisoners, as he stood before them in the chapel. It was signed and sealed, but not delivered. The man was really pardoned, but he did not know it. (Pardon is not a feeling, but a fact, and the feeling results from believing or knowing the fact.) The chaplain had not come to offer the man a pardon on conditions, but to proclaim the fact. He stated the truth, and called the man by name to come forward and receive his pardon. The man was not expecting it, and being dazed by the announcement, looked about to see who was coming to get the pardon. When finally convinced that it was his, he came forward and received it, and began to enjoy it. But it was true, and legally his before he heard of it.

How good it is to know that in the gospel of Christ pardon is secured, not merely for one, but, for all the prisoners.—Isa. lxi. 1. What men need to do is to believe it, or receive it by faith, and walk out into liberty and enjoy it. This blessed assurance works wonderful effects.

In the remainder of the chapter, we have the witness of the Spirit, and the effect on the people. The Holy Spirit came on all who heard the word from Peter's lips. God thus bare witness to the truth of Peter's new proclamation. This coming of the Spirit on the Gentiles was a divine sanction of the experience of both Cornelius and Peter, and the Jewish witnesses were astonished, and convinced that this new movement was of God. One of the evidences that the Holy Spirit had come upon the Gentiles, was that they began to speak with tongues, and magnify God. If Peter had had any lingering doubt that he had done right in coming to the Gentiles, it was now gone. He was sure that no one could object to their being baptized in water, seeing that God had shown that he had accepted them by sending the Holy Spirit upon them; and then he commanded them to be baptized in the name of Jesus Christ.—R. V.

It is worthy of note that at Pentecost the Holy Spirit came on the Jewish believers after they were baptized, while here it came on the Gentiles before they were baptized. So their baptism was not "*for* the remission of sins," as the procuring cause, but *on account of* remission, and for a symbol of salvation, and of the fact that it was secured by the death and resurrection of Christ. And yet the apostle did not make the fact that God had accepted the Gentiles, and had sent the Holy Spirit as an evidence of that acceptance, a reason for not being baptized. Obedience is the best evidence of love.

Though this great truth that the whole world was included in the reconciling work of Christ, was made so clear and emphatic at that early day, still it has been one of

the most difficult truths for many to accept. Though Peter taught that God had cleansed the world, though Paul taught that "God was in Christ reconciling the world to himself," and though John taught that Christ was the "Propitiation for our sins, and not for ours only, but also for the sins of the whole world," yet many Christians have had a narrow view of Christ's saving work. As we have seen, the Jewish believers for a time excluded the Gentiles. But it is a peculiar fact that for many centuries after the apostles' day, the Gentile believers had very little hope for the Jews. How they have been branded and hated by the great national churches. Shall we say that a larger view of God's plan of salvation began to be developed at the Reformation? Still the doctrine of narrowness and partialism has largely prevailed even among Protestants—especially among the followers of John Calvin. The modern Methodist movement, which began with the Wesleys in the eighteenth century, and the great movement in Scotland, under the leadership of James Morrison, about the middle of the nineteenth century, have done much toward giving people a larger view of God and his plan. They have at least modified the faith of even the Calvinists, and nearly all believe and preach that God will not eternally damn a man without giving him "a *chance* to be saved." Well, the end is not yet. The Christian thought of our day is growing, and there is still room for greater growth toward the larger and better thought of God and his saving plan. In growing away from the narrowness toward the great outcome, we may still and ever listen to the blessed words of our Lord: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John x. 16. Men need to learn that there is no "chance" at all in the work of Christ—that all are lost until they are found, and that as "the Son of man came to seek and to save that which was lost," he will not fail nor be discouraged, until all the lost are found, and he "shall see of the travail of his soul and be satisfied." With all the growth of Christian people toward the larger hope for mankind, it is not necessary nor possible to get beyond the fullness of the gospel of Christ, which was expressed in Peter's vision showing that God in Christ had cleansed all the unclean. It was this great truth that made the conversion of Cornelius possible; and his conversion was a foregleam of the conversion of the world, by the power of the Spirit in applying the full atonement of Christ.

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EDITOR'S APPOINTMENTS.

Apr. 16, & 17, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Apr. 24, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

Apr. 28, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Apr. 29, Englewood, Ill., 6006 Green St., at 7:30 p. m.

May 1, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

May 8, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Mission of the Seventy.—Luke x. 1–16

(Lesson for Apr. 24.)

GOLDEN TEXT.—Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.—Luke x. 2.

INTRODUCTION.—This is selected for a missionary lesson; and, making all due allowance for the difference between the ancient and modern circumstances, it is well that we should be in touch with the spirit of the subject. The spread of the gospel to all lands is wholly the fruit of missionary effort.

After the Transfiguration, Jesus continued his teaching and works of love. He repeated his teaching concerning his death and resurrection.—Mark ix. 30–32; Luke ix. 43–45. He blessed the children, and from them as an object-lesson, gave a lesson on humility.—Luke ix. 46–48 and Matt. xviii. He follows this with a lesson on nonsectarianism, and shows that the real object of his mission is not to destroy men's lives, but to save them.—Luke ix. 49–56. In October he attended the Feast of Tabernacles, and proclaimed himself the Source of living water, of the world's light, and of true freedom.—John vii. and viii. Returning to Galilee for a short time, he then started on his final journey toward Jerusalem. Moving along the borders of Samaria and Galilee eastward, he crossed the Jordan into Perea. Our present lesson belongs to the early part of the Perean ministry.

I. THE SEVENTY SENT OUT.—Vs. 1, 2. Before this Jesus had sent out the twelve apostles; now (after the things recorded in the ninth chapter) he sent out seventy more. This increase of the number of preachers suggests a growing work. The number twelve no doubt had reference to the twelve tribes of Israel, and it is often used in connection with the New Jerusalem. The choice of seventy may have had reference to the seventy elders of Israel (Num. xi. 16) and the number of the Sanhedrim.

He sent them all out in pairs. Here were thirty-five missionary operations all going on at once. "Two and two" suggests the importance of companionship in life and work. They could encourage, and inspire each other in the trying circumstances. They were to prepare the way for the coming of Jesus himself. He would soon follow them. (See Matt. x. 23.)

The "harvest" of which Jesus here spoke was not the general gospel work of all Christians, but was the closing work of the Jewish age. It was the gathering of the fruit of previous sowing. See John iv. 34–38. Jesus here spoke of the work of himself and his disciples as a *finishing* work—reaping rather than sowing. Others had done the sowing, and he sent them to reap. From the first passover in Jesus' ministry, to the cross, was a three years' harvest, in which the work of the disciples was limited to their own nation. Matt. x. 5, 6; xv. 24. These passages give no good reason for Anglo-Israelism, because the after-resurrection commission was not thus limited, but was world wide.—Mark xvi. 15. Matthew x. 23 and Luke x. 1 had no reference to the second coming of the Lord, but to the fact that they were to go where he was about to follow them. It was the Jewish harvest connected with the first advent, which was not complete until Jesus came as King, riding into Jerusalem, when he left them desolate. The work of that harvest was great for the few laborers. The prayer Jesus taught his disciples was, virtually, "Lord, send me."

As the Jewish age ended with a harvest, so there is a harvest at the end of the Gospel age. For their parallelism see "The Two Dispensations," in DAY DAWN. The harvest of the Jewish age was also the dawn of the Gospel age—a period of sowing for another harvest. In this age there has been plenty of room for missionary work. All gospel work has been the result of missionary

effort. But no nation is fully saved in this age. Only an elect people are prepared. They are called "wheat," and in the harvest of this age, they are gathered into the kingdom of God, that they may shine forth as the sun.—Matt. xiii. 37–43. In this harvest also there is the sowing for another—the millennial—age. The full gospel of Christ's all-atoning death and perfect victory must be preached. There is room for more laborers in both sowing and reaping. Let us all pray, "Lord, what wilt thou have *me* to do?"

II. THEIR INSTRUCTIONS.—Vs. 3–8. They were to go to their appointed fields of labor as lambs among wolves. Their enemies were the Jewish leaders, the armed Romans, and a somewhat reckless people. They would find opposition and suffer unkind treatment. A few would accept their message, and families would be divided. They were not to provide for their own needs, but to trust the hospitality of the people. Such trust is seldom vain, if the trusting one is worthy. They were not to stop to salute any by the way. The customary salute was very elaborate, and required much time. Their work was too important for such delay.

On entering a home, they were to give it the salutation of "Peace." This, among the Jews, included all blessings. Elsewhere we learn that they were to inquire for the worthy. Their true object was to find the "sheep." Such an one is here called "the son of peace." He would receive the message and the blessing. "My sheep hear my voice." Having found a home where they were both able and willing to entertain them, that was to be their home while in the place. And they were to receive courteously what was provided for them. They were to be plain and simple, and adapt themselves to the condition and need of the people.

III. THEIR WORK.—Ver. 9. They had something to say and something to do, but here the doing is put first. "Heal the sick." Their Master gave them power to work miracles. They were also to preach the kingdom at hand. The miracles were to give the people a visible and tangible evidence of their authority. They met a felt need. They awakened sympathy, and gave the messengers a strong hold on the people. "The kingdom of God is come nigh unto you," is not likely all they said, but was the substance of their message. No doubt they gave Scriptural evidence of the truth of their message. The prophecies were being fulfilled. To hear the prophets was to hear the voice of the Good Shepherd, for the spirit (or meaning) of the prophecies is the word of Jesus.—Rev. xix. 10. Jesus, the King, had come, and he was the embodiment and manifestation of the kingdom. And the physical miracles that he and they were doing were a foregleam of the "greater works" to be done later. Physical miracles are not unimportant; and we cannot say that they are all in the past. They may sometimes be the stepping-stone to the spiritual, as well as its shadow; but the spiritual is the substance, and therefore the more important. The gospel harvest message emphasizes the spirituality of the kingdom of God, and shows that it is now dawning.

IV. TREATMENT OF OPPOSERS.—Vs. 10, 11. The message might be rejected by cities, as well as individuals. The earthly and temporal fate of the multitude has often depended on the decision of the few leaders; but who dare vindicate the love and justice of the idea that the few can control the eternal destiny of the many? The messengers were not to quarrel with the rejecters, but to leave them. To shake the dust from their feet was a symbolic act, showing that they shook off all responsibility for their fate. A terrible desolation was coming on the nation. It is probable that Jesus did not follow them to

such cities. They might reject the messengers, and thus reject the King, but still the message was true. Jesus very soon formally left them desolate, and the wrath came upon them to the uttermost.—Matt. xxiii. 36-38; 1. Thess. ii. 14, 15.

V. WOES UPON REJECTERS.—Vs. 12-16. Sodom is the synonym for the vilest sensuality and wickedness; but Sodom had not rejected the Christ; and not only were these cities—Chorazin, Bethsaida and Capernaum—also swept out of existence, but Jesus here shows that in the coming day of judgment, it shall be "more tolerable" for the people of the ancient wicked cities than for these people who sinned against greater light. How can people fairly read the doctrine of utter hopelessness into passages that speak of conditions "more tolerable" (more bearable or comfortable) than others. We have no desire to belittle the woes of wickedness or unbelief, but why should we seek to exaggerate them? A prophet foretells the restoration of Sodom, Samaria, and the more wicked Israel.—Ezek. xvi. 44-63. But this does not prove that it is a good thing to reject Christ and live a life of wickedness. It is for many reasons blessed to be a Christian. And it should be emphasized in these days that to hear the apostles is to hear Christ, and to reject them is to reject him.

The seventy disciples went out on their mission, and in verses 17-20, we learn that they came back and joyously reported their success. They had proved the name of Christ sufficient to cast out devils, as well as to heal diseases. In reply, Jesus told them that he saw Satan fall from heaven—his condition of power. He knew they were having success. In the defeat of the demons, he saw the downfall of their chief. Again he affirms the completeness of their power over *all* enemies. But they were not to rejoice so much over these outward victories, as because their names were written in heaven—that they were in fellowship with God.

May we not safely regard this success of the missionaries as a foregleam of the final victory of Christ? The struggle is long and terrible, but his success is certain.

Prayer and Promise.--Luke xi. 1-13.

(Lesson for May 1.)

GOLDEN TEXT.—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke xi. 9.

INTRODUCTION.—This lesson is supposed to include our lesson text and the parallels in Matthew vi. 9-13; vii. 7-11. The chief part of the lesson is what is commonly called "The Lord's Prayer." It is the embodiment of the principles of prayer which Jesus gave to his disciples. The record of the prayer as given by Matthew and Luke is substantially, though not exactly, the same. The prayer seems to have been given by our Lord on two different occasions. That in Matthew is recorded as a part of the Sermon on the Mount; while that in Luke was apparently given later, in answer to the disciples' request. The revised version, and several other versions, omit the expression, "For thine is the kingdom, etc," and thus make Matthew and Luke agree.

I. THE MODEL PRAYER.—Vs. 1-4. Jesus was evidently in the habit of praying, and in this we have a good example. If he needed to pray, surely so do we. Even in his busiest days, he held communion with his Father. For this purpose, he sometimes left his disciples, and went away alone. On this occasion, whether they heard him pray or not, they probably knew that he was refreshed and blessed in prayer, and hence the request, "Lord, teach us to pray, as John also taught his disciples." We are not told how John taught his disciples to pray. This disciple may not have been with Jesus when he gave

the Sermon on the Mount. He answered, "When ye pray, say," or, as in Matthew, "After this *manner* pray ye, Our Father, etc."

This does not mean that we are always to use exactly the same words. Both Jesus and his apostles used other words. But this is a beautiful form. This prayer is so familiar that people readily miss its beauty and comprehensiveness. It is indeed a model prayer. Its *manner* may be applied without using the same words. It is brief and direct. It has no vain repetitions. It expresses in good form all that a Christian should desire for the honor of God, the welfare of mankind, and his own good. It has seven petitions—a Bible symbol of perfection. It has three divisions after the address: (1) a prayer, with one petition, that God's name may be honored—held sacred; (2) a prayer, with two petitions, that God's kingdom should come, and, as a result, that his will should be done in the earth—which is not so much a prayer for one's own present and future good, as for the success of God's cause in the earth, and the blessing of mankind; and (3) a prayer, with four petitions, for personal blessing—including daily bread, both natural and spiritual; the forgiveness of sin, on the ground that we have forgiven those who have sinned against us; and for needed help to keep clear of the evil one, or to overcome him when we are under trial.

Some will not use this prayer for the kingdom to come, because they think it was answered when the Church was established at Pentecost. The Church is the kingdom only in a primary stage of development; and it will be right to pray and work for the coming or development of the kingdom until the kingdoms of this world shall be put under the reign of Christ at the sounding of the seventh trumpet.—Rev. xi. 15. We can hardly claim that Satan is fully bound. It will be right to go on praying for the manifestations of Christ's power until the Jews are restored and converted, till all oppressive systems shall be overthrown, and all sin and selfishness shall be rooted out of human hearts. Some fear this will never be, but it must come, however dark the outlook may seem: for Jesus knew that his mission would be a success, and taught his disciples to pray accordingly.

We need not think that "Thy will be done" means that we should be satisfied with the present conditions under Satan's rule. God's will, as revealed in Christ, is to bind the strong man and destroy his works, so that love and loyalty shall prevail on earth as in heaven.

The daily bread is not only for the body, but includes the truth—the bread of life,—to feed the spiritual nature,—the natural being the type of the spiritual. Jesus said, "Man shall not live by bread alone, but by the word of God." True prayer recognizes the need of, and inspires to, faithful work. No doubt we have a right to pray for the earthly things we need; but it is worthy of note that six of the seven petitions of this prayer are for higher things.

"Forgive us; *for* we forgive." Matthew has it, "Forgive us; *as* we forgive." If we do not forgive others, and use this prayer, it is really asking *not* to be forgiven. Jesus said, "If ye forgive not, your Father will not forgive you." How can real peace and joy dwell in an unforgiving heart?

II. IMPORTUNITY IN PRAYER.—Vs. 5-8. In this case of the friend asking for the three loaves to meet the want of another friend, Jesus uses a natural thing for illustration. If zeal and perseverance are necessary in order to obtain earthly results, how can we expect higher things without them? The earthly friend who would not get out of bed to oblige a friend in need, would yield to importunity. If a selfish man will thus reward importunity, much more our Heavenly Father. Persistency is evidence of earnest desire and definite purpose. The Lord may sometimes answer our prayers with a very decided *no*, because he knows better than we what we need. But he may withhold even needed blessings till our earnestness is proved.

III. THE FATHER'S PROMISE.—Vs. 9-13. "Ask, seek, knock." These suggest increasing earnestness, and each has the promise of reward. True prayer, which is really inspired prayer, which is always coupled with needed work, is always answered. We may not be able to explain how, but prayer is a great power in the world—being one of the Lord's means of accomplishing his work. God's Fatherhood is here brought to the front. If earthly parents, being evil, ignorant and weak, know how to give *good* things to their children,—which implies that they would withhold *bad* things, even when asked for,—then we may be sure that He who has all wisdom, love and power, will give his children the good things, and withhold the evil. He is not merely seeking the present earthly ease and prosperity of his children, but their spiritual and eternal good: and of this, the "Holy Spirit" is the essence. And this he gives to those who really ask for it.

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ROTHERHAM ON EVERLASTING.

(Note on John iii. 15.)

"Age-abiding:" that is, lasting for an indefinite (or perpetual) age, abiding from age to age. The reasons for adopting this rendering of the Greek adjective *aionios* are (1) to keep up a close connection with the word "age" as the translation, in this New Testament, of the cognate noun *aion:* and (2) to avoid, as too restricted, the confinement of the idea to any particular, limited age. It is true that *aion* does not of itself mean absolute eternity, otherwise it would not submit to be multiplied by itself, as in the familiar phrase "*aions* of *aions*," which would then be equivalent to "eternities of eternities;" and it is further true that, in the history of divine revelation, *aion* sometimes puts a dispensational limit upon itself, so far as that the dawn of a new *aion* or "age" serves to close and exclude an old *aion* or "age" the end of which was afore-time concealed in the mists of an undefined futurity (see note on Matt. xii. 32). But, with all this, it is most important to remember that "age" is not the primary meaning of *aion:* rather, duration indefinitely extended. Moreover, it seems to be as clothed with this more primitive significance, that the qualifying word *aionios* comes into use. The noun *aion* itself clings to this fundamental notion in the well known idiomatic phrase *eis ton aiona*, "to the [remotest] age," "to the [latest] age." Here it is that the noun and the adjective are in perfect accord: both have in them the spirit of the famous plural itself, which is simply a more vivid expression of the same idea. He that has *aionion* life, lives *to the aion*—to the remotest age;—in fact, *to the ages of ages*. Indefinite extension is stamped on all these expressions: *aionios* refuses to be bounded; as soon as you can see the end of a thing *aionios* becomes inapplicable thereto. Of the barrenness of the fig-tree (Matt. xxi. 19, etc.) no termination can be affirmed; the son never ceases to be welcome in his father's house (Jno. viii. 35); to *aionion* punishment (Matt. xxv. 46) no conclusion can be assigned; if it be essentially a conscious endurance to the subject of it, then it must last as long as consciousness itself remains; if essentially a punishment of loss, it cannot be said of the loss that it will ever be exchanged for gain. It is singularly confirmatory of this view to go back to the beginning, and compare the Greek *aion* with the Hebrew *olam* in the passage (Gen. iii. 22) where each occurs for the first time, the one in the Hebrew original, and the other in the Septuagint translation:—"And now, lest he put forth his hand, and take of the tree of life, and eat, and live to *olam*, *to the aion*," that is, "to indefinite duration." The Hebrew starts from the notion of concealed, the Greek from that of continuous duration: they coincide in the idea of duration indefinitely prolonged. From this it will be rightly inferred that to the word "everlasting," as a popular rendering of *aionios*, we have no objection. In a private version, and with a view to exact exposition, we think considerable gain may be found in "age-abiding." (On "this age" and "the coming," see Matt. xii. 32, note.)

REMARKS:—A brother handed me a copy of this note on John iii. 15, and it seems worthy of some attention. It will be seen that he writes this note to give his reason for rendering "aionios," the adjective of the Greek noun "aion," by the word "age-abiding," while he admits that to "everlasting" he would have no objection, and yet he thinks that for the purpose of "exact exposition," much is gained by using the word "age-abiding." It is evident that Rotherham, when he wrote this note, favored the idea that "aionion punishment" means endless punishment; and no doubt it was for this reason that it

was handed to me. Now, I must confess that Rotherham, though an acknowledged scholar, appears somewhat muddled here, because of his traditional theology. If he has good reason for thinking that "aionios" in Matthew xxv. 46 really means endless, why does he not translate it so? (Just so with all the scholars.) He uses the word "age" in Matthew xii. 32, for "aion,"—"this age" and "the coming one." This and other passages make him admit that "aion does not of itself mean absolute eternity," or it could not be used in the plural form, as "in the ages to come," and could not be multiplied, as in the phrase "forever and ever." He admits that "in the history of divine revelation, aion sometimes puts a dispensational limit upon itself," by the dawn of a new age closing the old one. He claims that it sometimes means "indefinite extension," and this we do not question; but indefinite does not mean unlimited. Taken all together, the note does not seem to be a very strong argument, even if it were so intended, for the terrible doctrine of endless or hopeless punishment.

It is true that the Hebrew word for "aion" is "olam," which is translated "ever," "forever," "everlasting," and "eternal." And it is applied to things both limited and unlimited. In Exodus xxi. 6 and Deuteronomy xv. 17, it is applied to the lifetime of a slave. It is often applied to the covenant, priesthood, inheritance, statutes and ordinances of the Mosaic age, which were superseded by the antitypes of the Gospel age. In all such cases it is limited; and we freely admit that the same word is used for unlimited duration whenever it is applied to God or any of his attributes.

We have seen, even taking Rotherham's testimony, that "aion" is sometimes applied to things that end. If "aion" is properly rendered "age," then its adjective form, "aionios," is properly rendered "age-lasting," or "age-abiding," or "for the age." It refers to the age, whether short or long, limited or unlimited. In Philemon 15 it is applied to the age, or lifetime, of Onesimus. When it is used concerning anything mortal, or sinful, it must be limited; but when it is applied to anything that is immortal or indestructible, it is unlimited. It is safe to maintain that the word "aionios," of itself, does not signify either limited or unlimited duration, but that the duration in any case depends on the *nature* of the thing to which it is applied.

Before it can rightly be claimed that "age-abiding punishment" means "endless punishment," it must be proved that the Bible teaches the doctrine of immortality in sin. This cannot be proved. Sin is always associated with death, and never with deathlessness. The mission of Christ includes making an end of sin; and a sinless and deathless world is clearly foretold. This fact truly apprehended shows that the "aion" of sin and punishment is not endless. The time is coming when death shall be swallowed up of life, and God shall be all in all.—EDITOR.

P. S.—Since writing the above, on looking into Rotherham's later version of the New Testament, I find the latter half of the note on John iii. 15 has been changed. It reads as follows:—

The noun *aion* itself clings to this fundamental notion (of "Duration indefinitely extended") in the well-known idiomatic phase *eis ton aiona* (lit. "into" or "unto the age"); in the interpretation of which, if the force of idiom be ignored, and each word be pressed on its individual merits, the reader will be continually teased by feeling that he is being referred to some particular and preeminent age, which ought to be well known, while all the time it is unknown. He may say: "Unto the age—unto what age?" and there will be

nothing in context or circumstance to tell him; whereas, once assume the existence of an idiom, and then all perplexity is at an end—*l'olam, aionios* and *eis ton aiona* become nearly equivalent expressions, the essence of which is "indefinite continuance." The Hebrew servant's bondage, for example, is to be indefinitely prolonged; it is to be for life—the end of which cannot be seen.—Exod. xxi. 6. So also the Hebrew priesthood was appointed for indefinite continuance, when as yet it could not be foreseen that a change of the priesthood would necessitate a change in the law.—Exod. xl. 15; Heb. vii. 12. The surrender of Samuel, by his mother, to the priestly service is to be taken as equally undefined.—1. Sam. i. 22. To the barrenness of the figtree no limit can be assigned.—Matt. xxi. 19. The son does not cease to be welcome in his father's house, save by externally induced bounds to possibility.—John viii. 35. Upon the "aionion correction," (Matt. xxv. 46), no arbitrary limit can be laid,—unless indeed the essential nature of "correction" implies it—*aionios* of itself utterly refuses to settle the dread question. If the equally "aionion life" is to be endless, *that* is best made out from the mighty negatives of Scripture ("immortal," "incorruptible," "unfading," 1. Cor. xv. 51-54; 1. Pet. i. 4), and from the correlative promise: "Because I live, ye also shall live."—John xiv. 19; Heb. vii. 16.

After what has been said, I am willing to let this stand on its merits. It is a satisfaction to know that this scholar saw, when he gave the world this later work, that "aionion kolasin" means, not "endless punishment," but "age-abiding correction." And even, as in the other cases, if *man* can not see the end of the age of correction, God sees it, and has been pleased to foretell it. This correction is in harmony with the truth that judgment shall be unto victory.—EDITOR.

EXTRACTS FROM LETTERS.

From a Foreign Missionary.
(Published by Request.)

DEAR MR. VEYSEY:—Your postal of July 14th last, addressed to I. O. S, is received by me. Mr. S. is at present in Eastern Canada, taking his much-needed rest, both himself and his wife being treated for their eyes, which have suffered in this land of snows.

Mr. S. first came to this work in 1893, and I joined him two years later. He was married in 1896, and I in 1898. There are no converts. There are many hearers, and a few who consider and make more or less effort to follow the teaching, but there have been no baptisms, nor is any prepared for it.

Any remittances for this work should be sent to T. Mortimer, Treasurer Canadian Missionary Society, Toronto Ont. We have no local board in the United States. We have copies of the R. V., thank you.

Speaking for myself, in matters of doctrine, I understand the Scriptures to teach that the present is the preparation time of the church, at the end of which time so many as prove faithful shall be exalted to the divine nature.—1. John iii. 2; 2. Pet. i. 4. They shall be the bride, one with her Lord, and will be used by him to bless the world, to turn many to righteousness.

I have quite given over belief in the old statement that all who die out of union with the Lord are condemned to endless suffering. I could not well believe it, because it seemed contrary to justice. "Shall not the Judge of all the earth do right?" And then later I find the doctrine is not upheld by the Scriptures, rather, as in Rom. v. 15, that the purpose of God toward the mass of mankind was to bless and help, not to curse and destroy. And, again, it always seemed a great libel on the Lord, the Great Shepherd (Heb. xiii. 20), that the wolf should be able to destroy ninety-nine out of every hundred of his sheep.

If you have any literature of a sober character on the "Coming of our Lord" and would be pleased to send me a little, I should be glad, as I am not well informed on that theme. But please do not send speculative works, as they all beget nausea; but temperate, well founded matter I enjoy.

You ask about our principal engagements. Living is the chief occupation. Then, teaching the children, when they can be got to school; Native and English services on Sundays; (There are two ships and their crews here this winter); Translation and study; Photography as a recreation, and advertisement of the work. I inclose you a picture of the most hopeful man among the natives, by name Atoomukchina.

We get our supplies by the whale ships from San Francisco, but in the summer, we have to fish for ourselves. Fish are numerous, and wild meat plentiful at no great distance.

The language presents a very great difficulty. During these years, neither of us has attained any freedom in its use. There is a jargon in use by the ships' people, and this hinders the acquisition of the proper forms. As an instance, there are more than a thousand forms of the verb *yekligiva*—"He loves him." And the forms of other verbs are not always analogous, although knowledge of one helps with another. Their words are very complex, as, Anoklupuktoak, "The wind is always blowing;" or Tikitaignuktoonga, "When I came here first." The verb usually includes the subject, action, tense, number of subject, object, and number of same, and often also includes one or more participles, meaning again, or also, or never, or generally, or always, or very, etc, all in one word, as, Nugligooshoogniagaini, "He is or will be inclined to be merciful to us."

This shows a little of the undertaking when one wishes to teach these people. They are also a difficult people to deal with. The quality of gratitude is said to be unknown among them. At any rate, it is not greatly in evidence. Remember us, and our work in prayer, as you suggest. We need the outpouring of His Spirit abundantly, for service and wisdom.

Thank you on behalf of Mr. S. for your interest. I presume he will be here next August, to resume his work, when you may write him if you desire.

Yours very truly, C. E. W.

HERSCHEL ISLAND, ARCTIC OCEAN.

March 18, 1903. (Recd. Nov. 4, 1903.)

Birthday Offering.

INCLOSED find four dollars for the HOPE and copies of DAY DAWN as follows, * * and one dollar for Bro. Chase. This is my birthday, and as I thank God for all his mercies and blessings to me through another year, I feel like doing all I can to spread his love and truth, as given forth in the HOPE, DAY DAWN, and the other matter that you publish. Blessed be his holy name! My earnest prayer is that the blessed Holy Spirit may go with every line sent forth; and may the Lord give you health and strength to continue your work of love in giving out the truth of God's love. I was very glad to learn that the press was obtained, and I know it will do good work for the Lord.

Yours in the love of truth and the large hope. M. A. S.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 22., No. 9. ALMONT, MICH., MAY 1, 1904. $1.00 a year.

GOD'S LOVE AND PURPOSE.

TWICE in the Bible we are told that "God is Love."—1. John iv. 8, 16. This being true, love controls all his attributes, and is the cause of creation and of his purpose concerning it. Being love, he could not create or give life for any other reason. Nothing can be true concerning God and his purpose that is not in harmony with love. There is a Bible plan of the ages which, taken as a whole, proves God's love. He is also revealed in the Person of Christ—the living Word of God.—Rev. xix. 13. The purpose of God, as revealed in Christ and the plan of the ages, is to make himself known and to create the race of man in his own image. He must be known in order to be intelligently loved and obeyed; and to know God, as revealed in Christ whom he sent, is eternal life.—John xvii. 3. The truth on this subject is "the gospel of Christ," and is the enlightening and saving power.—Rom. i. 16.

Let us first learn what we can of God's love and purpose by considering the question,

What Think Ye of Christ?

JESUS put this question to the Pharisees, who had been trying to puzzle him. (Matt. xxii. 42.) This is an important question for us. What we really think of him will affect our lives. The Pharisees, like many now, thought of him only as a man, and counted him a blasphemer because he claimed to be more. In harmony with one line of Scripture, they answered, "The Son of David." With another line of Scriptures in view, which they naturally overlooked, Jesus again asked, "How then doth David in spirit call him Lord?" The Pharisees could not answer him, and only those can rightly answer this question who know him as both human and divine.

On another occasion Jesus asked his disciples, "Who do men say that I am?" (See Matt. xvi. 13–20.) The popular opinion was that he was some great man—John the Baptist, Elias, Jeremiah, or some other Prophet. On this subject men never guess right. Their answers were all of "flesh and blood," or the natural man—just such answers as men now give who deny his divinity. But Jesus was not satisfied with such answers, and again asked the personal question, "But who say ye that I am?" And Peter answered, "Thou art the Christ [the Messiah, the Anointed], the Son of the living God." Jesus endorsed this answer, and said it was not of "flesh and blood," but was revealed by the Father.

In view of these and other Scriptures we think of Christ as

The Manifestation of God.

THIS is true of him in the work of Creation, Revelation, and Salvation. He is the highest possible personal manifestation of the living God. And let it be emphasized that God is not a mere Principle of Life, but a living, intelligent and loving Father and Friend, naturally invisible to mortals (John i. 18; 1. Tim. i. 17; vi. 16), and made known to us in the only available and effective way—through the only-begotten Son. "God manifest in the flesh."—1. Tim. iii. 16. A mystery? Yes; the world is full of mysteries; and Jesus himself said, "No man knoweth the Son, but the Father."—Matt. xi. 27. And his mission is to reveal the Father. On one occasion, when his disciples were in trouble and doubt, He said, "Ye believe in God, believe also in me."—John xiv. 1. In response to Philip's request, "Shew us the Father," he said, "He that hath seen me hath seen the Father."—Vs. 8, 9. This does not refer to the mere form of Jesus and the Father. It means to understand them. To see Jesus in the true sense, and to see the Father in him, is to think of all Jesus' blessed qualities—his love, kindness, sympathy, forgiving spirit, etc.—as the qualities of the Father. None who can thus see Jesus will think of God as tyrannical and cruel, or of Jesus coming to appease his Father's wrath, to purchase his love, or to reconcile him to man. God loved the world, and sent his Son to make it known. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19.

In Revelation iii. 14, we learn that he is "the beginning of the creation of God," (not merely the new creation, but the whole creation) and it is His way to develop all things out of the first, as the crop from the Seed. He is both "the First and the Last," (Rev. i. 17)—the all-inclusive One. In harmony with this, "All things were made by him; and without him was not anything made that was made."—John i. 3. Hebrews i. 10 attributes the creation to the Son. Colossians i. 15 speaks of him as "the image of the invisible God, the firstborn of every creature;" and the first statement of verse 16 is, "For *in* him [see R. V., Rotherham and Diaglott] all things were created." With this in mind, we can understand what follows, that "all things were created *by* him and *for* him; and he is before all things and by him all things consist."

This truth that he was the first, and the Unit of the whole, and that all things were made out of his own infinite substance, is contrary to the idea of evolution from the lesser to the greater. Out of nothing nothing comes. The stream cannot rise above the fountain. Nothing can be evolved that is not first involved. The fountain must be greater than the stream, but the stream is the revelation of the fountain.

It would be a help to many if they could see that the creation of the race in Adam on the earthly plane, was both a manifestation of the truth that all things were created in and brought forth out of the First, and a step in the plan of bringing man to the image of God. "Let us make man in our image" can never be fully realized until the race is made perfect in righteousness and immortality. (Psalm xvii. 15.) This is the supreme purpose of God. The way of its attainment is, "First the natural; afterward that which is spiritual."—1. Cor. xv. 46. Only the first phase was wrought out in the first Adam, and so it is with all who have his nature and image. And in order to carry out the plan, Christ himself took the earthly and mortal nature, and bore it to destruction, and, as the Son of man, was perfected in the glory of his Father. And this suffering of "the

just for the unjust" was "that he might bring us to God," that is, to the divine image.—1. Pet. iii. 18.

So Christ was not only the First—the all-inclusive One—of the old creation, as shown in Colossians i. 16, 17, but the apostle goes on to show that He is also "The Head of the body, the church [in which all true Christians are one with Christ and each other], the firstborn from the dead; that in *all* things [both in the old and new creation] he might have the preeminence. For it pleased the Father that in him [Christ] should *all* fullness dwell." And he does not stop even there, but adds: "And having made peace through the blood of his cross [by destroying the enmity—the carnal mind—Rom. viii. 7] by him to reconcile all things to himself."—Vs. 18-20.

Here, then, is God's purpose—revealed in Christ—the race made one with God, and perfected in his image. And here is the way—death and resurrection—death to sin, and being made alive to God.—Rom. vi. 6-11.

Because of the divine fullness of Christ, we think of him as

The Seed of the Whole Crop.

CHRIST is spoken of as the Seed of Abraham, and in the Bible allegory, Abraham stands for the Father (Gal. iv. 21-26), and therefore Christ is the Seed of God. And for this reason he is the Seed (the vital Cause) of the coming crop.

For an illustration of this let us look at John xii. 20-33. Certain Greeks said, "We would see Jesus." Let us remember here that the only seeing of him worth while is to understand him. Instead of gratifying any mere curiosity, he at once spoke of himself as a Seed—a kernel of wheat—which by dying would bring forth much fruit. And this was the way by which he would be glorified. Here the change which leads to fruit-bearing is called death; but we know it was not the absolute destruction of life, or there would have been no fruit. If we can see Jesus as the Seed—the kernel of wheat—how much fruit shall we expect him to bring forth? Seeing that he is the incorruptible Seed, we would expect him to bring forth all that was in him, no more, no less. How much then? Well, we are plainly taught that he died for all,—"tasted death for every man,"—"gave himself a ransom for all, to be testified in due time." There must be a vital, essential relation between Christ and all for whom he died, or there would be no gospel in his death and resurrection. And surely the kernel of wheat illustrates the vital relation. Jesus goes on to speak of the process through which he passed, in these words: "Now is the judgment of this world [Then in this dying process he represented all mankind.] now shall the prince of this world [the evil power] be cast out." And then he answers the question concerning how much fruit he shall bear: "And I, if I be lifted up from the earth [highly exalted], will draw *all* unto me."

It is true that we see not *yet* all things subdued unto him, but "We see Jesus" (Heb. ii. 8, 9) as the perfect expression of God's great purpose, and the way of its attainment. And we see him as the promise and security that what was done in him by the judgment process, will be done by him in all in due time. The fact that he has gone through the process as our Forerunner is a blessed hope—an anchor to the soul, sure and stedfast. "Because he lives, we shall live also."

In view of what we have seen, and more, no wonder Jesus said: "I am the way, the truth and the life." He is God's way to us, and our way to God. And in him God's life becomes our life. He was made sin for us, that we might be made the righteousness of God in him.—2. Cor. v. 21. Whoever sees the fullness of the divine and human in Christ, and his relation to the

race as the Seed to the whole crop, can no more doubt the final salvation of all, than he can doubt that Christ died and rose for all. It is the certainty of the result that makes the "good tidings of great joy, which shall be unto all people," and which gives us a hope that maketh not ashamed, and leads us to rejoice in hope of the glory of God.

We are glad to be able to think that

Christ is the Ideal Man.

HE was none the less human because divine. We are told that the dead (a term that includes all) shall hear the voice of the Son of God, and hearing shall live; but that God has given all judgment into his hands because he is the Son of man.—John v. 25-27. He is our Life-giver because he is divine, but he is our Judge for the same reason that he is our great High Priest—because he can be touched with the feeling of our infirmities. He was the true Neighbor to men. He was so identified with us that he could feel for our weakness, and so suffer in temptation that he could succor the tempted.—Heb. ii. 16-18; iv. 15, 16. He overcame our enemies, and gained a complete victory over sin and death for us.

Why is he called the Second Man (1. Cor. xv. 47), when there were millions of men between Adam and Christ? It is because he was the Head and embodiment of the whole race for the purpose of regeneration, even as the first Adam was the Head and embodiment of the whole race for generation. Therefore, "As in Adam all die, even so in Christ shall all be made alive." The first Adam was mortal, and men inherit sin and death from him; and the Second Adam is immortal, and he imparts righteousness and immortality to the race. No one can sin and die after being made alive in him.

Because of his love and power, we can well think that

Christ is the Best Comforter.

HE was the sympathizing Friend of man. He rejoiced with the rejoicing, and wept with the weeping. "Jesus wept" at the grave of Lazarus, and thus made sacred all true human love and tears. Who but one who knew all about it could have said, "Blessed are they that mourn, for they shall be comforted."—Matt. v. 4. He said "shall be," not may be. He made no exceptions. A part of his mission is "to comfort *all* that mourn."—Isa. lxi. 2. Believers are partly comforted now; but all who are not comforted in the present life, will be comforted in the great hereafter. This promise is a blessed key of hope for all who have loved and lost. No family can always remain broken; there will not always be the vacant chair. If any family should always be broken, God's own family would be incomplete. Truly he who "abolished death, and brought life and immortality to light," is the very best Comforter.

He is the "Best Friend to have" under all circumstances, but let it be emphasized that

Christ is a Reasonable Commander.

MANY have learned to think that if it were not for fear of future punishment, it would not be desirable to be a Christian now. Some such ones say that if they were sure of living a long time, they would go on serving the devil and so have a good time. But really it is serving the devil that makes all the bad times. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1. Tim. iv. 8. The Lord's service is reasonable.—Rom. xii. 1. All that he requires is for the happiness of all concerned. And an important part of the mission of Christ is to make things right here—when the kingdom shall have come, and God's will shall be done in the earth as it is done in heaven. It will be "Peace on earth, and good will among men."

Whoever thinks rightly of Christ, not only loves him, and responds to his

love by the desire to obey him, but can also see the solution of the problem of life in the good time coming when there shall be no more pain, tears, death, nor curse—when God shall be all in all. The full accomplishment of his purpose will be the ever-present evidence of his infinite love.

BIBLE PLAN OF THE AGES.

WE have been looking at God's love and purpose as revealed in the Person and work of Christ; but the subject may be better understood if we get a glimpse of the plan and order of the ages. There is good, Scriptural ground for the idea that Christ is the "Rock of Ages."

It is clearly Scriptural that God's plan of revelation and salvation spans "Three Worlds,"—the world that was before the flood, the world that now is, that reaches from the flood to the second coming of Christ, and the world without end which is to follow. (The Greek word for "world" in this case is *kosmos*, and means "order.") In 2. Peter iii. these three worlds are called three distinct "heavens and earth." The first is said to have perished at the flood. The second reaches to the day of judgment at the Lord's coming. And the third is the "new heavens and the new earth, wherein dwelleth righteousness."

These three worlds are not heaven, earth and hell, but they refer to the history of man, and our earth is the basis of all three. It is not necessary to die in order to get into the world to come. Those who live through the transition from the second to the third will be in the world to come, even as Noah and his family, who survived the flood, were in the second world.

These three worlds are divided into ages or dispensations. An age is a period of time, but a dispensation is the work done in that time. (We sometimes use them interchangeably.) The first world—from Adam to the flood—(a period of 1656 years, according to the "Bible Chronology,") probably had but one dispensation. Its government was probably patriarchal. The second world is divided into three ages—Patriarchal, Jewish and Gospel. We call the first Patriarchal because in it the Lord's cause and government were represented by one man at a time. It reached from the flood to the death of Jacob—the last patriarch. Just before he died, he organized his twelve sons and their families into a nation, as "the twelve tribes of Israel."—Gen. xlix. 28. Before that they were not called a nation, but were spoken of as "the sons of Jacob." At that time, the "scepter," the symbol of nationality, was first mentioned.—Ver. 10. They were made a nation in Egypt (Deut. xxvi. 5), and the period of their national existence, from the death of Jacob to the death of Christ, where they were left desolate, is what we call the Jewish age. In that age (though not at its beginning) the law was given to Moses, and the whole typical system developed. The third age of the second world is familiarly called the Gospel age, or the dispensation of the Spirit. It began with the resurrection of Christ and the Pentecostal baptism of the Holy Spirit, and reaches to the end of the second world at the coming of the Lord.

Evidently Paul understood that the world to come would also be divided into ages, as from the standpoint of the Gospel age, he spoke of "the ages to come."—Eph. ii. 7. How many there will be we are not told; but the first age of that world evidently is the Millennium, the thousand years' reign of Christ and the saints over the nations. Rev. xx. 4.

In these worlds and ages we have an outline of God's plan of revelation and salvation. (The Greek word *aion*, though sometimes translated world, is properly translated age, and usually

means a limited period of time; though when it is applied to an immortal being, it is endless.) The ages were made for Christ.—Heb. i. 2, *aionas*—ages, not worlds. Each age is one of his steps, and each step is higher than the preceding one. The work of the ages is double, the unfolding of the truth and the bringing of men to God. Christ is God's Revealer and man's Saviour. Both phases of work are going on together—the knowledge of the truth being the cause, and salvation the effect. Jesus said, "Ye shall know the truth, and the truth shall make you free."

Jesus said, "I am the way, the truth, and the life." "His name is called the Word of God." The Bible is God's word because it reveals him and his way of salvation through Christ. He is the Spirit of the word (2. Cor. iii. 17), the golden thread of revelation. He is brought to view in types, prophecies and fulfillment. The truth is revealed in a progressive manner, according to the plan of the ages. The law, with all its types, shadows and morals, was given "by the disposition of angels," (Acts vii. 53; Gal. iii. 19; Heb. ii. 2), but in this later age, God "hath spoken to us by his Son."—Heb. i. 2. When it can be realized that Christ's coming in the flesh was in harmony with the ordinary Bible method of teaching spiritual things through the natural, the unity of the Bible is seen, and confidence in it as a divine revelation established. And when its progress is seen, according to the principle, "First the natural, and afterward the spiritual," no one will expect Christ to come again in the flesh. Since his glorification, he is on a higher plane of existence, and we shall not see him until we are made like him; and then we shall see him as he is. Nearly everything in the Jewish age is natural, and is a shadow of a corresponding spiritual thing in the Gospel age. Just so it is with the two advents.

The plan of the ages is the key to the right application of the Scriptures, to solve difficulties, and to rightly divide the word of truth.—2. Tim. ii. 15. By the use of this key we can harmonize the doctrine of election with that of free grace; the severe things of the word and plan, with God's unbounded love; and the doctrine of future punishment, and the second death, with universal salvation. If this seems like a bold claim, and is not clear to all who see this paper, I think it will be made plain to them if they will take the paper for a year, and carefully read the book DAY DAWN.

On the other hand, it is not possible to harmonize the fact that the Lord hardened Pharaoh's heart, (Ex. vii. 3, 13) and the common idea that he sent him and his army to endless hell or hopeless death, with the Bible teaching that God is Love, and is no respecter of persons. Neither, without the plan, is it possible to harmonize the Bible truth, that "The Lord is good to all; and his tender mercies are over all his works," (Ps. cxlv. 9), and the gospel truth that God so loved the whole world that he sent his only-begotten Son to die that even the chief of sinners might be saved, with his own limited commission to the preachers: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel;" or his other words: "To you it is given to know the mystery of the kingdom of God: but to them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."—Matt. x. 5, 6; Mark iv. 11, 12. Could the Son of God's love deliberately keep back the gospel from people who were dying every day, when salvation is by faith, and faith comes by hearing, and then doom them to endless pain or hopeless death because of their unbe-

lief? Who can so think of the Lord's Christ and plan?

It cannot intelligently be denied that the Bible teaches a doctrine of election. But much depends on what is its object. Is it to save the few chosen ones with an everlasting salvation, with the alternative that the non-elect shall be doomed to endless pain or hopeless death? No, no! It is to make the elect a royal priesthood to rule and bless the world—the non-elect. With this in view, the doctrine of election would be glorious, even if the election were arbitrary; but we may be sure that, as the loving object controls the choice, he chooses those best adapted to do the needed work.

Adam was chosen to be the head of the race. Abraham was chosen to be the father of the faithful. Israel was chosen as the head of nations. It is safe to say that all the prophets and apostles, and Cornelius, were chosen for the good of others, and as those well adapted to the end in view. Christ himself is said to be "chosen of God and precious,"—the Head of a new race, both "Prince and Saviour." In him the fullness of blessing dwells. And all the elect, even the whole church, are chosen in him, and therefore for the same purpose, the blessing of others. This is "the high calling of God in Christ Jesus." We have seen that the purpose of God, based upon his infinite love, is to create the race in his own image, and the elect, as the first-fruits, are "called according to his purpose," (Rom. viii. 28), that is, to be co-workers with Christ in saving the world.

How clear it is that God's purpose is restorative—that resurrection is redemptive. Isaiah xiv. 24 shows that what God has purposed shall be done. (See also Isaiah xlvi. 9-11.) Christ is God's Lamb to take away the sin of the world.—John i. 29. "The pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied.—Isa. liii. 10, 11. "As in Adam all die, even so in Christ shall all be made alive."—1. Cor. xv. 22. "Our God is the God of salvation, and [because resurrection is redemptive] to him belong the issues from death."—Ps. lxviii. 20. Isaiah lv. 8-11 shows that the purpose for which God sent his word shall not fail. Christ is God's Word. The purpose for which he was sent was to destroy the works of the devil—ignorance, sin and death.—1. John iii. 8. When ignorance is destroyed, all will know the Lord; when sin is destroyed, all will be righteous; and when death is destroyed, all will have eternal life.

Peter speaks of God's purpose as "the restoration of all things."—Acts iii. 21. Paul calls it reconciling all things unto himself.—2. Cor. v. 19; Col. i. 18. Genesis iii. 15 speaks of it as crushing the head of the enemy. In the covenant with Abraham it was to bless all the nations, families and kindreds. And John says there shall be no more curse—no tears, nor pain, nor death. Paul said, "God shall be all in all."—1. Cor. xv. 28. Men who are not saved in this life, shall come forth to judgment, but judgment shall be unto victory.—John v. 29, R. V; Matt. xii. 20. In Psalm lxxxvi. 9 we learn that all the nations that God has made shall come and worship before him. This includes wicked Sodom and Samaria, and the more wicked Israel.—Ezek. xvi. 44-63. (See also Rom. xi. 25-27 and Isa. xlv. 17.)

That there are severe judgments to come upon the ungodly is true, but that good to the sufferers is to result, is also plainly taught.—See Isa. xxvi. 9; Zeph. iii. 8, 9; Rev. xv. 4.

God's plan of the ages might be briefly stated as follows: Man was made subject to vanity, and was tried without the law, and did not rise. Then the law was given, which proved the weak-

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EDITOR'S APPOINTMENTS.

Apr. 28, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Apr. 29, Englewood, Ill., 6006 Green St., at 7:30 p. m.

May 1, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

May 8, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

May 14, & 15, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

May 22, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

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ness of the natural man, and showed the exceeding sinfulness of sin; but still man was not saved. Then "grace and truth came by Jesus Christ." He fulfilled the law, "abolished death, and brought life and immortality to light." In the gospel age the firstfruits are selected and trained to reign with Christ, and then comes the kingdom, and the restitution of all things, and the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God.—Acts iii. 21; Rom. viii. 19-21.

Many good things are revealed concerning the Headship of Christ, the oneness of Christ and the church, and their future work of blessing the nations. They are called the Seed (Gal. iii. 29), called out in this age, to bless the nations in the ages to come. Christ is the Foundation, and the believers are the living stones of the temple, and when it is built and glorified at His appearing, then the light will shine forth as the Sun to enlighten the world. Christ is called the Bridegroom, and the church, the Bride. During the age of election she is called a virgin, espoused to Christ (2. Cor. xi. 2), and she waits for the Bridegroom to come, when they that are ready go in to the marriage, and the door is shut (Matt. xxv.)—not the "door of mercy,"—no such door is mentioned in the Bible,—but the door to the marriage. It is the marriage that makes the church "the Bride." Then, "the Spirit and the bride say, Come." She is here seen under the figure of a glorious city, with walls of salvation, and twelve open gates, for those outside to come in, and the river of life proceeding from the throne, and she is called the "bride, the Lamb's wife." Then the Bridegroom will be the Father, and the Bride, the Mother, and they will impart their nature to the whole race, by the law of regeneration. Of this grand work, Adam and Eve, their marriage, and the generation of the world, are a foregleam. All these things, when seen in the light of God's plan of the ages, speak loudly of His love and purpose, and of the largest hope for mankind.

NOTES ON SUNDAY-SCHOOL LESSONS.

Watchfulness.—Luke xii. 35-48.

(Lesson for May 8.)

GOLDEN TEXT.—Blessed are those servants whom the lord when he cometh shall find watching.—Luke xii. 37.

INTRODUCTION.—This lesson may include all that the Gospels say about watching; and it may be used as a Temperance Lesson. Watchfulness is an important quality and duty under all circumstances. It may refer to being wide awake to all duties and responsibilities; to being guarded against attacks from all enemies, within or without; to giving attention to present or signs of coming events; and to making preparation for such duties, attacks, or events. But here the watching seems to have special reference to the coming of the Lord.

1. WAITING FOR THE LORD.—Vs. 35-40. It is one thing to wait upon the Lord (serve him) and another to wait for his coming. So far as the importance of being true and faithful is concerned, this lesson on watchfulness is equally important at all times; but the lesson may be specially applicable to Christians living at the end of the age when the Lord's coming is imminent. It seems clear that in the New Testament the coming of the Lord (not death) to receive his people unto himself is made prominent as the motive to faithfulness. Some think this was because the early Christians expected his coming in their day, and some claim that the right attitude of all believers is to look for his coming at any moment; but we find that Paul explained that other things must precede the day of the Lord.—2. Thess. ii. 1-8. And it appears evident that Jesus himself (in Matthew xxiv.) placed many things before his coming. How then could the early disciples be in constant, intelligent expectation of his immediate return?—how could that coming be the inspiration to their faithfulness?—and how could they expect to be preserved blameless—"spirit and soul and body"—unto the coming of the Lord?—1. Thess. v. 23, 24.

It is not satisfactory to say that all these exhortations and encouragements were intended only for them who should be alive at the coming of Christ. How then can it be explained? The following is suggested: While death and the Lord's coming are not the same, yet, with the idea that the death state is a sleep, each Christian has always been, virtually and experimentally, as near the Lord's coming as to falling asleep. Each one virtually lives to the Lord's coming, because a perfect sleep is not a thing of experience. Each one dying in the act of faithful obedience would virtually see at once the face of the Lord.

This view seems to make all the exhortations, warnings and promises applicable to all Christians alike, whether they wake or sleep.

With this view, it was to all his people throughout the age that Jesus said: "Let your loins be girded [referring to the Oriental robe which needed to be fastened with a girdle to allow free movement], and your lights burning [the Bible illuminated by the Spirit of truth and love] and thus be attending to duty while waiting for your Lord." "Blessed are those servants." When he comes, he will serve them—do them all the good they need. And to such ones it makes but little difference in what watch he comes. They are always ready, and can never be taken unaware. It is only to those not ready, and not walking in the light, that he comes "as a thief in the night." While it is important to be watching the prophecies and the signs, to know what may be known, it seems that some degree of uncertainty was planned, as the Lord said, "Be ready, for the Son of man cometh at an hour when ye think not." No one can watch and work and wait longer than to the end of life.

Let it be noted that in Matthew xxv., and elsewhere, the waiting is for the Lord's coming before the marriage, while here it is waiting for the Lord "when he will return from the wedding." If these two things are two experiences of the same waiting ones, it is evident that going in to the marriage is not going in to a state of immortality, but is the experience of blessed light while the waiting ones are yet walking by faith. Several versions, including the R. V., show that it is the marriage-*feast* that is mentioned in Matthew xxv. 10.

II. THE REWARD OF THE FAITHFUL.—Vs. 41-44. Peter wanted to know whether the Lord's parable applied to them only, or to all. While the Lord's coming, and many resulting blessings, are for all the household, Jesus' answer to Peter implies that there is a special reward for the faithful stewards, who were appointed to feed the household.

Some think that the "faithful and wise steward,"—"that servant," of Matthew xxiv. 46—is but one person—which is a very high claim to be made by or for any one mortal. Evidently one represents a class, as in Matt. xxv. 14-30, and xxii. 11. "That servant" evidently means each one in his class, as in Rev. ii. 26; iii. 21.

Matthew xxiv. 42-51 foretells a division among the Lord's servants concerning his coming, or presence. (The Greek word translated coming, is *parousia*, which means presence.) Of course, he cannot be present until after he comes. It is because we can be in his day, and the people not know it, that he is said to come "unaware," or "as a thief in the night." One class—represented by "a faithful and wise steward"—says he no longer delays, and the other class—represented by an "evil servant"—says, "My Lord delayeth his coming," and smites the other class. Which is right, he who says he still tarries, or the opposite?

The reward of the faithful is to rule, according to the degree of power.—See Luke xix. 17, 19. What the faithful will be called on to do, will be what they can do, and all for the good of others. Their reward will be the natural result of their faithfulness.

III. THE REWARD OF THE UNFAITHFUL.—Vs. 45-48. "That servant"—here the evil one—represents a class of the Lord's professed servants who lack faith and loyalty, and join hands with the wicked in gluttony and drunkenness, and abuse their faithful fellow-servants. They show what they are by what they do, and they are cut off from the faithful. They cannot share their reward because they have not cultivated the power for doing good. Their portion is with their kind—"unbelievers,"—"hypocrites." — Matt. xxiv. 51. They can have no part in the reign of Christ with the faithful. And Jesus here teaches that these evil servants will be punished with "many stripes," or "few stripes," according to their degree of light. It is well to know that such punishment is not for destruction, but for correction.

IV. APPLICATION TO TEMPERANCE.—There is much to watch against. Not only reformers, but all others, should be wide awake. The drunkards—God pity them and their families—will soon pass away. Much depends on the rising generation. Let the young watch the effect of strong drink on others, and let the object-lesson be an incentive to avoid its use. Very many crimes are caused by drunkenness. If the young are wise, they will soon make both saloons and prohibitory laws things of the past. If none will drink, none will sell. God help us all to be on the side of the best for mankind.

The Prodigal Son.—Luke xv. 11-24.

(Lesson for May 15.)

GOLDEN TEXT.—Come, and let us return unto the Lord.—Hosea vi. 1.

INTRODUCTION.—This lesson is supposed to include the three parables of Luke xv. They are so closely related that they need to be studied together. The publicans and sinners (outcasts) were attracted to Jesus and his teaching. The scribes and Pharisees complained because Jesus not only taught these "sinners,"

but ate with them, as if they were his social equals. They could not understand such conduct. But the Pharisees (at least many of them) were as great sinners as those they despised, but they would not own it. Their religion was formalism; their morality was external. On another occasion Jesus said they were hypocrites, whited sepulchers. By this group of three parables, he answered their criticism, for the time assuming that they were righteous, and did not need saving. He put them in the attitude of the "ninety-nine" that had not gone astray; the "nine pieces of silver" that were not lost; and the "elder brother" who staid at home. Their complaining spirit is shown by his blaming the "father" for receiving the prodigal. But Jesus turned the Pharisees down, in the parable of the rich man and Lazarus.—Chap. xvi.

Truth is many-sided, and, in addition to answering the Pharisees, these three parables show the fullness of the gospel for all mankind. All classes of sinners were represented by the three things lost. The sheep was stupid, the silver was helpless, and the son was wilful. All the lost were found. No sinner can always be left out.

It may also be said that these three parables illustrate God's love for each sinner. The shepherd's love took the form of compassion for the suffering sheep—though no doubt he loved it also for its value to himself. The woman loved the silver purely on account of its value to herself. God values men, and buys them with the greatest price.—Matt. xiii. 45, 46. The love of the father for the prodigal was parental. All three phases of love are included in God's love for mankind.

Once more, the shepherd may represent Jesus coming from heaven to save the lost; the woman, the Church (or the Holy Spirit in her) seeking the lost; and the father, God staying at home to welcome the returning sinner. The Father, Son and Holy Spirit are agreed that the lost must all be found.

This parable of the Prodigal Son has no parallel in the Gospels. It may be used to illustrate the wandering and restoration of any sinner; but it seems specially to show the Lord's method of dealing with wilful sinners, even as all stupid and helpless sinners were represented by the sheep and the silver.

I. FATHER, HOME AND TWO SONS.—Ver. 11. In this parable, the father is God. The home is the Church, or the state of loyalty, to God. Who are the two sons? In a general way, it may be said that the younger son represented the publicans and sinners, for receiving whom Jesus was criticised by the Pharisees—the elder brother. These were all members of the Jewish family—the typical Church.

There is a Bible sense in which all are the children of God. But if the younger son be taken as representing all sinners, then whom would the elder son represent, seeing that "all have sinned, and come short of the glory of God?"

There is another Bible sense in which only believers—the church—are called the children of God. Of this church the Jewish people were a tpye. Both in the type and antitype are two classes—the faithful and the backslider—represented by the two sons. In this we see the clearest application of the parable, in which the younger son is a backslider—deliberately leaving home, which is not true of ordinary sinners, for they know nothing of the experience in the Father's house.

II. THE WANDERING.—Vs. 12, 13. The younger son tired of the restraints of home, and asked for his portion, and the father let him go. He went "into a far country [far from the right], and wasted his substance in riotous living." Surely this is the backslider, who gets far away from God and his true condition, and yet remains a son. How could this be a common sinner who had never been in the Father's house?

If any believer finds his Christian duties irksome, and desires to leave home, he is always allowed to go. He has a lesson to learn which he can learn in no other way.

III. THE CONSEQUENCES.—Vs. 13-16. If Christians were all perfect, there could be no backsliding. But after the begetting of the Spirit, which is the beginning of the new life of divine sonship, there is much to overcome, and too often the sinful nature gains a temporary victory. A son may be wayward, and lose favor and many blessings, but he cannot cease to be a son. The believer has everlasting life. (John iii. 36.) This son no doubt expected much pleasure, but he not only wasted his inheritance, but himself also. These verses reveal a world of disappointment and bitter experience. It is the Father's plan that the wilful sinner should suffer. He is given over to Satan for the destruction of the flesh—that has gained the mastery—that the spirit may be saved.—1. Cor. v. 5. If he were under the law, not quickened with the new life, his punishment would be "death without mercy;" but being a son, he is made the subject of a "sorer punishment," for his correction.

There is a famine: he suffers want; he goes into business that is despised even in his own eyes; he tries to satisfy himself with husks; but he suffers on without relief. It all looks dark and hopeless, and the Father lets him suffer. It is best that it should be so. The Father knows all about it, but he does not

even ask him to come home. The sheep was brought home; and the silver was sought for till found. But the son, having sinned wilfully after he had the knowledge of the truth, must suffer. He must drink the cup to its lowest dregs. Was it hopeless?

IV. THE RETURN.—Vs. 17-20. It was not hopeless. Though he had sinned against light and knowledge, and had to drink the bitter cup, suffer the "sorer punishment," yet he came home. His suffering brought him "to himself." His experience of home was not lost. He remembered the blessings of his father's house. The divine fire within had not gone clean out, though apparently smothered with the ashes of a wasted life. His inheritance was gone, but he was a son still, and he had learned his lesson, and he said, "I will arise and go to my father." He would confess all his sins and unworthiness, and humbly ask for a servant's place in the family.

And, of his own accord, "he arose, and came to his father." This was the necessary crisis. For this the father had long waited. It was not for want of love for this wayward son that he did not invite him to leave his terrible life and come home. It was because the son needed to learn the lesson. While the son was on his way home, but yet a great way off, the father saw him, had compassion, ran to him, and drew him to his heart and kissed him.

V. THE WELCOME HOME.—Vs. 21-24. The son began his proposed confession, blaming only himself. But he was not allowed to finish it. The father interrupted him by calling for the best robe, the ring, the shoes, the fatted calf and the rejoicing. And there was great joy in that home. All the blessings of sonship were given him, except the wasted inheritance.

The prodigal state is called death, and the restoration is called being made alive again. The earthly merriment is used to represent the great joy of Heaven over returning prodigals. After such an experience, the son will never leave home again.

The rest of the chapter tells of the feeling of the elder brother, and how the father treated him. He was not willing that such a wilful sinner should be restored and blessed. Too often this spirit is shown among good people now. May the Lord save us from having the spirit of the elder brother. But it seems that he also may have learned a good lesson, the father having explained the matter to him.—Vs. 31, 32. No mercy is too great for our Father.

☞Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

THOUGHTS ON JUDGMENT.

THE subject of judgment is very important. It is commonly thought of with dread, but in the Bible it is spoken of as a thing of joy.—Psalms xcvi. and xcviii. Christ—the revelation of the Father's love and power—is the Light of the world, the Judge of the world, and the Saviour of the world; and these three parts of his work are inseparable. The supreme object of the judgment by the Son of man (John v. 27), is to cast out the evil—darkness, sin and death—and draw all up to himself.—John xii. 31, 32. The merciful intent of judgment is liable to be overlooked; but "The Lord executeth righteousness and judgment for all that are oppressed."—Ps. ciii. 6-9. This must include all who are oppressed by sin, selfishness, wicked men, and the devil. It might help some to understand this subject to see that in God's plan there are

Two General Judgments.

MANY see only one General Judgment, but there are two, based on two distinct principles, and that therefore work in opposite directions. The first is the "Judgment to Condemnation." (Rom. v. 16), and the second, which, in the same verse, is implied in the word "justification," is the "Judgment unto Victory."—Matt. xii. 20. Many think that all are to be judged but once, some to victory, and all the rest to hopeless condemnation; but Paul, in Romans v. 18, shows that the first judgment came upon all men to condemnation, and that the second came upon all men unto justification of life. And the next verse shows that as the many (all) were made sinners, so shall the many (all) be made righteous. It is true that "sin abounded," but "grace [loving favor] did much more abound." Sin reigned unto death (not eternal), but grace reigned unto eternal life, through Jesus Christ.—Vs. 20, 21. "The wages of sin is death; but the gift of God is eternal life."—Rom. vi. 23.

The contrast between the two judgments is clearly drawn by the apostle. The death is by the sin of the first Adam, and the eternal life is by the righteousness of the Second Adam. And he clearly shows that the effect of both judgments is universal. Then as the second follows the first, the effect of the first is undone by the second, and the effect of the second is endless.

This truth, that all were judged to death in Adam, is generally admitted by Christians. But it is not so generally seen that all were judged to righteousness and eternal life in Christ, though it is taught with equal clear-

ness. The Headship of Adam and Christ is the basis of this truth. And it was because of this Headship of Christ that he spoke of his own judgment as the judgment of the world, and that, as a result of his victory in casting out the enemy, he could say, "I will draw all men unto me."—John xii. 31, 32.

The two judgments are related to each other like the law and the gospel. Both are of God, but by different agencies. The law was by the angels—Moses being the mediator (Acts vii. 53; Gal. iii. 19; Heb. ii. 2); but the gospel is from the very heart of God, brought by the Son of his love.—John i. 17, 18. The law is an accuser, and always condemns the sinner to death; but the gospel shows "the grace of God that bringeth salvation to all men," (Titus ii. 11, R. V.), through Christ, "Who hath abolished death [in himself], and hath [thus, by his resurrection] brought life and immortality to light."—2. Tim. i. 10.

As the judgment of all to death, in Adam, is a long time in being carried out in the race, so it is with the judgment to eternal life in Christ; but what was done in him (the Head), will in due time be carried out in the race through him. The order of its application is, first to the church, the elect firstfruits, in this gospel age, and afterward to the world of mankind. This is the time for the judgment of the house of God—the church (1. Peter iv. 17); but the world will be judged when the Lord comes with all his saints. No one will ever be condemned to death by the judgment of Christ; for his mission is not to condemn, but to save. All condemnation to death, whenever it may occur, is by the law; and its judgment is never final. Though all are destroyed by sin, there is restoration—resurrection—in Christ. [The second death is the destruction of death and hell, and not the destruction of redeemed men.—Rev. xx. 14.] It is a joy that all must appear at the judgment seat of Christ, whether with the church or the world, for this implies their deliverance from the previous judgment of the law, and we are assured that our Lord's judgment shall be unto victory—the victory of knowledge over ignorance, of righteousness over sin, love over enmity, and life over death. The reason that those who sin wilfully after they are brought to the knowledge of the truth are made to suffer the "sorer punishment" than the penalty of the law, which is "death without mercy," is that being redeemed and quickened by Christ, they are not under the law, and cannot die. Punishment under the law is for destruction, but the punishment under the judgment of Christ is for correction, unto holiness.—See 1. Cor. v. 1-5; Heb. xii. 6-11. [The suffering and restoration of the prodigal son illustrate this important principle.] The difference between the two judgments is this: the first condemns both sin and the sinner, while the second condemns sin, and saves the sinner. It does not save him *in* his sins, but *from* them. It forgives and cleanses, and if necessary, puts him through the fire.

Paul tells us that when the Lord in his day shall "bring to light the hidden things of darkness, and make manifest the counsels of the hearts, then every man shall have *praise* of God."—1. Cor. iv. 5. Evidently such a statement cannot be harmonized with any doctrine of hopelessness, but only with the idea of the final destruction of all sin, the reward of all good, and the ultimate triumph and perpetuity of love and right, when God shall be all in all.

THE ATONEMENT.

THE ATONEMENT is a subject in which all Christian thinkers are interested. There are many shades of opinion on the subject, but among those who hold to the Bible as authority, and to Jesus Christ as the Way of salvation, there are three general views of the subject, which may be called; "Substitutional Atonement," "Moral Atonement," and "Atonement in Christ." The lines are not always clearly drawn between these different views—some holding partly to one and partly to the other; and we are entitled to all the truth in all three views. The Bible never speaks of Christ as suffering and dying instead of man,—nor of many of the things often linked to such an idea,—but still no doubt many important truths have been held in connection with the doctrine of of Substitution.

The believers in Substitution are perhaps the most numerous. They commonly claim to be the "Orthodox," but many whom they regard as "Heterodox," hold to Substitution, and are sometimes inclined to consign to hopeless perdition all who do not accept their *theory* of the subject. Perhaps that spirit is more dangerous than their doctrine.

(For a brief statement of various views of "Substitution," see our 96-page booklet on The Atonement.—Price 10c.)

The advocates of "Moral Atonement" emphasize the truth that the word atonement means reconciliation. In Romans v. 11, the only place in the

New Testament where the word atonement is used, the revised version reads: "Through whom we have now received the reconciliation." Those who had been God's enemies had, through Christ, been reconciled, and become friends. And this class of teachers claim that the change was made by moral influences working in their minds. But they do not all reject the Bible, nor the Saviourhood of Christ, as some think. The question with many is concerning what the Word teaches, and *how* Jesus saves. He is no doubt saving many who do not understand how he saves, just as he is feeding many who do not understand bread and the philosophy of digestion. Let us, as far as possible, be fair to those with whom we differ, and just to the Lord himself.

In the New Testament, the idea of man being reconciled to God through Christ is made prominent, but there is no hint that God was, or needed to be, reconciled to man. (See Rom. v. 10; 2. Cor. v. 19.) God was always man's Friend. He so loved, that he sent his Son to save man. The class we are speaking of see that the death of Christ was not to appease the Father's wrath, but to reveal his love.—Rom. v. 8. They think of God in Christ revealing his own forgiving love, to reconcile the world to himself. They hold up God's own love, and the self-sacrifice of Christ for man's good, as a drawing power, and urge men to be reconciled to God.—See 2. Cor. v. 14–20. Some of them see that God's method of killing his enemy (the enmity in man) is by heaping upon his head coals of fire from Heaven's own altar of love, and thus overcoming evil with good.—Rom. xii. 20, 21. Surely that is God's way, as he requires us to do the same.

Whatever such teachers may lack, concerning the nature and importance of Christ's death, or the extent of the great reconciliation, it would be vain to say that none of them have been spiritually minded; and surely all who have the Spirit of Christ are accepted of God.—Rom. viii. 14–17. And there is certainly a moral phase of the atonement—a great inducement, in God's love and sacrifice, to lay down the weapons of rebellion, cease to be his enemies, and become his loving friends. Paul said: "As though *God* did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God."—2. Cor. v. 20.

Atonement in Christ.

If Christ is not our Substitute, he is something better. The moral view is right in part, but there is a phase of the truth of which it takes no account, but which is its true basis, and is not substitutional. It is here called "Atonement *in* Christ." It has been called "Representative Atonement," but some have confounded that with substitution. A substitute is indeed a representative, but a representative is not always a substitute. How does Christ represent the race? Not as a Substitute, but as a Head. A substitute does something *instead* of another. No one needs to follow his substitute, but a man must follow his head. Christ is the Head of every man.—1. Cor. xi. 3. His relation to man is like that of a root to its plant, a seed to its crop. The relation between a man and his substitute is legal and artificial, but the relation between Christ and mankind is vital.

This view makes more of Christ than does substitution. Being vitally related, he could not die instead of man. They were so involved that when he died all died.—2. Cor. v. 14, R. V. To him that realizes this Scriptural idea of his vital union with Christ at the root of things, it is far more precious than the cold, legal abstraction of substitution.

In the light of the principle expressed by the apostle in 2. Cor. v. 14, 15, we see the unity of man with Christ both in his death and resurrection. If he died instead of us, he was left out of life, still under the curse of the law; and if he rose instead of us, then we are left out of life. The unity makes other statements of the apostle plain: "Crucified with Christ!" "Dead with him!" "Risen with him!" "Quickened together with him!" "Made us sit together in heavenly places in Christ Jesus!" All such Scriptures show the essential unity of Christ with all for whom he died, and he "tasted death for every man," "gave himself a ransom for all."—1. Tim. ii. 6; Heb. ii. 9.

If it be urged that these Scriptures mainly refer to believers, let it be remembered that believing makes nothing true, but only claims and applies what was true before. True faith is the result of the Spirit's work enabling us to realize our essential oneness with

Christ. "While we were yet sinners, Christ died for us.—Rom. v. 8. And if we look carefully at Revelation i. 17, iii. 14, and Colossians i. 15, we may see that our essential oneness with Christ was established away back at the root of things.

This principle of unity is the key to all the Scriptures concerning the sacrificial work of Christ, and shows how his death and resurrection were for us; how his death justified and reconciled us (Rom. v. 10), and how he was raised for our justification (Rom. iv. 25); how, believing in this justification, we have peace with God (Rom. v. 1); how he was the propitiation for our sins, and also for the sins of the whole world; how by his stripes we are healed; how he could speak of his own judgment as the judgment of the world, by which the prince of the world was cast out, and add: "I, if I be lifted up from the earth [highly exalted], will draw all unto me."—John xii. 31, 32. Here we have both the "Atonement in Christ," and the "Moral Atonement," the first as the basis of the second,—the true ground of faith, peace, joy, and all that is to follow in the line of a personal and loving reconciliation to God.

Probably many Christians, when speaking of Christ as their Substitute, are rather thinking of his vital and life-giving relation, and not using the word Substitute according to its real meaning at all. This may account for their idea that it is dishonoring to Christ to deny Substitution. We are to honor the Son, in all that he did, even as we honor the Father.—John v. 23. But is not the Father dishonored by the idea that he was neither able nor willing to forgive our debt until it was paid? And does it not dishonor the Son to say, as some do, that when he gave himself as our Ransom, he was a mere man? Yet they charge others with "denying that the *Lord* bought them," when they only reject their commercial *theory* of the ransom.

It appears very clear that if the only begotten Son of God were a mere man, he could be neither our Lord nor our Redeemer. But it is blessed to know that the "Atonement in Christ" is above all ignorance and limitations, that it includes its enemies as well as its friends, and will overcome all obstacles in due time.

Some Scriptures speak of our justification, reconciliation and salvation, as secured by the death of Christ; others, when we believe and obey the gospel; and still others, at the consummation, when sin is utterly blotted out, and we are fully made alive in Christ. (See Rom. iv. 25; v. 10; 2. Cor. v. 19; Eph. ii. 13–17; Col. ii. 10; Rom. iv. 5, 24; vi. 17, 18; Col. i. 20–22; Dan. ix. 24, and many others.) These are all in harmony. All that is to be attained by faith and experience, is spoken of as secured by the death and resurrection of Christ. Faith, repentance, obedience, the cleansing by the Spirit, and the final destruction of the sinning nature, are all necessary to work in us what was done for us in the Person of Christ.

Christ represents the race as the head represents the body, but not as a Substitute. As the birth of the head secures the birth of the body, so the resurrection-birth of Christ secures the resurrection of the race. He who died lives, and has the keys.—Rev. i. 18. He imparts his own life to men, and therefore they cannot die.

Christ is God's Seed, having the power to give the incorruptible life to an unlimited number. Neither his love nor his life can be exhausted. He is the "kernel of wheat," which by dying, brings forth "much fruit,"—all mankind.—John xii. 24, 32.

The crop is always germinally in the seed when it is planted, or there could be no fruit. In this sense all mankind were in Christ, the Seed, when he was planted. As he was the Seed of God for the spiritual life of men, it follows that all reconciliation that is to be, has been in Christ. God works on the seed plan in spiritual as well as natural things. The Seed is never the substitute for the crop, but the crop is *in* the seed, and is therefore one with it. All that can be produced, either naturally or spiritually, is because of this principle.

This truth is illustrated by Paul's teaching concerning the two Adams. Adam was the "the first man," and Christ, "the last Adam," "the second man."—1. Cor. xv. 45–47. The first was the "figure" of the second.—Rom. v. 14. Why was Christ called the "second man?" Because he was the First, or Head, of the second, or higher race. Adam was the head of the race for generation; Christ, for regeneration. Neither was a Substitute, but each represented the race as its Head. All sinned and died in Adam, because all were in him as the crop is in the seed.—Rom. v. 12. On the same principle, all obeyed and were made alive in Christ.—Rom. v. 18, 19, R. V; 1. Cor. xv. 22, 23. The seed in both cases gave the crop its nature. From Adam all have mortality, sin and death; from Christ all shall have life, righteousness and immortality. "The wages of sin is death [to all]; but the gift of God is eternal life [to the same all], through Jesus Christ our Lord."—Rom. vi. 23.

What was in Adam as the seed of the race, is developed in each person by the law of generation; and what was in Christ as the Seed of the race, is, or will be, developed in each one by the law of regeneration. All are born once, and all must be born again. This is Heaven's immutable plan.

The natural order is used as the shadow of the spiritual order. In the natural order it was first Adam, then Eve, then the marriage, and then the generation. In the spiritual order it is first Christ, then the church as his bride, then the marriage, and finally the regeneration of the world.

Some, holding only to the "Moral Atonement," discard Paul's teaching concerning the Headship of Adam and Christ, and claim that God deals with each one directly, and that in order to come into harmony with God, each one must make an atonement for himself. There are many today who are thus setting aside the Saviourhood of Christ. But it is not only Scriptural, but according to the law manifest in nature, that God should deal with mankind through a Seed. It is his way in all that has life. If it appears to be a sad fact that all should suffer on account of the unity of the race in Adam, there is comfort in the assurance that the suffering will end, and that the unity of the race in the Second Adam makes the glory certain and eternal.

Jesus himself taught the Mediatorship. He said: "I am the way, the truth, and the life; no man cometh unto the Father but by me." He is the Vine, through whom the life comes to all the branches. He is the Rock on which all the living stones are built. He is the one Shepherd of all the sheep; and who else would dare to say, "I give unto them eternal life?" People are more dependent on him than they are aware. He is the living bread, and the channel of the living water, and says: "If any man thirst, let him come unto me and drink." Let all who are inclined to think they are not dependent upon him for life and light, take warning. What has been done for us all in him is both the inducement and the power for our personal reconciliation to God, our ever-living and ever-loving Heavenly Father.

SPECIAL NOTICE.

THIS issue of the HOPE has been prepared by request, with special reference to new readers. This accounts for the absence of articles which otherwise would have appeared. The design of this number is to give an outline of the Bible plan from our point of view. We have printed more than our usual number, and we request those who are interested to make a special effort to send us names for sample copies, which will be sent free of charge. (If any desire to contribute toward our "Missionary Fund" for free circulation, they may do so.) If this paper reaches new readers, we trust they will examine it carefully, with Bible in hand. If interested, they are cordially invited to become subscribers. We will be glad to hear from them anyway, and as far as possible, to answer such questions as may be suggested. Let these things be considered in the same spirit of candor and goodwill in which they have been written. "Prove all things; hold fast that which is good." We would like to encourage the early circulation of these papers.—EDITOR.

☞ See Editor's Appointments, p 136.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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CHRIST'S RECONCILING WORK.

Questions and Answers.

When people ask intelligent questions, it is an evidence that they are doing some intelligent thinking, and they deserve respectful attention and the best answers available. The love of truth and the spirit of kindness are most important in both the one who asks and the one who answers. Anyone who has been brought up in a certain idea, and has always believed it, often finds it difficult to look at it from another's point of view. Though he may have been mistaken, he finds it easier to hold on to his old idea than to accept of evidence that will make him change; and if he has been right, he is liable to have no sympathy with those who do not see things just as he sees them. But when one has been providentially led to change his mind on a subject, knowing that he himself had been just as honest holding the old idea, as he is now that he looks at the matter in a new light, he is the better able to sympathize with those who think now as he did before. Because of such an experience I can sympathize with the questioner, and would kindly endeavor to answer the following questions.

1. The Bible teaches that Christ was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Then how could what you say be true, that he had a "carnal nature?" Is not that what defiles, even allowing that he was not an actual transgressor?

Answer.—I do not think that the two ideas—which are both Scriptural—are at all contradictory. I hardly think that the word "carnal" is ever used in the authorized version of the New Testament in reference to Christ; and neither am I sure that I have said that Christ was "carnal." If I ever used that word when speaking of him, it was not in the sense in which people commonly use it. But, as used in the New Testament, the word "carnal" means the same as the word "fleshly." The Greek noun *sarx* is the word translated "flesh," and is the word used wher-

ever it is said that our Lord was made flesh, came in the flesh, that he was made in the likeness of sinful flesh, condemned sin in the flesh, or gave the people his flesh to eat. The adjective of *sarx* is *sarkikos*, which is the word translated both "fleshly" and "carnal." According to this, a "carnal nature" means simply a "fleshly nature." I do not think it defiles unless it has the mastery. Actual, voluntary sin defiles.

Take a careful look at Hebrews vii. 26, and see if it does not refer to the "separated," (R. V.) and exalted or glorified condition, after Jesus had overcome the lower nature, and entered upon his heavenly service of priestly intercession. Having made the sacrifice once for all, he does not need to repeat it.

2. The Word shows that under the typical law, a defiled or blemished animal could not be accepted as a sin-offering; and that, as the Antitype, Christ "offered himself without spot to God." How could he do this if he had *sin* in his nature, as it is sin that spots and defiles?

ANSWER.—If this question is a criticism of what I have taught, it is equally so of what Paul taught on the same subject, for he gave us both ideas, that Christ "offered himself without spot to God," and that he was sent "in the likeness of sinful flesh," being "made *sin* for us."—Rom. viii. 3; 2. Cor. v. 21. There seems to be a clear difference, which is too often overlooked, between sin in the nature (or in the flesh) and sin in the sense of transgression. A newborn child may have the principle called *sin* in his nature, which in the future, if not controlled, may and will lead to terrible sins or transgressions, and yet we could not properly speak of the little child as a guilty sinner, or a transgressor of the law. I fully believe that Jesus took our nature, and was thus "made sin for us," in order that he might overcome for us, and make us "the righteousness of God in him."—2. Cor. v. 21. But I as fully believe that he was undefiled and unspotted, because he sinned not, neither was guile found in his mouth. In Matthew xv. 18-20 we learn what things defile a man, and we are sure that Jesus had none of these. It is not having a sinful nature, but yielding to its suggestions, that defiles the man. But if Jesus did not have, through his mother, the common nature of man, there would be no force in the statement that he "was tempted in all points like as we are, yet without sin."—Heb. iv. 15. If his nature had no lower inclination, there was no point of attack, no real temptation, nothing to overcome, and therefore no merit in not yielding. Then how weak would be the statement, "For in that he hath *suffered* being tempted, he is able to succor them that are tempted?"—Heb. ii. 18. Then how could he have learned obedience through the things that he suffered, and thus have been made perfect?—Heb. ii. 10; v. 8, 9. Then how could he be a High Priest who, on account of his experience, could be touched with the feeling of our infirmities?

According to James i. 21, "Pure and undefiled religion" includes keeping one's self "unspotted from

the world." Does this mean that the faithful have no sinful nature? If this were so, what would be the virtue of such keeping? But if they are undefiled and unspotted by overcoming their lower nature, then surely Christ's being undefiled and unspotted does not prove that he had no lower nature to resist and overcome.

3. You quote 2. Cor. v. 21, to prove that Christ was "made sin for us, that we might be made the righteousness of God in him;" but was he not "made sin" only by our sins being *imputed* to him?"

ANSWER.—How can anyone who proposes to take the Word as the test of my teaching be so inconsistent as to assume that the sins of men were imputed to Christ, when such an idea is nowhere taught in the Bible? As well claim that he had only imputed temptations, imputed sufferings, and an imputed victory. Such an idea savors too much of the modern philosophy(?) that evil, sin, pain, sickness, etc., are not real, but only imaginations or delusions of an imaginary mind. When Jesus took our nature that he might "condemn sin in the flesh," we know the enemy must have been as real as his overcoming.

If his being made sin was only by imputation, then we may expect only an imputed righteousness. In a Bible sense we shall have that, but, bless his name! we shall have more. We shall actually be made like him. When we start in the Christian life, his righteousness is said to be imputed to us—made our covering (Rom. iv. 7, 8), because the work is then begun by the Spirit, which in due time shall make us perfect. Seeing the end, the Lord speaks of the work begun as if it were already finished. In this sense, righteousness is indeed said to be imputed; but we never read in the Bible of imputed sin; and we know that Christ never became an actual sinner.

The real, essential oneness of Christ with the race, so that when he died, we died in him, like the crop in the seed, (2. Cor. v. 14), is a far more glorious gospel fact than any imputed oneness could be, as it makes his victory a real one, and also secures our victory, our real oneness with God, in and through Christ. No man can save himself; no man can be his own life-giver; but in Christ all the fullness of life and light dwells, and it is for all for whom he died and rose.

4. Do not all the Scriptures which show that Christ died for *our* sins, clearly teach that our *actual sins* were laid on him, and that he bore the *imputed guilt* of them on the tree, and thus rendered satisfaction to divine justice? I rejoice unspeakably in this thought, and that now I am free from all condemnation.

ANSWER.—It is a blessed gospel truth, that "Christ died for [on account of] our sins," and it is a truth on account of which *all* may rejoice, seeing that he "tasted death for every man," and "gave himself a ransom for all."—Heb. ii. 9; 1. Tim. ii. 6. But it appears clear to me that the *oneness* of Christ with the race, before mentioned, makes this possible, without substitution, or the transfer of actual sins (before they were committed), or the imputation of guilt (before it was incurred). Those traditionary ideas

are all read into the Scriptures named, before they can be read out of them. Seeing that there is no Scripture on the subject to contradict, we may reverently say that it would be a strange justice that would transfer actual sins, even if they had been committed, (and only thus could they be actual), and be satisfied to have the innocent bear the guilt of the guilty, and be punished for it. Such a proceeding would violate every human idea of justice. Does anyone think that "divine justice" is different in kind? If so, then how can human beings have any true sense of innocence or guilt or justice?

We all know that an innocent person may, and often does, suffer for—that is, on account of—guilty people. On account of their relation to each other, the innocent often suffer with the guilty. And often the greatest human love prompts a mother to suffer much for—on account of—a guilty son, with the view either of screening him or saving him out of his evil condition. But who thinks it possible that his actual sins, or his guilt, could be transferred to his mother, or anyone else?

Many lay stress on the word "for," as if it necessarily meant "instead of;" but even they would not be willing to admit that "Christ died *instead* of our sins," when the real object was to destroy sin. By taking our nature, coming "in the likeness of sinful flesh," being thus "made sin for us," he could indeed destroy sin, "condemn sin in the flesh," (Rom. viii. 3), by destroying it, or dying to sin (Rom. vi. 10), and thus open the way for the deliverance of men from sin, and giving them a share in the righteousness of God (2. Cor. v. 21), without even the suggestion that their guilt had been transferred, or that justice had been satisfied by the innocent suffering instead of the guilty. It seems to me to be a great misapprehension of the Divine character and plan, that leads people to think that God was neither able nor willing to forgive the sinner until his debt had been fully paid. And why should it be difficult for thinking people to see that if a debt is paid, it does not need to be forgiven?

If the one who asks these questions has good reason for unspeakable joy because he is indeed "free from all condemnation," on the supposition that Christ bore his actual sins, and suffered the full penalty for his guilt, or paid his debt to divine justice, he surely ought to admit that the same freedom belongs to all poor sinners, seeing that Christ tasted death for every man. If not, why not? It is not a satisfactory answer to this question to say that his debt is paid because he *believes* it is paid. If it is paid, it was paid before he believed it, and before he had any right to believe it. If it is paid, believing is not what makes it true, and disbelieving it cannot undo the fact. Unbelief keeps people from seeing the truth, but it cannot change the truth; and the province of faith, which is the result of the quickening of the mind by the Spirit of the truth, is, not to make the gospel true, but to receive and apply what was true before.

Whatever Christ did in his death and resurrection, he did for all. Be-

lieving the truth brings peace, joy, courage and the response of love; but neither faith nor the want of it can change the fact. It causes great joy to know that Christ, as "the Head of every man," (1. Cor. xi. 3), not only died to sin, but lives to God (Rom. vi. 10), and also to have the assurance that his resurrection-birth will in due time bring all up into the same life.—1. Cor. xv. 22, 23.

Believing the truth, concerning the love of God and the death of Christ, is of great importance. The truth applied is the begetting power; and the new life is an overcoming life. While actual sin is neither a commodity nor a condition that can be transferred, the guilt can be forgiven, and the imparted Spirit of God can wash away the sinful condition, and regenerate the man and bring him into a state of personal oneness with God. Christ came into our condition, that he might bring us up into the Father's condition. As an expression of his infinite wisdom and love, God made Christ to be *sin* (not a sinner) for us, that we might be made the righteousness of God in him. Such oneness with God is the at-one-ment, the great reconciliation. To this end, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." In view of such a wondrous love and plan, the ambassadors of Christ can say, "We pray you in Christ's stead, Be ye reconciled to God."—2. Cor. v. 14–21.

Paul in many places expressed the fullness of this wondrous plan of God. In 1. Tim. ii. 1–6, he exhorted believers to pray for all men, saying that this is well pleasing to God, "Who will have all men to be saved [Then the prayers will not be in vain.] and to come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." And in the same letter (chap. iv. 10), he says, "We trust in the living God, who is the Saviour of all men, specially of those that believe." As it is God's will (a part of the divine plan) that all shall be saved and come to the knowledge of the truth, (so that all shall know the Lord, from the least to the greatest), what a blessed assurance in the words of our Lord himself, "Ye shall know the truth, and the truth shall make you free."—John viii. 32. As men are alienated from the life of God through ignorance, (Eph. iv. 18), it follows that when all are brought to the full knowledge of the truth, they shall all be reconciled to God, and will therefore not go on in sin. "If the Son therefore shall make you free, ye shall be free indeed." John viii. 36. Read the context, and see that this promise of freedom was spoken to those who, as yet, were far from God. But there is no hindrance too great for our conquering Christ to overcome.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus Teaches Humility.—Mark x. 35-45.
(Lesson for May 22.)

GOLDEN TEXT.—For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark x. 45.

INTRODUCTION.—This lesson is supposed to include all that Jesus teaches on the subject of humility. This would take in what he says about the child as an ideal, and the importance of becoming like one in order to enter God's kingdom.

It is thought that several weeks have passed since the time of our last lesson, and that the sickness and death and raising of Lazarus occurred in this interval. On account of the opposition aroused by that event, Jesus retired for a time into the mountains of northern Judea, and later crossed again into Perea, and was now moving southward toward Jerusalem. It seems as though this must have been the time mentioned in Luke ix. 51-56, when the disciples wanted to pray for the destruction of the Samaritans, and Jesus showed them that he had not come to destroy men's lives, but to save them,

In verses 32-34, is brought to view a splendid example of heroism. It was Jesus moving quietly on, though seeing the terrible scenes of the cross just impending. Again he told his disciples what was coming, and they followed him with amazement, having their mind filled with mingled ideas of dread and hope.

I. A FALSE IDEA OF GREATNESS.—Vs. 35-41. James and John, the two sons of Zebedee, come before Jesus with a special request. They (and their mother—Matthew) tried to commit him to their plan by having him promise to give them whatever they would ask. It is thought that their mother, Salome, was Mary's sister, and that therefore her sons were Jesus' cousins. They were no doubt using the family relationship to promote their political aspirations. They were encouraged in these aspirations by their mother. Most mothers have good opinions of the abilities of their boys, and want the best possible places for them.

Jesus did not commit himself to do whatever they might wish, but asked them to say what they wanted. So they confessed that they desired the two best places in his kingdom—both near him in place and power—one at the right and the other at the left. They probably were not thinking of the sacrifice, the suffering and the trial, but of the glory of the kingdom. Not long before he had told them that they should have twelve thrones—positions of power—in his kingdom, and they were thinking of an earthly kingdom, and supposed the time of its establishment was near. They evidently did not understand what he had told them of his death, and knew nothing of the way to the glory.

Because of their misapprehension, Jesus could truly say, "Ye know not what ye ask." They knew they were asking for a great honor, but both the kingdom, and the road thereto, were greater than they had ever dreamed. Hence Jesus asked if they were able to drink of his cup—accept the difficulties of his lot. Had they counted the cost? Were they able to be baptized with his baptism? This evidently had no reference to the ordinance of baptism, but the conditions of humiliation and self-sacrifice and death, which it foreshadowed. They had already been baptized in the water. That was easy, especially as the crowds were being baptized; but the real baptism of suffering that was coming was hard. Could they bear that? They no doubt expected great difficulties, and they were willing to take the risk; they at least thought they were brave, and they said, "We are able." Had they known more about it, they might not have been so confident. But Jesus endorsed their statement, and told them that they should indeed drink of his cup, and be

baptized with his baptism, but he added: "To sit on my right hand or on my left is not mine to give, but [except] for whom it is prepared." Look at this carefully, and leave out the supplied words which are printed in italics. This and other Scriptures clearly teach that it *is* Jesus' place to give the positions in the kingdom, but only to those fitted for them, through ability and discipline.

When the ten heard the request of James and John and the answer of Jesus, they were angry at their fellow-disciples. There was some natural reason for this indignation, but probably they would have made just such a request if they had seen any hope of such preferment.—See Luke xxii. 24. Human nature is about the same in all.

II. THE TRUE IDEA OF GREATNESS. Vs. 42-45. As soon as the ten began to show their indignation, Jesus called them to him and gave them a lesson which all alike needed. He then drew the contrast between the spirit of worldly kingdoms and the kingdom of God. He that has ruling power in the earthly kingdoms, *lords* it over his subjects—likes to show his *authority*. How fully this idea has been demonstrated in human government, whether on a large or a small scale. "But," says Jesus, "it shall not be so among you." Those who have the greatest power, and hold the highest position in the kingdom of God, shall be the servants of all the rest. The spirit of earthly government is for the aggrandizement and glory of the rulers—we might say, for the royal families; but the spirit of the kingdom of Christ is to do all the possible good to the people.

The heart of this lesson is seen in the example of Christ—the greatest that ever lived on earth. He—the Son of man—the Representative of the whole race—the Anointed King—came not to be served, but to serve others, and to give all he was and all he had to redeem the many—all mankind. We may reverently say that God lives and rules to bless his creatures. So Christ lives and reigns for the same purpose. So it will be with all who shall ever sit with him in his throne. Only those who are humble and willing to serve are fit to rule. In God's kingdom, power will be the result of rightness and fitness—Christ-likeness.

The Passover.—Matt. xxvi. 17-30.

(Lesson for May 29.)

GOLDEN TEXT.—For even Christ our Passover is sacrificed for us.—1. Cor. v. 7.

INTRODUCTION.—This lesson belongs to what is called Passion Day, the record of which covers nearly one-ninth of Matthew, Mark and Luke, and nearly one-fourth of John. It is well to read all the accounts: but especially the discourse of John xiv. to xvii. is more interesting when its location is seen. Before this lesson we have the record of the prophecy of Jesus' betrayal to be crucified; of the consultation of the Jewish leaders about Jesus' arrest; of his anointing for burial, and his defense of the devoted woman in what appeared to others a woeful waste; and of the covenant of Judas to betray Jesus.

I. THE PASSOVER.—It was an ordinance for Israel, instituted in connection with their deliverance from Egypt. Exod. xii. Before that their year began in the Autumn, but from that time it began at the first new moon after the Spring equinox. On the tenth day of the first month, a lamb, or a kid, was to be taken up for each family; but two small families might unite as one for this feast. The Lamb was to be kept till the fourteenth day of the month, and then killed "between the two evenings."—Margin. Josephus says it had to be killed in the temple between 3 and 5 o'clock, and cooked in a private house. It was to be roasted, and eaten during the following night, with unleavened bread and bitter herbs. If any

(*Continued on page 153.*)

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EDITOR'S APPOINTMENTS.

May 14, & 15, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

May 22, Washington, Mich., 10:30 a. m. and Detroit, Mich., 1356 Woodward Ave., at 3:00 p. m.

May 26, Englewood, Ill., 6006 Green St., at 7:30 p. m.

May 27, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

May 29, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 151.*)

was left till morning, it was to be burned up. They were to eat it in haste, with loins girded, shoes on, staff in hand, all ready to march. In that night the Angel of the Lord passed through Egypt, and slew their firstborn, both of man and beast—a judgment on all their rulers. The blood of the lamb was to be sprinkled on the doorposts of the houses of Israel, and these the Angel was to pass-over, and spare their firstborn. This feast was to be observed annually in commemoration of their deliverance; and the firstborn were all to be the Lord's.—Exod. xiii. 1-16. Beginning with the passover, they were to eat unleavened bread for seven days.—Exod. xii. 15. The time to eat it was, as above, fixed by law, but the unclean were allowed to eat it a month later.—Num. ix. 9-12.

The observance of this ordinance by Jesus and his disciples is the subject of this part of our lesson.

II. PREPARATIONS FOR THE PASSOVER.—Vs. 17-19. They are given more particularly in Mark xiv. 12-16; Luke xxii. 7-13. On the first day of the feast of unleavened bread (the 14th) the disciples came to Jesus (probably at the home in Bethany), and got his permission to prepare for him to eat the passover. This preparation required a place, bread, herbs and a lamb. Mark and Luke shew that the killing of the passover was a part of the preparation. He told Peter and John (Luke) as the representatives of all, to go into the city, and find a certain man, to be known by his description, not by name, and tell him that the Master's time had come, to secure from him the use of the guest-chamber, and tell him that they would eat the passover there. The record is very clear that they did as he told them, and made ready the passover, and that when the time to eat it (the evening) was come, Jesus sat down with the disciples.

It seems that in some way, and at some time, the fruit of the vine was added to the original bill of fare; and they appear to have reclined at the table, instead of being ready for a journey, as at the first.

In Luke we learn that Jesus expressed great desire to eat this last passover with his disciples; and that he said it would be fulfilled in the kingdom of God. How fulfilled? The New Testament says very little about it. The "Golden Text" speaks of Christ as the Antitype of the Lamb. But his death was but the beginning of the fulfillment. Surely the eating of our Passover covers the whole gospel age. And it seems as though the slaying of Egypt's firstborn may represent the overthrow of the rulers at the end of this age, and the salvation of Israel's firstborn, the salvation of the firstfruits, who are to reign with Christ.

When the passover began to be fulfilled, at the beginning of the gospel age, it seems that it was no longer to be observed. This appears to be true of all shadows of the good things to come.

III. THE PASSOVER MEAL.—Vs. 21-25. They ate the lamb, the bread and the bitter herbs. It was not a joyous affair. In Luke we learn that there was strife among the disciples who should be the greatest. To illustrate the importance of humility and service, in John we learn that Jesus washed the disciples' feet. And while they were eating, he told them that one of them would betray him. This made them sad. And he was "troubled in spirit."—John. Is it any wonder? They said, "Is it I?" or "Surely it is not I?" He then said that one of them who was eating with him from the same dish would betray him. Then in reply to Judas' own question, he said it was he, and probably later he pointed him out to John, by putting a sop to his lips.

The betrayal of Jesus is one of the

darkest of scenes. A traitor is naturally regarded with contempt. Though it was all prearranged that Jesus should die for men, and be thus betrayed by one of his professed friends, still a terrible woe was due upon the betrayer. "Good were it for him, if that man had not been born."—R. V., margin. This is one of the darkest things said of anyone: and in the dark shadow (we cannot say light) of the doctrine of hopelessness, it seems dark indeed for Judas. But we dare not put this woe against the many promises of the final removal of all curse, nor even against the promise in Matthew xix. 28. This includes Judas; and no other, without his experience, could possibly take his place.

It seems evident that the death of Christ as the Antitype of the passover lamb must have been reckoned from the time of the death of the type, which was the day before his crucifixion. Was it not of that time that he said, "Mine hour is come?"

IV. THE INSTITUTION OF THE LORD'S SUPPER.—Vs. 26-30. "As they were eating." Luke and 1. Cor. xi. 25 show that it was "after [the passover] supper." This is a new institution, for an entirely different purpose, and in no sense a perpetuation of the passover. The passover was an annual feast, the time itself being a part of the law. There is no reference in the New Testament to the annual observance of the Lord's supper. We are not under the law.

Bread and the fruit of the vine are the elements. Jesus took the bread, blessed it, broke it, and gave it to his disciples, saying, "Take, eat; this is my body." It represents his body, just as water baptism represents the real baptism into Christ. The symbol is in neither case the reality.

Matthew and Mark say, "This is my body." Luke adds, "which is *given* for you," not "broken." Only in 1. Cor. xi. 24, do we find "*broken* for you," but the revised version says, as in Luke, "*given* for you." Of course, the emblem had to be broken to be eaten, but the body of Jesus, though bruised, wounded, stricken and pierced, was not broken. The same is true of the true Church—"the body of Christ." It has never been divided, nor has its inner robe ever been rent.

Jesus took the cup twice that night—once in the passover supper, and "Likewise after supper."—Luke xxii. 17-20; 1. Cor. xi. 25. Of the second cup, he said, "This is my blood of the new covenant, shed for many unto the remission of sins." For how many? For all, because "he tasted death for every man," and "gave himself a ransom for all."

Wine is not mentioned, but "the fruit of the vine." It seems probable that it was unfermented, as the bread was unleavened.

"Until I drink it *new*." Peloubet says: "The Greek word expresses not fresh, newly made wine, but a new kind of wine, with a new meaning, no longer a memorial of his death, but as part of the glorious festival of the Marriage of the Lamb, and of his final triumph over evil."

The ordinance seems to have two objects: one to remember the great love and sacrifice of Jesus, and the other, "the communion of the body of Christ." 1. Cor. x. 16; xi. 25. "As often" as it is thoughtfully observed, it must tend to bring nearer to Christ and to each other. When we use the form, may it not be to us a dead form, but may its spiritual meaning be realized.

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EXTRACTS FROM LETTERS.

Much Interested.

DEAR BROTHER PATON:—I was very much interested in your article in the HOPE of March 15, on "The Lamb of God,"—"Why is He Called a Lamb?" and "How He takes away the Sin of the World." It is full of seed thoughts, and rich in helps to the study and understanding of the inner meaning of the ceremonial law. "Is Leaven Always Evil? (in the HOPE of April 1st.) was good too. Bro. Colegrove's article in HOPE of March 15th. is also very good indeed. But I cannot mention all the good things the HOPE brings to us. How precious these things are, and how dear, to those who have eyes to see, ears to hear, and hearts to understand!

Have you noticed Bro. A's. last about immortality — physical immortality? Why do we cling so to these material bodies? "Henceforth know we him [so] no more." "The words that I speak * * are spirit * * and life." Preparation for disappointment! That is how it looks to me. Lord guide us evermore.

BLAIRSTOWN, N. J. J. C. S.

Let the Sunshine In.

DEAR BROTHER PATON:—Will you kindly have my name placed on the list of the Larger Hope Association? How I would like to be with you for a whole month, to visit different places, and listen to God's truth, and to enjoy the Spirit that always goes with it, when it is spoken in love. Bless his name forever! He fills my soul with his love while I am writing to you.

"Like a mighty sea, like a mighty sea,
Comes the love of Jesus sweeping over me.
The waves of glory roll; the shouts I can't control;
Comes the love of Jesus sweeping o'er my soul."

Oh! it makes my heart beat fast when I think of *all men* learning this blessed truth of God's love for all mankind. How I wish I could show to some poor soul the peace, the love and the joy that come to the soul that is wholly given up to God. We never get his blessing until we give the Holy Spirit the right-of-way in the soul, and are wholly given up to him.

Oh! may we all let the light of God's love shine into our souls until he comes, who with his own sunshine all the world shall bless. Praise his name forever!

Inclosed find a dollar to be used for yourself. God bless you and help you to give the message that the Spirit gives. Your brother in love.

BROWN CITY, MICH. J. A. V.

AN EASTER PRAYER.

(*Selected.*)

THE PROLOGUE.

Within the Garden-tomb
The Son of God they laid;
They set the seal, they left the watch,
They said: "The Truth is dead."

The Sun of Easter crowns
Mount Olives' glowing head.
Awake, O Earth! Ye Heavens, sing!
Thy Lord hath left the dead!

THE PRAYER.

Thou risen Lord of Men,
The Life, the Truth, the Way,
Renew the Age in Righteousness,
And give it deathless sway!

Out of the buried Past
Bring forth thy Truth again;
Revive the Spirit of the Just,
The Faith of Holy Men!

O Mighty Life of God,
Thy quickening Spirit give;
Breathe o'er the barren fields of death,
And cause Thy Church to live.

For death is in the air,
And death is on the sea,
And death hath captives everywhere;
Lord Jesus, set them free!

O Saviour, grant my faith
An Easter from the Tomb;
And bid my desert life break forth
With Sharon's fadeless bloom.

PHILA. PA. HENRY C. MCCOOK.

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☞ See Editor's Appointments, p 152.

JUDGMENT OF THE WORLD.

THERE is a great difference between the quite common idea of the judgment of the world, and the Bible teaching about it. Many think of it as a very sudden, brief and terrible summing up of the affairs of men, which the *justice* of God will sooner or later bring upon them, and which to the masses will be a hopeless calamity; while the Bible speaks of it as something to be anticipated by all with joy and gladness. In the prophecies, the future judgment of the world is associated with the Lord's coming and reign. The object of his coming is to "judge the world with righteousness, and the people with his truth," and "equity."—Psalm xcvi. 13; xcviii. 9. Evidently his reign and the judgment of the world are coupled, and one object is to make the earth and the people what they ought to be. According to the Psalms above-named, everything in heaven and earth is called upon to rejoice because the Lord is coming to judge the world. Such judgment is really the hope of the world, because its object is to carry out Christ's mission—to destroy the curse, and so bless mankind.

Because God is love, and Christ is his manifestation, in his work of judging the world he will do all that is necessary, even if it be severe, to remove the obstacles to the blessing of mankind. We read of fire and tempest in his reign, in order that the heavens may declare his righteousness.—Ps. l. 3-6. In Isaiah xxvi. 9 we learn that when his judgments are in the earth, the inhabitants of the world will learn righteousness. We read of indignation, fierce anger, and the fire of jealousy, poured upon the people, but the result is that the people will learn a pure language, call upon the name of the Lord, and serve him with one consent.—Zeph. i. 14-18; iii. 8, 9. (See also Rev. xv. 4.) "He shall judge the poor, he shall save the children of the needy, and shall break in pieces the oppressor."—Ps. lxxii. 4. "He shall bring forth judgment to the Gentiles;" "He shall not fail nor be discouraged, till he have set judgment [justice, equity, right conditions] in the earth."—Isa. xlii. 1-4. For the blessed effect, when all the people shall praise the Lord, and the earth shall yield her increase, see Psalm lxvii. In harmony with this plan, Jesus taught his disciples to pray that the kingdom should come, that God's will should be done in earth as in heaven.

All these Scriptures, and many others, show that the Lord's reign and the judgment of the world are coupled, at least for a time; but that they are inseparable, and therefore continue in the reign of peace, and last forever in the perfect day, when every element of the curse shall be removed, is implied in the prophecy: "The Lord is our Judge, our Lawgiver and our King; * * And the inhabitant shall not say, I am sick."—Isa. xxxiii. 22-24. That the judgment is coupled with the endless reign of the Prince of Peace, seems indicated in Isaiah ix. 7. (See also Ps. xciii. 1; xcvi. 10.) Evidently the judgment is connected, not only with the conquering reign, to *bring* the world into right conditions, but also with the endless reign of peace, to *keep* the world right, and to prepare its inhabitants in due time for the heavenly phase of the kingdom.

GOD'S BOUNDLESS PLAN.

(*Continued.*)

As we have said before, so we say again and again, with what a depressing and destructive gloom would creation be invested, were salvation bounded and confined within the narrow limits commonly assigned. Yonder lies the dead body of a stalwart man, struck down in early manhood. He was kind-hearted, sober, steady, industrious, and useful. Much in demand for efficient labor with his two strong arms. He leaves a widow with slender means and slender health, and two young boys with no ability for self-maintenance.

This husband and father was not a Christian. Is he hopelessly lost? He was not a believer, at least openly, but we are assured beyond question, that the Spirit of life was infinitely able to save him from his unbelief. But the every day rejoinder will be, he did not yield his heart to God, and therefore he must be put in a prison of wailing, as long as stars spangle the heavens.

Yet what is an unwilling heart, or what are unseeing eyes, before him who counts the earth but as feeble and trivial dust? In infinite wisdom, and with love impossible to deny, the Father of mercies did not put forth the little finger of his power, and so with a touch make him a saint. Call it a misfortune and a fault and a wrong that the man did not at least earnestly beg heaven's help to make him a new creature. Call it a mistake involving harm and loss. But is it not noble to hope for good in the beyond? Can we not of good right plead the majestic annunciation,—"I will draw all men unto me?"

True indeed it is, that the unholy cannot enter the paradise whose light is ineffable, whose sky is without a fleck, whose air is life and bliss and purity; but when Jesus has said, "I will draw men," and "I will draw all men," who will say that his salvation shall not "go forth as a lamp that burneth," in that blessed new age, when Satan is bound, and the veil over the earth and nations is taken away, and the subtle poison of doubt, and an

innate evil mist in the air, are cancelled and cleansed away?

There is the musician's profession of faith, his choice of subjects most dear to a Christian; or, if you please, at least, a godly man, a man numbered among prophets—and a king of Israel. Here is his theme, proposed, preferred, avowed, "I will sing of mercy and judgment," and as all Christian singers should do, he said he would "sing to the Lord,"—an august Hearer! O, that was and is a theme of themes—two-fold and yet a unit,—*mercy and judgment*. The two have affinity, not opposition. A man may sing of mercy, and sing with zest and skill. It will be indeed sacred music. It will be a song of joy and thanksgiving. It will be most fitly a song of God, a song with the spirit and the understanding also. We love to hear a song of love. But how ill-fitting to a grand melody would be a doctrine of evil in thought or in speech or in action, which to the God of love, were impossible.

Yes, we may sing of mercy with delight. But there is judgment also. And what is judgment? Is it contrary to mercy, or rather is it harmonious with it? Harmony is inseparable from, and indispensible to songs of gladness and praise, and judgment and mercy cannot be at war.

Suppose we interpret judgment as some might even here, and say, "I will sing of mercy and damnation." Occasionally in a hymn put into a church psalmody, something as incongruous and strange as that might be found, and has been. But we do not interpret judgment here in any but a blessed sense. We judge that it means wisdom and kindness in thought and deed. Judgment is meant for a good work as it is first for good will. It cannot be hate or a dispensation of evil. If it is discipline, it has behind it a motive of love and well doing. If we believe in goodness inherent in wisdom, or allied with it, and that both are royal and eternal, we should never so change the language of the verse as to read, I will sing of mercy and retribution—of mercy and wrath—at least wrath inappeasable, of mercy and despair, mercy and hell-fire, mercy and eternal torment.

In this connection there is the noble prayer in Psalm lxxxii, "Arise, O God, judge the earth, for thou shalt inherit all nations." This is like a breeze from the north, in the heat of summer. It never could be possible that a heart of truth and kindness would desire the desolation of the earth, that it should become either a desert or a cemetery. Such as are incorrigibly wicked could have stripes enough to hit their wickedness and kill it, and the living tissue where the evil is ensconced would naturally know a smart of fire, but must the earth be a scathed and blackened globe, and would the king of Israel desire it? If we may judge fairly and rationally, we should call this a prayer for resurrection, renovation, re-creation.

Is not judgment here a blessing? And all the more for the inheritance God shall have. What is it? Is it a world on fire? Is it a smoking waste, or a torrid wilderness? Is it a world without a sound or a sight or a sign of life? No, never. It is a world inhabited. There are people in it, even if reduced in number by war or pestilence. Even if there were five or six hundred millions after the latter day uproar and rage of kings and armies in a last great death-grapple, they would be an inheritance ready for Messiah to reign, and rule over them. And from them might soon come again a new host that should far exceed all the figures of guessing or census enumeration.

And here is the chosen work of Messiah. Here is the field for his rebuilding and upbuilding hand. And in some way we count among the subjects of his blessed jurisdiction, the hidden nations of the dead, gathered, it may be, in a series of resurrections, to know the unmeasured depth and riches of his loving kindness. Even a second resurrection after the first is never hinted, as if it were the one and only rising again from the dead. Hasten, O day of God's inheritance! The earth sore and tired needs thee. The winds have long with heavy wings borne their burden of woes, carrying everywhere tidings of wreck and desolation.

(*To be continued.*)

HOLLAND, N. Y. C. COLEGROVE.

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OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

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OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN, in offers 4 and 5.

STUDIES IN GENESIS.

Chapter IV.

1. "Jehovah" alone occurs ten times. "Elohim" only in verse 25.

2. Chavah (Life) conceived, and bare a son whom she called "Acquired," saying, "I have gotten ish [from] Jehovah, thinking he was the promised seed.

3. Again she bare "Vanity." Probably Cain showed by his wilful, selfish ways that he was not at all from the LORD. How few children are begotten and conceived as an act of the supremest worship! Oh! the privilege of bringing a new-born child in the name of the Lord even into this world of sin and trial!

4. "Acquired" a worshiper! Vanity a worshiper! How different! Types of the two classes of religion which have governed men and led either to death or life! Man is a religious animal. Cain represented human religion; Abel typified divine worship.

5. Cain came in his own fancied goodness to bring his present to Jehovah. The Hebrew "minchah" occurs 79 times; it is translated sacrifice only five times, evening sacrifice; oblation seven times; gift seven; present twenty-eight; and offering thirty-two times. It had no thought specially of sin, confession of guilt or seeking for pardon. It acknowledged God's superiority, worthiness of being honored; expressed a desire to put Jehovah into a good temper, so to speak, by giving him a gift. It wanted oftentimes to reconcile God, of whom the giver was afraid. At home and abroad, among civilized and barbarous nations, men are frequently willing to do something to get saved; they will go long pilgrimages, give much money for buildings and institutions, carry out ceremonies, anything, anything but acknowledge and repent of their sins, accepting forgiveness in God's way. He is still saying as in Isa. i. 13, "Bring no more vain minchahs, "gift-offerings."

6. Abel ALSO brought, not only his gift-offering, but a firstling and its fat, thus declaring his worthiness only of death on account of his sinfulness. He slew the lamb in his behalf. Doubtless he had some faith in the Seed and sacrifice to come. "By faith Abel offered unto God a more excellent [*pleion*] or greater sacrifice than Cain, * * God testifying of his gifts,"—plural, sin-offering and thank-offering.—Heb. xi. 4.

The word "excellent" is not in the original, and "*pleion*" is in no other place so translated.

7. No religiousness, no morality, no goodness, no religion, no church, will or can save anyone. It is often said, "If I live up to my religion, or to my church, I shall be all right." It is a sad, sad mistake. The Jews' religion, the only one ordained of God, slew his Son. Even the only "pure religion and undefiled," of James i. 27, cannot save anyone. Does God save a man for visiting and relieving the widow, the orphan and the poor, for living plainly and giving up the pleasures and ways of the world? No, indeed. Salvation, forgiveness, the new life, can only be obtained by gift, pure favor, by receiving the Lord Jesus Christ as our personal Saviour, which makes us new creatures, children of God, partakers of the divine nature.—John i. 12, 13; 2. Pet. i. 4.

8. Then! the sinner saved, the rebel reconciled, the criminal pardoned, should not forget "ALSO" his thank-offering, and good works, without which faith is dead. Now carry out pure religion, because you *are* saved, not to get saved. Search out the widow, poor and needy, give freely; and be unlike the world in motive, habit and life. Salvation is alone through Christ and *his* work; you cannot help therein. Reward is the result of *your* works, by the power of the Holy Spirit.

9. In tender mercy God reasons with Cain. "If thou doest not well, a sin-

offering croucheth at the door." This word, *chattath*, has such a meaning many times, says Dr. Adam Clark. Take your sacrifice, acknowledge your sin. God does not need to be reconciled. God always was, and still is, our Friend, and therefore hates sin, our deadly enemy, that must be destroyed.

10. What does false human religion do? Murders and persecutes those who humbly confess their sins and have acceptance and peace with God.—Ver. 8.

11. "Is my iniquity greater than can be taken away? Behold, thou hast driven me out this day from the face of the adamah, and from thy presence shall I be hid; and I shall be a fugitive and a wanderer in the erets."

12. Here are two important words. "Erets" occurs in Gen. i. 1, and is translated "earth" seven hundred times, ground eighty-four times, first in Gen. xviii. 2, besides seven other meanings.

13. "Adamah" occurs ninty-five times; is translated earth fifty times, ground forty-three, country and husbandry once. Adamah appears to refer to the inhabited portion, as the Greek oikoumene fourteen times in the New Testament; see "world" in Luke ii. 1; Matt. xxiv. 14; Acts xi. 28. Examine, "Not an Adam to till the adamah, Gen. ii. 5; a mist watered the adamah, probably every night, ver. 6; Adam was formed, (as by a potter, Heb. yatsar,); dust of adamah, ver. 7; trees grew out of the adamah, ver. 9; also every beast and bird formed out of the adamah.—Ver. 19. The adamah was cursed for Adam's sake, who should return to the adamah, to which he was sent forth (driven out) from the garden, in which Jehovah Elohim had put him.—iii. 17, 19, 23, 24; ii. 8. Cain was a tiller of the adamah, and brought of the fruit of the adamah. He was cursed from the adamah, when Abel's blood cried from the adamah, where he was murdered and probably buried by Cain.—iv. 2, 3, 10, 11. "If thou tillest the adamah it shall not henceforth yield unto thee her strength; thou shalt be a fugitive and a wanderer in the erets," (the great beyond.) As he was afraid of being slain, Jehovah gave him a sign or token (Heb. oth.) as the rainbow was given a token to Noah.—ix. 12, 13, 17. Thus assured, Cain went out from the presence of Jehovah, (the adamah) and dwelt in the erets, a wanderer, (meaning of Nod), on the East of Eden.

14. Erets is translated "land" 1482 times; adamah is "land" 124 times. Adamah is used in the fifth commandment. Ex. xx. 12; Deut. v. 16. It is generally adamah in the phrase "land of Israel," and whenever "land" is in connection with Israel; but erets usually in "land of Egypt," "land of Canaan," "land of Moab," etc. I would that every English reader could tell the different words used by the Spirit, as I think generally for a purpose, even when I do not understand. He who is interested and considers prayerfully will surely learn more.

V.

COUNTERFEIT HEALING.

WE believe in the power, willingness and even anxiety of our God through Jesus Christ and the power of the Holy Ghost to heal all sickness, but for people to claim they are healed when they are not is to lie before God and man.

A lot of people who turn with disgust from the falsely so-called Christian Science farce, yet practice the same doctrines, by denying that they are sick when they are at the same time suffering intense pain.

The *fact is* that *in Jesus Christ all were healed as well as saved* when *He died* on *the cross*, and *unless we claim our healing and salvation as already accomplished in Him, before we have it, we will never have it;* but to *claim it is ours in Him* is *one thing*, and to *claim it as appropriated to us* is *quite another.*

The prodigal claimed that the bread enough and to spare was his in father's house before he even started from the far off country; but had he claimed anywhere between that country and his father's house that he was actually

in possession of that bread and fatted calf, he would have been a liar.

A beggar may learn that his father left him a million dollars, and that therefore he is a millionaire, though he is yet begging bread; but if he claims he is in possession of the million and enjoying it, anywhere between the place where the news reaches him and the time when he actually goes up and possesses the land, he makes himself a liar.

This is the great trick of that deceiving antichrist who stands with his lying wonders to deceive, if it were possible, the very elect.

Though a man is legally set free from prison by his pardon being signed by the governor, who would not call him a liar if he should say he was no longer in prison while he yet had on his striped clothing because he had never accepted his pardon and actually stepped out of prison?

Whoever claims that the healing of Jesus, the salvation of Jesus, or the baptism of the Holy Spirit, has been appropriated to them when they have not been, makes himself a liar.

The land of promise belonged to Israel years before they went up and inherited it; but if they had said they actually possessed that land before they had left Egypt, crossed the Red sea, or the Jordan, they would have been called a nation of liars and false professors.

If I place a ten dollar gold piece in my hand and then say to you, "I give it to you. It is yours; take it and enjoy it," *it is yours before you take it*, and *you must believe* that *it is or you will never reach forth your hand and take it;* but, if you say you have it in your own hand while it is still in my hand, you not only become a hypocritical professor, but an out-and-out liar.

Jesus actually destroys our old man by the circumcision of Christ, and crucifixion (Rom. vi. 6; Col. ii. 9), and brings in the New Sinless Man, born of God,—created in righteousness and true holiness; and He just as actually heals all who believe, therefore there is no necessity for any of us to hide ourselves behind such a devil-erected refuge of lies.—*Selected.*

AN EASTERN TRIP.

I AM planning to make a trip as far east as New York in the month of June. The arrangement is not fully made, but I expect to be there two Sundays—June 12 and 19. Meanwhile, I would be pleased to hear from friends who would like to have meetings, either on my way going or coming back. More definite announcement may be expected in the HOPE for June 1.—EDITOR.

THE JEWISH SABBATH.

SOME of our seventh-day readers are not yet fully at rest on the sabbath question, as to whether *we* ought not to observe it.

"Know ye not that ye are the temple of God?"—1 Cor. iii. 16. We are also priests in the temple, offering spiritual sacrifices: "Ye also as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices."—1. Peter ii. 5.

Priests in the temple, even in the Mosaic economy, were not bound to observe the law of the sabbath. The service of the temple made this necessary; hence, it was not God's design to enforce it there. "Have ye not read in the law, how that on the sabbath days the priests in the temple, profane the sabbath, and are blameless? and, behold a greater than the temple is here."—Matt. xii. 5.

The body of Christ is the temple wherein we, the "royal priesthood, offer spiritual sacrifices." If Solomon's temple could exalt the Aaronic priest above the sabbath, is not our temple, of which the other was but a figure, still higher? and does it not make *its* priesthood "free from the law?"

To profane the sabbath, and be blameless, was freedom to act regardless of it. And the gospel church occupy this position.—*Selected by L. D. Heath.*

SPECIAL NUMBERS.

THE HOPE for May 1, is in good demand, and it now appears that we shall not have enough of that number to fill all the orders for samples. We have therefore arranged to issue another Special Number for June 1. It, too, will be planned for new readers. Let the orders continue to be sent. The more orders we receive before May 26, the more we will print. This is a missionary venture on our part, and we hope and pray that the Mission Fund (on account of which we are able to send the samples free) will not be neglected by those interested in this work. The extra numbers cost $1.00 a 100.—ED.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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RECONCILED TO GOD.

No truth is more clearly revealed in the Bible than that all mankind will be reconciled to God. Paul states it without hesitation—evidently not regarding it as dangerous. Speaking of Christ and his work, he says that he died for all, and therefore all died, that living again, they might live unto him. On this account, he says, "We know no man after the flesh [the old nature which was condemned in Christ's flesh], old things are passed away; behold, all things are become new." Thus made new, "All things are of God, who hath reconciled us to himself by Jesus Christ." For "God was in Christ, reconciling the world [not the church only, but the whole world] unto himself, not imputing their trespasses unto them." The work of reconciliation thus done in Christ *for* us, is to be practically carried out *in* us, for he was made sin for us, and then died to sin (Rom. vi. 10), that we might be made the righteousness of God in him.—2. Cor. v. 14-21.

This passage clearly teaches the idea of the final reconciliation to God of all for whom Christ died; and "he, by the grace of God, tasted death for every man," (Heb. ii. 9), "gave himself a ransom for all, to be testified in due time." 1. Tim. ii. 6. In the atoning (reconciling) sacrifice that Christ made, and in the practical application of the same, he is the beginning and the ending of the work of reconciliation, the author and the finisher of our faith:—that is to say, "When we were enemies, we were reconciled to God by the death of his Son," (Rom. v. 10); on account of this justification and reconciliation he was raised; and when we believe in this great revelation of the divine love, it works by love, and leads to a personal and practical reconciliation to God, and to loving obedience. Thus believing the gospel (good news) of what Jesus did for us in his own sacrifice, becomes the power of God working in us to salvation—a personal reconciliation to God.—Rom. i. 16.

Christ Jesus was so identified with the world, that, when he died to sin and rose free from it—justified—it is called God reconciling the world unto himself. From the beginning (this death to sin in Christ our Head) God saw the end,—that is, the reconciliation of all the race. God sent his Son into the world, (identified him with the race),—not to condemn the world, (it was already condemned by the law), but that the world through him might be saved.—John iii. 17. Thus identified with the world, he bore the sin of the world, died to it, (Rom. vi. 10), and

thus, as the Lamb of God, took away the sin of the world.—John i. 29. Thus he fulfilled the prophecy that he would finish the transgression, make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness. Dan. ix. 24.

Christ not only did this in himself, but he did it for the world, with whom the Father had identified him; and he was therefore the prophecy of what will be done in the whole race, and also God's arm of power to bring it about. What was done in the person of Jesus was the gospel at the root, and what will be done in the race will be the gospel in the full grown tree.

Because of this divinely arranged unity of the race with Christ Jesus, or of Christ with the race, Paul, in answer to the question, "What is man?" said, "We see Jesus,"—the raised up, the highly exalted Jesus. He does not view man "after the flesh," or from the standpoint of the old Adam, but "after the Spirit," or from the standpoint of the new man—the second Adam. He, by faith, sees man no longer as an enemy, but as reconciled to God, and therefore at one with him. This agrees with Peter's lesson, "What God *hath cleansed*."—Acts x. 15, 28. This is the great at-one-ment, or reconciliation.

This truth, concerning the reconciliation of the whole world to God, is not against the truth that the church—the body of Christ—is called out, and developed in this age of election, and glorified with Christ at its end. God's revealed purpose is to save the whole world, and the body of Christ is called according to that purpose.—Rom. viii. 28. God's revealed plan is to save the chosen ones first, and through them, as a royal priesthood—coworkers and joint-rulers with Jesus Christ—to bless and save the world afterward. These predestined "sons of God" are quickened and led by the Spirit of God in this time. They do not reign with Christ now; they suffer with him. But, being heirs of God, and joint-heirs with Christ, if they suffer with him now, they shall be glorified with him, and reign with him afterward.—Rom. viii. 14-17; 2. Tim. ii. 12. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations."—Rev. ii. 26. Then the suffering and overcoming precede the reigning time. These chosen ones are those who turn to God from idols, to serve the living and true God, and to wait for his Son from heaven, even Jesus, whom he raised from the dead.—1. Thess. i. 4, 5, 9, 10.

Yes, they wait for his Son (one Son) from heaven. He said, "*I* will come again, and receive you unto myself."—John xiv. 3. The Lord by the Psalmist said: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Ps. l. 5. Paul links the coming of the Lord with our gathering together unto him.—2. Thess. ii. 1. Then the elect church, or "the sons of God," (of Rom. viii.) wait for the coming of Christ *for* his saints. While they wait, they suffer; but they glory even in tribulation. They know that these light afflictions, which are of short duration, work for them a far more exceeding and eternal weight of glory.—2. Cor. iv. 17. They are comforted in their troubles by the hope of the glory of God.—Rom. v. 2-5.

The prophet tells us that "the glory of the Lord shall be revealed, and all flesh shall see it together."—Isa. xl. 5. By whom, and when, shall the glory of God be revealed to the world? Paul says the glory is to be revealed in *us*, and that the whole creation is waiting (not for the *Son* of God, but) for the manifestation of the *sons* of God. Mark the distinction between the sons of God, and the world, or the creation, to whom these sons are to be manifested. Paul says, though the "sons of God" suffer, while waiting for the return of the Son

of God, that he reckoned the sufferings of this present age not worthy to be compared to the glory which shall be revealed in us. Then he says that "the earnest expectation of the creature waiteth for the manifestation of the sons of God," and the "creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 18-21.

This clearly reveals God's plan to deliver his elect first, and the non-elect —the world of mankind—afterward. This also shows the purpose for which the saints are called—that through the glory manifested in them, the world also shall be delivered. Paul tells us elsewhere that the way, or working, or process, by which he changes our body and makes us like Christ, is the same by which he is able to subdue *all* things unto himself.—Phil. iii. 21.

The elect first, and the world afterward, is an important fact in the order of God's plan. After we see it, it seems strange that it should be so much overlooked. And, this being God's plan, when it is seen it becomes the key to many Scriptures.

In his letter to the Ephesians, Paul says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed *us* [the elect] with all spiritual blessings in heavenly places in Christ: according as he hath chosen *us* in him before the foundation of the world, * * having predestinated *us* unto [a future glorious work, even] the adoption of children [the world of mankind] by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, * * having made known unto *us* [the elect church] the mystery of his will, according to his good pleasure which he hath purposed in himself: [Mark what it is!] that in the dispensation of the fullness of times he might gather together in one *all* things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. i. 3-10.

The next verse shows that the church is "predestinated according to the purpose of him who worketh all things after the counsel of his own will;" and it seems clear that Paul in this chapter has only said, in another way, what he said in Romans viii.—that it is God's plan to develop the church first, and deliver the world afterward.

In Ephesians ii. 1-7 the same idea is suggested, the church being quickened from the death in sin, and raised up to sit in heavenly places in Christ Jesus, that through it he may reveal the exceeding riches of his grace in the ages to come. And in the same chapter, we find that the basis of this largest hope for men is the fact that Christ reconciled both Jews and Gentiles unto God by his cross, having slain the enmity thereby.—Vs. 13-17.

In Philippians ii. 5-11, we learn that Christ took our nature and bore it to the cross (death to sin—Rom. vi. 10) and was therefore highly exalted, and given a name above every other name, that to him every knee should bow, and every tongue confess him Lord, to the glory of God the Father. "And no man can say that Jesus is the Lord, but by the Holy Spirit."—1. Cor. xii. 3.

In Colossians i. 15-20, we are told that Christ is the image (manifestation) of the invisible God, the first-born of every creature; that in and by him all things in heaven and earth, visible and invisible, were created; that he is the head of the body, the church: the first-born from the dead; and that God's purpose by the cross of Christ was to make peace, and reconcile all things unto himself.

Whatever difficulty some may have to harmonize these broad statements with the Bible teaching concerning punishment, still these statements of the Divine purpose concerning the atoning sacrifice of Christ, and the final reconciliation of all mankind, cannot be ignored with impunity. That there are severe punishments, or judgments, in

God's dealing with sinners (especially wilful sinners) is true; but they are not endless nor hopeless,—being disciplinary, or for the sinner's good,—and are therefore in harmony with the idea of the final reconciliation of all to God. These disciplines are associated with the judgment, and Jesus himself said that the judgment shall be unto victory.—Matt. xii. 20.

Whoever believes that Paul was an inspired apostle of Christ, should not, in view of the above testimonies, believe that any of our race will be consigned either to hopeless suffering or endless death. He not only teaches that all shall be made alive in Christ, (and in Christ there is neither sin nor death), but he also declares that Christ shall reign until death itself—"the last enemy"—shall be destroyed, and God shall be all in all.—1. Cor. xv. 22–28.

If even one sinner should always remain alive, death (though it were destroyed) would not be the *last* enemy; and if even one were always to remain dead, death would never be destroyed. As the only way to destroy life is to kill, so the only way to destroy death is to make the dead alive; and God's way of subduing the sinner unto himself is to reconcile him. Paul plainly teaches that all the dead are to be made alive in Christ, and that all sinners are to be reconciled to God.

In opposition to these truths, it has been said that all the wicked will be reconciled to God by being reconciled to their hopeless torment or death. How does this look in view of the truth that while we were yet enemies, we were reconciled to God by the death of his Son; and that, being reconciled, we shall be saved by his life?—Rom. v. 10. Reconciliation is at-one-ment—bringing into harmony with God. When God reconciles men, he does not impute sin any more.—2. Cor. v. 19. This is joyful tidings. We have the best of reasons for believing that God will subdue and reconcile all to a loving obedience.

THE SECOND DEATH.

A Letter and Reply.

THE HOPE still comes to me and is a welcome guest, as it brings many good and soul-cheering things in which I am interested. While I regard you as an honest exponent of what you conceive to be the revelation of our Father's will, and a fair and impartial critic of the views of others who differ with you, yet, after years of faithful investigation of the things in which you and Bro. B. differ, I have settled down to the firm conclusion that you are mistaken in regard to one of the vital issues, which is the second death.

I will give you my views on that subject in a brief way: All the race was in Adam. He was the head and representative of the race. He was on trial for immortality, and all the race in him. He was unsuccessful in his trial, and descended to a state of corruption, and he being the unit of the race, they all partook of his condition, which is death.

Christ came and assumed the same condition as one of the race; and when his mission is accomplished, he will have reversed what the first man did,—or have restored the race back to the same condition that Adam had in Eden, which was a state of incorruption, but not immortality. And after having been restored to what they lost in Adam, they will enter into trial for what Adam would have gained if he had not sinned,—which is the image of God or immortality.

You seem to ignore the middle condition, which is incorruption, represented by the middle apartment in the tabernacle. You make incorruption and immortality the same, when they certainly are not synonymous, for Paul says, in 1. Cor. xv., "This corruptible must put on incorruption." That is the condition before the fall; and from that condition, he says, "This mortal shall put on immortality." Why this, Paul, if incorruption and immortality are the

same? We are being brought from the court, which represents the condition of the whole race after the fall. Under Adam they fell, under Christ they all rise, or are restored back to Adam's condition, which was sinless and holy, but not deathless, for it would have been an idle menace for God to say to Adam, "In the day thou eatest thereof, thou shalt surely die," if he had been inherently immortal.

Please answer these questions:

1. Whose sin brought death into the world and upon all mankind?

2. When do men die for their own sins? and is that the first death, or the second?

The truth of God is all I want. Your brother, looking for incorruption,

* * *

REPLY.—I do not question the brother's statement, "The truth of God is all I want;" neither would I limit his liberty to hold such "views" of God's plan and Christ's work; but it is my opinion that his theory of life, death and immortality, is not wholly Scriptural. Where is the Bible proof that Adam "was on trial for immortality," and "was unsuccessful?" Where in the Bible is it taught that the mission of Christ is to reverse what Adam did? or to "restore the race back to the same condition that Adam had in Eden," but lost? I have never read in the Bible such an idea as that the race of men, "After having been restored to what they lost in Adam, they will enter into trial for * * the image of God or immortality." Did the brother refrain from giving the Bible references because the "view" he holds is not Scriptural?

I know that some teachers use the Scripture, "The Son of man is come to seek and to save that which was lost," as proof that the mission of Jesus is to reverse what Adam did; or to restore to mankind just what they lost in Adam. According to this, as man did not lose immortality, it is no part of the mission of Christ to give us immortality—that is, deathlessness. But the same teachers claim that immortality and eternal life are the same; and Paul says, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23. Jesus did not say that he came to seek and to save lost conditions, but lost man; and saved man will have much better conditions than Adam lost. He lost life by Adam, but he gains eternal life and righteousness through Jesus Christ.—Rom. v. 12-21. If Christ only restores man to a *probation* for immortality, and man is then to secure immortality, and, consequently, endless life, by his own obedience, and may fail, and die a second and endless death, does it not follow that neither immortality (deathlessness) nor eternal life are God's *gift*, through Jesus Christ? What a man obtains as a reward of obedience, or of works, is not a gift.—Rom. iv. 4.

If the race of men, when made alive in Christ, are simply restored to the condition which Adam lost, what better is the second Adam life than the first Adam life? If Paul teaches anything plainly in 1. Cor. xv., it is that the two Adams are contrasted as the natural and the spiritual, the earthly and the heavenly, the corruptible and the incorruptible, the mortal and the immortal. Verses 42–49 make a clear statement of the contrast between them, and the race in them, as the Heads on opposite planes.

God sows men in Adam in corruption, in dishonor, in weakness, a natural (animal) body; and makes them alive in Christ in incorruption, in glory, in power, a spiritual body. The first man, Adam, was made a living soul; the last Adam, a quickening Spirit. God's order for man, as revealed in the two Adams, is (not first the natural, and afterward the natural restored, but) first the natural, and afterward the spiritual. The first man is of the earth, earthy;

the second man is of heaven.—R. V. As is the earthly Adam, so are all the earthly; and as is the heavenly Adam, so are all the heavenly. "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." How many? "As in Adam *all* die, even so in Christ shall *all* be made alive; every man in his own order."—Vs. 22, 23. There are different orders on both the natural and spiritual planes, but I know of no Scripture that speaks of anything but death between the dying condition of Adam and the undying condition of Christ. When raised up in Christ, man will have more than Adam ever thought of.

There is a difference between corruption and corruptible; also between incorruption and incorruptible. Incorruption means simply "not corrupt;" but incorruptible means "incapable of corruption." The Emphatic Diaglott says: "This corruptible must be clothed with incorruptibility." There is also a shade of difference between corruptible and mortal, and between incorruptible and immortal. A thing that has no life may be either corruptible or incorruptible, as a piece of wood and a piece of gold. It would not be proper to apply the term mortal to the wood, nor the word immortal to the gold. Mortal means to have life, but to be "capable of death," and immortal means deathless, or as Jesus said, "Neither can they die any more."—Luke xx. 36. But if a living thing is made incorruptible, then it is of necessity immortal—because if it cannot be corrupted, it is deathless. It cannot die any more. As well say there are four steps in the process of man's change, because Paul defined the difference by four words in 1. Cor. xv. 43, 44, as to say there are two steps, because of the two words in verses 53, 54. As surely as our corruptibility and our mortality are inseparable, so surely incorruptibility and immortality will be inseparable.

To me, this subject does not appear to involve the steps toward God which are illustrated by the three apartments of the tabernacle. To be in the camp of Israel represented the state of the unsaved world. The work of the court, I think, represented the atoning sacrifice (the death of the enmity, represented by the beast) and the washing by the truth; the things in the second, or holy, represented the inner life of the reconciled one;—he eats the bread of life, walks in the light of truth, and worships at the golden altar. And when he passes through the veil—the flesh—he will be in the presence of God. That those who enter there must be immortal, I believe; but I hope no one thinks that Christ, or any of his saints, will lose immortality when they come out. Immortality cannot be lost, because it *is* immortality—deathlessness.

In answer to the brother's two questions, I would say, (1) Adam's sin.—See Rom. v. 12. (2) Men die for their own sins whenever their lives are prematurely cut off as a personal penalty, as at the flood, the destruction of Sodom, and Jerusalem, or whenever the broken law of Moses brought death unto the transgressors. But, by the light of the gospel, we know that *all* death is limited to the natural man. There is *no* death to those made alive in Christ.—Luke xx. 36.

It is clear that the second death of Revelation is not a literal or physical death, but the death or destruction of "death and hell,"—man's low conditions.—Rev. xx. 14. And the only way to save those who have not a part in the *first* resurrection, is to destroy their low conditions, by casting them into God's lake of fire.

The only way for anybody to be saved is by "blood and fire." This is the motto of the "Salvation Army," but it means much more than many of them think. In the typical atonement, the

blood (life) of the beast—type of the lower nature—was shed, and its body was destroyed by fire. In the antitype, the animal nature—the enmity—must be killed, and then "the body of sin" destroyed (Rom. vi. 6) by God's fiery discipline. There is a kinship between the dying to sin on the part of the Christian now, by which he will secure a part in the first resurrection, and the second death of all the rest, by which they will have a part in the later resurrection. In this light, we see that the two deaths, first and second, are of the same kind, both being death to sin—the first being the death to sin of the church, by their voluntary choice, and the second being the death to sin of the world in God's lake of fire.

The brother's words probably meant more than he thought, when he spoke of the second death as a "vital [living] issue." It is not the destruction of the man, but of man's low conditions, sin and its results. Only by the complete removal of all these, can there ever be the clean universe which John foresaw. If even one living sinner should not become loyal, there would always be suffering; and if even one remained dead, death—the last enemy—would never be destroyed. But there shall be neither sin, pain, nor death when Christ's work is complete. The former things will have passed away. And to this end the gates of the New Jerusalem will always be open for those outside, and "Whosoever will" may come, and wash, and enter in.—EDITOR.

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TIMES AND SEASONS.

THE prophetic position of the HOPE is what is sometimes called the "Historic View." It maintains that the Antichrist, or Man of Sin, is mainly a thing of the past, and that the prophetic periods find their fulfillment in what is known as the "year-day" plan. (See Ezek. iv. 4-6.) The position of many Millenarians is called the "Futurist View." They hold that the Man of Sin, or the Antichrist, is yet to come, and that the prophetic periods are to be fulfilled in ordinary time.

I think they all admit that the "seventy weeks," of Daniel ix. 24-27, are four hundred and ninety years, and that sixty-nine of those weeks (483 years) ended at or near the death of Christ; but some of them hold that the gospel age, for the calling out of the church to be the bride of Christ, is a parenthesis between the sixty-ninth and the seventieth weeks; that none of the prophetic periods are for the church at all, but only for the Jews; and that the "he" of verse 27 is the Antichrist, who shall "confirm the covenant with many [restored Jews] for one week,"—the seventieth. (I think the seventieth week immediately followed the sixty-ninth, and that in the middle of it Christ died.) They also hold that the "other little horn" of Daniel vii. 8, which spake the "great words," of verses 11, 20,—the persecuting power of verse 25,—is the same future Antichrist, and that the "time and times and the dividing of time" is just half of the seventieth week, or three and a half years.

They plead for what they call the "literal" fulfillment of prophecy, in which they think there is no room for the "year-day" plan; and hold that a day means an ordinary day, and a year (or time) means an ordinary year. But still they believe that the "little, horn" which is elsewhere called a

(*Continued on page 169.*)

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EDITOR'S APPOINTMENTS.

June 5, Pittsburg, Pa., 517 Wylie Ave., at 2 and 7 p. m. In charge of Dr. J. Greenawalt.

June 12 and 19, See "Appointments in the East," on page 176.

The regular appointments for June 11 and 12, at Peck and Yale, will be filled by a substitute.

June 26, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 167.*)

"beast," is a "literal" man—a personal Antichrist. Is this consistent?

I think some of the "Futurists"—as they are sometimes called—hold that the "seven times" of Gentile rule over Jerusalem are 2520 years. In this we agree; but if "seven times" are 2520 years, it is surely consistent to hold that "a time, times and half a time," (3½ times, or forty-two months), are 1260 years. It seems clear that the latter period, as in Daniel vii 25, has been fulfilled in the history of the papal power, when "the times and laws" and the "saints" were given into its hands; and that the seven times of Gentile rule over Jerusalem are very near their close. The time between the two endings—or from 1798 to 1915—is what I regard as "the time of the end," and as "the day of the Lord's preparation" for the millennial reign of Christ and his saints.

If it be true that none of the prohetic periods are related to the history of the church, but are to be fulfilled on the Jews after the church is gone; and if the saints are all to be taken away at the Lord's coming at the end of the parenthesis, before the terrible reign of the yet future personal Antichrist, I would ask, What "saints" shall be given into his hands? Can this mean the Jews? Will any literal man be able to do in 1260 ordinary days anything terrible enough to be compared with what the great persecuting power of Europe did to both Christians and Jews during the 1260 years of its supremacy? Is it reasonable to suppose that the growing liberalism of the nations, based on the recognition of the brotherhood of man, will soon be suspended so that such a terrible persecution (either by a man or a system) will be tolerated? The most inclined to persecute has been a religious power with civil authority in its hands—or the woman riding on the beast.—Rev. xvii. For this reason it would not be safe to trust any church of selfish morals with supreme civil authority; but it seems that even the "Mother church" has become modified under the influence of nineteenth century light and civilization. Shall we expect the wheels of God's chariot to turn backward?

But, if the "Historic View" is incorrect, and the "other little horn," is yet to come up as a personal Antichrist, or man of sin, and is to do its terrible work of perecuting the saints in 1260 ordinary, twenty-four-hour days, then, of course, "the time of end" has not yet begun, (Dan. xi. 33-35), the sealed book has not yet been opened, and the foretold great increase of knowledge has not yet begun to be realized.—Dan. xii. 4. Then how shall we explain the facts concerning the cessation of the oldtime persecution, and the wonderful ninteenth century increase of knowledge in all departments of human investigation? Cannot our "Futurist" friends see that if we who hold the "Historic" view are in the dark because the Antichrist has not yet come, and the book is not yet unsealed, then, for the same reason, they too must be in the dark?

With all due respect for the rights and opinions of others, I am free to express the conviction that the "Historic" view of the man of sin, and of the "year day" fulfillment of the "Times and Seasons," has all the wonderful facts of the last century to sustain it. Had it not been for the opening of the sealed book (Bible), neither they nor we would have been investigating and learning on the great subject of the impending reign of Christ and the saints. Evidently we are farther on in the dawn of the day of Christ than many think, and this is "the day of the Lord's preparation" for something better.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Christ's Trial Before Pilate.—Mark xv. 1-15.

(Lesson for June 5.)

GOLDEN TEXT.—Then said Pilate to the chief priests and to the people, I find no fault in this man.—Luke xxiii. 4.

INTRODUCTION.—After Jesus and his disciples had eaten the last passover, and the first of the new ordinance, they sang a hymn and went out from the upper room, passed out of the city, through what is now called St. Stephen's Gate, and crossed the valley of the Kidron into the Garden of Gethsemane, on the lower slope of the Mount of Olives. Probably when they were on the way, Jesus told them that they would all be offended because of him, and be scattered. Peter was confident that this would not be, and declared that he would rather die with him than forsake him. Poor Peter! He did not know himself till he was tried, and he soon fulfilled the prediction of Jesus that he would deny him three times before the cock-crowing.

Who can describe the agonies of Gethsemane? Leaving eight of the disciples, and taking with him Peter, James and John, he moved on a little, and began to be extremely sorrowful, and then leaving also the three disciples, he went a little farther, and in the darkness of midnight, the suffering Saviour fell upon his face and prayed alone. "Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt." This appears to have been the final temptation to set human self-interest against the will of God: but Jesus conquered by yielding. After praying three times, an angel came and strengthened him for the terrible ordeal, and there was no more shrinking. Knowing that the betrayer was at hand, he did not try to escape, but went forth to meet his enemies. Judas led the soldiers and the multitude, with their weapons and torches, and according to his prearranged plan, betrayed Jesus with a kiss; but He virtually gave himself into their hands. After an unwise and desperate defense by Peter, who drew his sword, and cut off the ear of the high priest's servant (which Jesus healed—Luke), Jesus was taken to Jerusalem to be tried before the Jewish Sanhedrim. And all the disciples forsook him and fled, and later, followed him afar off.

Jesus was first taken to Annas, and by him sent bound to Caiaphas, the high priest.—John xviii. 13-24. In his palace he was tried before an irregular meeting of the Sanhedrim. It was not lawful for them to try a capital case in the night, but they were in haste to have him condemned and turned over to the Roman authorities before his friends could rally for his rescue. It was in this preliminary, night trial that Peter denied Jesus three times. The charge against Jesus was blasphemy, the Jewish penalty for which was death. By the testimony of false witnesses, this Jewish supreme court condemned Jesus, and had all arranged in advance for their formal meeting after sunrise.

I. JESUS BEFORE PILATE.—Vs. 1-15. The meeting of the Sanhedrim after sunrise was mainly a farce, as the trial and the condemnation had been carried out in the night meeting. But they held a consultation as to the best way to bring their case before Pilate. Jesus had been bound when arrested, but the cords had been removed when he was in the high priest's palace; and now he was rebound, and delivered over to Pilate at his judgment hall.

John tells us that the Jews would not go into Pilate's judgment hall, lest they should be defiled, and that Pilate went out to them, and asked what was their charge against Jesus. They knew that Pilate cared nothing for their ideas of blasphemy, and so they charged Jesus with being a malefactor and guilty of treason, because of his claim that he was a King. This suggested Pilate's question, "Art *thou* the King of the Jews?" And to him Jesus confessed the truth, but according to John, he explained that his kingdom was not of this world. But to the many accusations of the Jewish leaders, he answered nothing. He knew that they knew they were false, and that no answer would do any good. Pilate was surprised, but even the silence favorably impressed the governor, and his verdict was, "I find no fault in this man."—Luke xxiii. 4.

But Luke shows that this decision stirred up the Jews, and made them say things that placed Pilate in a dilemma. Learning that Jesus was a Galilean, and therefore properly under Herod's jurisdiction, he sent him to Herod, who was then in Jerusalem. Herod was glad to see Jesus, of whom he had thought as John the Baptist risen from the dead. He expected he would perform some miracle, but was greatly disappointed, as Jesus answered him nothing. This evidently angered Herod, and he had him arrayed in a gorgeous robe, like a king, and sent him back to Pilate. And Pilate and Herod, who had been enemies, were that day made friends; but Herod found nothing in Jesus worthy of capital punishment.

Pilate, being favorably impressed with Jesus, and unwilling to condemn him, proposed, according to an annual custom, to release to them a prisoner. Their choice lay between

Barabbas and Jesus. Barabbas had been guilty of sedition—the thing charged against Jesus—and had also committed murder. Pilate evidently wished they would choose Jesus, but feared they would choose Barabbas, for he perceived they had delivered Jesus for envy. And they stirred up the multitude to ask for the release of the robber and murderer, and to demand that Jesus be crucified. To make the case harder for Pilate, at this time his wife sent him a warning to have nothing to do with that just man, for she had been troubled about him in a dream. But his own convictions and his wife's warning were useless against the demand of these Jewish leaders. He was a coward, because he was overanxious to be popular with the Jews. Yet, when they cried out, "Crucify him, crucify him," he replied, "*Why*, what evil hath he done?" But the only answer of the mob was that they clamored more vehemently for his death. And Pilate, thinking to please them and also justify himself, washed his hands, and said, "I am innocent of the blood of this just person: see ye to it."—Matt. How terribly mistaken he was! And how little they realized the woeful meaning of their answer, "His blood be on us, and on our children." Then Pilate released the robber, and gave up the innocent One, the Lord of glory, to be crucified.

"What shall *I* do with Jesus?" is a question we must all practically answer. Virtually we are either choosing him, and giving him loving service, or we are crucifying him and choosing a robber.

Christ Crucified.—Mark xv. 22-39.

(Lesson for June 12.)

GOLDEN TEXT.—Christ died for our sins according to the Scriptures.—1. Cor. xv. 3.

INTRODUCTION.—After Pilate had Jesus scourged, and delivered to be crucified, the soldiers led him into the Pretorium, and called together the whole band, who treated him contemptuously and cruelly. In this they showed the spirit of the seven-headed beast which they were compelled to serve. They clothed Jesus with purple, crowned him with thorns, saluted him as a king, struck him on the head with a reed, spit upon him, and bowed down in mock worship. (They will feel differently when Philip. ii. 10, 11 is fulfilled.) Having thus mocked him, they took off the purple robe, put on his own garments and led him out to crucify him.

By comparing the records, it appears that he was made to carry his own cross until he sank under it, and then they laid it upon Simon of Cyrene. Jesus was a patient sufferer. He neither reviled nor threatened. He bore it all for those who caused it. If Pilate has been dishonored for not following his best convictions, surely this poor African who helped Jesus in his weary way has been highly honored. Another incident on the way recorded by Luke is that many of the "Daughters of Jerusalem" lamented for him, and Jesus spoke to them in sad warning, saying, "Weep not for me, but for yourselves and your children."

I. THE CRUCIFIXION.—Vs. 22-32. The place was Golgotha, meaning "a skull." From Calvaria, its Latin name, we have Calvary. It was a high place, which, seen in the afternoon from Olivet, resembles a skull. It was "without the gate."—See Heb. xiii. 11-13 for its spiritual application.

He was offered sour wine mingled with myrrh. It was a stupefying drink, provided, it is said, by the kind-hearted women, intended to lessen his pain. He tasted it (Matt.), perhaps because he knew the kind motive, but would not drink it, preferring to know and suffer the worst.

Being crucified—nailed to the cross through hands and feet—is a most cruel mode of capital punishment. The often long-continued sufferings it is impossible to describe. This Pagan method of punishment was abolished by Constantine, the first Christian emperor. Bad as so-called "*Christian* Rome" was, in many ways it was much better than "*Pagan* Rome."

This gradual process of dying represents, in the New Testament, the work of the Spirit in destroying the sinful nature in man. Death to sin and the attainment of holiness—perfection—is not an instantaneous work. The Christian is said to be "crucified with Christ." Evidently he was crucified and pierced in the deeper sense, before he was nailed to the Roman cross. Only because of this can Christians be following Jesus by taking up their cross daily.

According to the custom of that day, the garments belonged to the soldiers that crucified him, and they were divided by lot. For his vesture—a seamless robe—they also cast lots, as they would not rend it.—John. This robe was woven from the top down. As a result of his real sacrifice, whether we understand it or not, there is provided for the race a perfect robe of righteousness, woven from the Head down. His body has never been broken nor his inner robe (righteousness) rent.

Mark implies that he was crucified at "the third hour,"—which ended at 9 a. m., but the darkness was not until "the sixth hour," which ended at noon.

Pilate caused the superscription, "THE KING OF THE JEWS," to be written in three languages (Luke)—Hebrew for the Jews,

Latin for the Romans, and Greek for the foreigners—and placed upon the cross. The Jewish priests tried to have Pilate change the title, to make it appear that he only claimed to be the King of the Jews, but he answered, "What I have written I have written."—John. Greek was the language of literature and culture, Latin the language of law and power, and Hebrew the language of poetry and religion. Unconsciously Pilate wrote a prophecy that the language of the cross of Christ shall be heard everywhere—the language of true culture, power and religion.—See Zeph. iii. 8, 9. In the deepest sense, Jesus shall take the throne of David, and also be the King of all nations.

Jesus being crucified between two thieves illustrated the truth that "He was numbered with the transgressors,"—treated as a criminal. The heartless crowd railed and jeered at him, misapplied his words, and said, "Ah! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross." In this mocking the chief priests and the scribes joined, saying, "He saved others [which was quite an admission]; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe." "And they that were crucified with him reviled him."

By comparing the records, it appears that at first both the thieves reviled him, and said, "If thou be the Christ, save thyself and us;" but that afterward one of them repented, and in answer to his prayer, had the promise that he would be with Christ when he came into his kingdom.—Luke.

It is worthy of note that our Lord used his miraculous power only for others, and not for himself. He who would save himself from the real crucifixion, represented by the bodily crucifixion, cannot be Jesus' disciple. Not new miracles, but new minds to receive the truth, are what men most need.

II. JESUS' DEATH AND ACCOMPANYING SIGNS.—Vs. 33-39. The sixth hour ended at noon, and the ninth hour, at 3 p. m. which appears to be the time of Jesus' death,—the hour of the evening sacrifice. There was darkness for three hours. Some skeptical ones think the darkness must have come from an eclipse of the sun, but that never occurs at full moon, which was due at the passover. Whatever its cause, the Lord had it occur at the right time. It may have represented the mental cloud that led Jesus to cry out, "Eloi, Eloi, etc." Was he really forsaken? If so, in what sense? and who forsook him? It is not satisfactory to think that he only *seemed* to be forsaken. No doubt he knew just what had happened. But, who forsook him? Does "Eloi" mean God the Father? May it not have been one of the Elohim—God's mighty ones—the angel who came to Jesus in the garden, and ministered unto him, and whose presence and influence had sustained him through the terrible ordeal—who now left him to die? In the Bible, angels are often called Gods. But some scholars tell us that the word "sabachthani" does not mean "to leave alone," but "to leave helpless." The time had come for him to die, and therefore the angel's ministry was withdrawn.

We have the record of seven sayings of Christ on the cross: (1) His prayer, "Father, forgive them;" (2) His promise, "Thou shalt be with me in Paradise;" (3) His dying word to his mother, "Woman, behold thy son;" (4) His question, "Why hast thou forsaken me?" (5) His only expression of bodily suffering, "I thirst;" (6) His expression of the completeness of his life work, "It is finished;" and (7) His expression of full confidence in the Father, "Father, into thy hands I commend my spirit." Of these seven expressions, Mark mentions only the fourth.

When he called out "Eloi," it appears that some thought he was calling for Elijah. When he said, "I thirst," one, having sympathy for the sufferer, filled a sponge full of vinegar, (the sour wine), and put it to his lips. This time he received it. Others said, "Let alone; let us see whether Elias will come to take him down." Perhaps they hoped that he would. His last words, commending his spirit to the Father, confirm the idea that he did not think the Father had forsaken him. Having thus cried out, "He ceased to breathe."—Rotherham.

The rending of the vail at his death implied that the typical system had ended, and that Jerusalem was no longer the holy place. Jesus was opening the new and living way into the real "Holiest," (Heb. x. 19, 20), and therefore the type was no longer needed.

When the centurion saw the wonderful things that occured at Jesus' death, he was convinced that he was what he claimed to be "the Son of God."

The heart of this lesson is expressed in the Golden Text, "Christ died for our sins according to the Scriptures." See also 2. Cor. v. 14, 15, R. V. and Heb. ii. 9. The gospel—including the coming death and resurrection of Jesus—is the great central fact in the history of the world. His seeming defeat was the way to the greatest victory. "He shall see of the travail of his soul, and shall be satisfied." Truly, "the love of Christ constraineth us."

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GOD'S BOUNDLESS PLAN.

(*Continued.*)

As to judgment, there are eighteen definitions of the word in one Dictiomary. I will only notice a part, such as, "Act of comparing ideas to ascertain the truth,—faculty of judging,—opinion, determination of mind." These definitions are familiar and need no illustration. Scripturally, judgments may be statutes or commandments, as in Ps. cxix., "Thy judgments have I laid before me," "and let thy judgments help me."

In Isaiah i., "Zion shall be redeemed with judgment and her converts with righteousness, and the destruction of the transgressors and of the sinners shall be together." Here judgment is executive in taking evil men out of the way, abruptly closing their career, which is their destruction as sinners. As such, under judgment they perish. The world is rid of their presence and of their lives and works of wickedness. It is a good riddance. There are millions of them. If they do not repent,—and repentance implies reformation,—they are rooted up. They are in a figure burned with fire—(some will say literally burned)—and they are ashes under the feet of the righteous. But are they annihilated? Is there no revival to life?

How does this sound? "Behold I make all things new." "The Son of man came to seek and to save that which was lost," whatever it was. What was lost? Certainly life, for all must die. And again, "He came not to destroy men's lives, but to save them." Shall we say this cannot reach beyond the first advent? Is his loving nature changed or his saving power exhausted? He had mercy once, and is that the end? How read we in Isaiah xlv? "Look unto me, and be ye saved, all ye ends of the earth." "I have sworn, the word is gone out of my mouth, every knee shall bow to me, and every tongue shall swear."

What, by hard compulsion? Shall knees bow under overwhelming stress only? Shall there be no heartiness? What shall a forced obedience be worth? What shall a false compliance avail? Will there be hypocrites in that profession of allegiance? It would be worse than worthless to yield service, or profess loyalty grudgingly. The tongue that swears allegiance shall be truthful, and the will that determines and confesses faith shall be stedfast.

Again, "As is thy name, O God, so is thy praise unto the ends of the earth." If one is true, so is the other. The name of God shall go and be heard everywhere, not in the pitiful and idle oath of the half drunken and blatant braggart,—but in the language of holy fear. And the praise of God shall be in all hearts and in every mouth in all lands.

Zion shall be the center from which light shall flash to every realm. The new Jerusalem shall be a four-square city of brightness radiant and beautiful, its glory visible to Esquimaux or Hindoo. And the saved nations shall walk in the light of it. Leaves of a tree of blessed sanitary virtue shall heal maladies that have baffled the art of doctors in medicine and theology.

"Thou art the confidence of all the ends of the earth, and of them that are afar off upon the sea." "Thou art" means in some coming now, a day present to him who sees through ages and spaces as we look across a valley from a housetop. And can we say and affirm with certainty that there is no grain or germ of faith hidden in the hardest heart? That it is not latent though buried and invisible? How many a seed lies inert underground, when nevertheless there is life in it! Who knows but that germ lies buried deep in the heart of the vilest wretch? Or it may be a something, that light, the light with heat from the hand of him who is light infinite in essence, shall kindle into a spark and into a flame. Let us think of confidence in God in people far off in dismal corners of creation, that God can see and uncover and set free in a good day coming.

Have we known all the secrets of nature, or all the mysteries of the human heart? When the new fire touches the invisible tinder, it can and will burn, and in it unbelief be consumed. The soul of man need not be immortal to have in it a susceptibility of being saved. It is plain that a heathen is a child of God by creation. And here is the same psalmist and prophet who says, "God shall bless us," and is this all? Will he only bless Jews and as some think pious Jews at that? Will he only bless the men who sang sacred songs in David's day? Nay, nay. "All the ends of the earth shall fear him." That is a promise—a prophecy—broad and wide and unequivocal. They shall do it. And the fear will be wholesome, not slavish. It will be a fear sweetened and perfected in love. It will be a fear full of intelligence and full of joy, a center and spring of volition and action, and a precious governing motive of life.

(*To be continued.*)

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THE HOPE OF HIS CALLING.

In the light of the Bible plan of the ages, it may safely be said that the best element of the Christian's hope is, not that he expects to have eternal life himself, and a happy home with Christ, but, that he is to be associated with him in his gracious, priestly work of carrying the saving truth and Spirit to others—even until the darkest corner of God's universe shall be filled with His glory. This is the hope of the Lord's calling, because it is based on the purpose for which He calls out His elect people, to be a royal priesthood. He not merely purposed to call them that they might be saved; but they are "the called according to his purpose" to bless and save the world—the whole creation. Those thus called out are called "the sons of God," having his Spirit in them, by which they are one with Jesus Christ.—Rom. viii. 9-16. Being thus one with him, they are jointheirs with him to the inheritance of the earth and all nations, (Ps. ii. 7, 8), and as a result of their manifestation, the whole creation shall be delivered into a glorious liberty.—Vs. 17-21.

In the light of this revealed purpose of God to save the world, let us look at Ephesians i. 3-6. The "us" who are said to be blessed "with all spiritual blessings in Christ," evidently are the church, the ecclesia, the called out ones. They are chosen in Christ to *be* something—holy and without blame before him in love. This is to share with Christ in the elements of his character.—Vs. 3, 4. Without this all would be vain. But they are also chosen, predestinated to *do* something—to have a share in his *work*. This is what, in the light of the plan, I see in verse 5,—"Predestinated unto" what? To be adopted? No; but unto a work, even "the adoption" of others, "of children by Jesus Christ unto himself." That is, he is to be the Father of the children of whom the glorified church will be the mother, in the ages to come.

Not seeing the plan, has naturally led people to apply this verse also to the calling of the church; but it surely includes the *work* as well as the *state* of believers. They are saved to serve God in carrying out "the good pleasure of his will, to the praise of the glory of his grace," on account of which we are accepted, but which is to be emphasized "in the ages to come."—Eph. ii. 7.

This is not a speculation, for he has "made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one *all things* in Christ."—Vs. 9, 10. This is a revelation concerning the inheritance and glorious work of Christ and his saints. Having the Spirit is the earnest of this inheritance, the basis of Christian character, and the preparation for this blessed hope of his calling. Vs. 13-23.

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THE RESURRECTION.

THE doctrine of the resurrection of the body is not a Christian doctrine. It originated in heathen lands, and from the Egyptian bondage, became a Hebrew tradition, which finally colored the Christian religion. This doctrine, plainly shown to be of heathen origin, is older than Christianity, and did not originate with Christ or the Apostles..

The doctrine of the resurrection of the flesh appears first among the ancient Hindus, where it embraced a theory of vast conceptions, taking the whole universe into an endless series of growths, decays and exact restorations. The Stoics of Greece held the same general views, although modified in form, but of even greater generalization.

Zoroaster and his disciples maintained the resurrection of the body, but not upon principles of necessity, or fatalistic grounds, like the Hindus and Stoics.

The Egyptians believed that the future life was in some way dependent upon the continuance of the body; and therefore resorted to the embalming of dead bodies. The theology of the middle ages, also called the dark ages, is permeated with this theme—the resurrection of the flesh. And it is no wonder, with such environments, it should color much of the religion of the present day.

Christian advocates of this doctrine, declare that their theory is based upon the resurrection of Christ; but if we affirm that his resurrection was meant to be a type of our own, then must we maintain that, as he rose upon the third day, so must we, and as his body saw no corruption, neither will ours, and if the argument is worth anything at all, then only those bodies which see no corruption, will ever be raised.

Paul most exhaustively treats of this subject in 1. Corinthians xv., and entirely defeats the argument for a bodily resurrection. If Paul's words are not proof enough of a spiritual resurrection, then search out further texts in the Scriptures, which can easily be done. I think you will find no text whatever which speaks of the resurrection of the flesh. The expression used is simply "The resurrection of the dead," or "of them that slept." If "the dead" meant carnal or fleshly bodies that were to be raised in the last day, why were we not so informed? Matthew speaks of the bodies arising and going into the holy city. In Isaiah xxvi. 19, we have the word body, but, "my dead body," refers to the resurrection of Jesus. Neither does any text teach directly or by implication the necessity for the resurrection of the body. Neither does the Bible anywhere speak of spiritualized matter, nor of the recreation of our physical bodies. It is plainly taught that the spirit does not perish with the body, but returns to God who gave it.

In view of the present Easter-tide, I am moved to take this extract from my Easter sermon, trusting that some one may be helped by its perusal to expect and prepare for the highest resurrection possible—the resurrection of the spirit and all that is worth saving of the soul. ERMINA C. STRAY.

REMARKS.—The above article was received too late for the HOPE for which it was intended. I have asked the writer what she means by "the resurrection of the spirit," and in reply she says she has carefully read the address from which the extract was made, and does not find the expression. [That is explained by the fact that it is in the remark at the end of the article.] Then she adds: "I must have meant quickening or awakening." As she uses "the resurrection of the *body*" and "the resurrection of the *flesh*" interchangeably, it may be inferred that she means to be understood as saying that "the resurrection of the [old, earthly, fleshly] body is not a Christian doctrine;" for the apostle clearly teaches that in the resurrection we shall each have a body of his own—a new, heavenly or spiritual body.—Vs. 38, 40, 42–44. Our bodies now are the expression of our animal nature; and so our future bodies will be the expression of the divine nature given to us.—EDITOR.

FINDING THE LOST.

O GENTLE SHEPHERD, Thou didst tell of one
Who sought his wilful, straying sheep afar
Until he found it in the wilderness.
He did not seek awhile till night came on
And the dark river lay across his path,
And there turn back and leave his sheep to die,
Torn by the wolves upon the mountain-side.
Not so short-lived and fickle was his love;
He sought until he found, and laying then
His sheep upon his shoulders, homeward turned
And to his flock and fold rejoicing came.

Lord, in that Shepherd Thou Thyself didst show;
No cry of pain unheeded smites Thine ear,
No dusky river bounds Thy searching love;
Thou art not Saviour on the earth and then,
When death is past, a stern, relentless Judge.
We trust Thy never-ending love, the same
From ancient days till now, from now till Thou
At last Thy flock complete to God shalt bring;
Thy flock ingathered from a thousand hills
Of earth, and from the shining plains of Heaven;
Yea, from the abode of terror and despair;
From east, from west, from height, from depth they come,
One flock, one Shepherd, one rejoicing fold,
All wanderers found, all foes by Thee subdued,
Subdued by love, not fear, All-Conquering One,
Lord of the living and the dead!

—*Christus Victor.*

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☞ See Editor's Appointments, p 168.

SPECIAL NUMBERS.

THIS is a Special Number of the HOPE, prepared for new readers, a considerable part of it being reprinted from former issues by request of interested readers. We print a large number, and we want names for sample copies. This is on the line of our Mission work, the fund for which is supplied by voluntary offerings. Pray for its success. We can still send the HOPE for May 1st.

—EDITOR.

APPOINTMENTS IN THE EAST.

June 5, Pittsburg, Pa., 517 Wylie Av. at 2 and 7 p. m. In charge of Dr. J. Greenawalt.

June 12, New York City, 695 Broadway, at 3 and 8 p. m.

June 19, Newark, N. J. 127 N 11th. St., at 3 p. m. (Roseville Ave. Sta. on Lackawana Rd.)

June 19, (at 8 p. m.) Orange, N. J. U. C. W. Hall, 22 Center St., (5 min. walk from Orange Sta., Lackawana Rd.

Other meetings will be arranged for the intervening week. From June 9th. the Editor's address will be 76 Midland Ave., East Orange, N. J.

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Balance on hand Feb. 1.	$1.63	
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PROFITABLE READING.

DEAR BROTHER PATON:—I have been reading *Z. W. T.* and the *Mil. Dawns*, over a year, I believe with profit. A little while ago, a friend, a reader of these also, lent me a volume of THE WORLD'S HOPE. I have now read nearly all of vols. 8 9, and 10. I liked the *Dawns* and *Towers;* I like the HOPE much better. In my opinion I never read anything to equal the HOPE I am satisfied of the truth of most of its teaching. I don't know of any of your teaching that I think is not correct. I am well satisfied about "Universal Salvation." I would like you to send me a sample copy of the HOPE. This is a venture. I do not really know if it is still published. If it is I shall as soon as possible send my subscription.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 22., No. 12. ALMONT, MICH., JUNE 15, 1904. $1.00 a year.

IMPORTANCE OF TRUTH.

We often hear it said that it makes but little difference what people believe, if they are only sincere, or if they are only good; but the inspired writers lay great stress on the value of the truth. Of course, sincerity, or honesty, is a good thing. It is really one phase of truth—truth in life; but as the Lord is "a God of truth," (Deut. xxxii. 4.), we may be sure that the truth of God, as it is revealed in Christ, has a quickening, purifying, elevating influence—the power to make people truly good, or to develop a Godlike character. And so far as any error obscures or belittles the truth of God, that error must be a hindrance; and the more sincerely it is believed the greater harm it does.

It may be admitted that there are truths which have no uplifting power, and that, in such cases, it makes but little difference whether or not we believe them. May we not safely say that no truth is vital, and no error fatal, if it does not affect character? But "the truth," so often mentioned in the Bible, is not a matter of small value, and to disbelieve it, is not a trifling thing. If anyone will take a good concordance and find all the places, even in the New Testament, where the truth is mentioned, they will be impressed with the importance attached to it by the sacred writers. The importance of the truth is clearly shown in the Gospel by John. "The Word was made flesh, and dwelt among us, * * full of grace and truth." "Grace and truth came by Jesus Christ." "He that doeth truth cometh to the light." "They that worship the Father must worship him in spirit and in truth." "Ye shall know the truth, and the truth shall make you free." "I am the way, the truth, and the life." "The Spirit of the truth, which proceedeth from the Father." "Sanctify them through thy truth: thy word is truth." Jesus said, "For this cause came I into the world, that I should bear witness unto the truth." All through the apostolic writings, the gospel of Christ is spoken of as the truth, which is God's saving and

sanctifying power; and "He will have all men to be saved, and to come unto the knowledge of the truth."

The gospel truth is the revelation of the heart of God, and its supreme object is to draw men to himself. The inspired writers keep this practical end in view, and so should we. Mere theories of interpretation, that do not affect the heart and life, are of little value. But mere exhortations to be good and faithful are not in harmony with the method of the apostles of Christ. They always spoke some important truth, and based their exhortation on it. The doctrinal, the practical and the experimental are always related in their writings.

In Matthew v. 14-16 we see that Jesus stated an important truth, "Ye are the light of the world," showing the close relation of his disciples to himself in the great plan, and then added, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

In 1. Cor. vi. 19, 20, Paul stated two fundamental gospel truths, and based his exhortation on them: (1) "Ye are not your own;" (2) "For ye are bought with a price;" (3) "Therefore [for these reasons] glorify God in your body, and in your spirit, which are God's."

The letter to the Romans is a wonderful showing of God's great gospel plan, of which the apostle declared that he was not ashamed. Rom. i. 16. Chapters i. to xi. are very doctrinal, though there is a mingling of the practical and experimental. The darkness of the sinful state of man, the fullness of the gospel provision, the doctrine and duty of baptism, the Christian warfare, the doctrines of divine sonship and the election of grace, are all treated by the apostle. In chapter xi. he gives a view of the Lord's wonderful dealing with Israel—their election, their fall from favor, and their final salvation. Did Paul write this merely to gratify human curiosity, or to give abstract knowledge? Not so; it was to make the truth the ground of an exhortation to practical life; "I beseech you *therefore*, brethren, by the mercies of God [not merely in saving us, but in saving blinded Israel], that ye present your bodies a living sacrifice, * * which is your reasonable service."—Rom. xii. 1.

In the twelfth chapter we have a clear and beautiful picture of practical Christian life. If such a life of love and unity were manifested, it would be like heaven on earth, and the world would believe on Christ.—John xvii. 21. But why should the promised restoration of Israel be given as the motive for Christians to live such a life of loving service? Why is such an exhortation for such a reason so rare in modern preaching? It must be because the ministers do not see the relation between the church and Israel in God's plan of salvation. It is too often overlooked that the age of Israel's blindness is the dispensation of the Spirit for the development of the Church from among the Gentiles. And "all [blinded] Israel shall be saved, [after the people for the name of Christ are taken from among the Gentiles—Acts xv. 14], as it is written, "There shall come out of Zion

the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they [Israel] are enemies for your sakes [as through their fall salvation came to the Gentiles—xi. 11: but as touching the election, they [Israel] are beloved for the fathers' sakes. * * For as ye [Gentiles] in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these [Israel] now not believed, that through your mercy they also may obtain mercy."—Rom. xi. 26-31.

Here is the meaning of the "therefore" in chapter xii. 1. As the faithful Christians are to reign with Christ, and share with him in the blessed privilege of opening the eyes of blinded Israel, and bringing them, in due time, into the enjoyment of God's forgiving favor, we see the reason for the apostle's exhortation. Only those who are faithful to the Lord's service will make their calling and election sure, (2. Pet. i. 5-11), and be exalted to reign with Christ, and be with him in the work of Israel's deliverance.

It seems that this truth concerning the final salvation of Israel through Christ and his faithful followers, must have power as a motive over all believers who really see it. And certainly the apostle used it for this purpose when he said: "I beseech you *therefore* [by this merciful plan of God toward Israel] to present your bodies a living sacrifice,"—not a *killing* sacrifice, but one of loving and "reasonable *service*." Oh! that all believers might see the relation of the faithful to the salvation of Israel and the world of mankind.—Rom. xi. 32-36.

In 1. Cor. vi. Paul uses the truth that the saints shall judge the world, and the angels too, to teach them the practical lesson that brother ought not to go to law with brother. He says: "If the world shall be judged by you, are ye unworthy to judge in the smallest matters? Know ye not that ye shall judge angels? how much more things that pertain to *this* life?" This shows that the faithful are to judge the world and the angels in the *future* life.

In 1. Cor. xii. the truth concerning the unity of the body of Christ is clearly taught, and then made the motive for love and forbearance toward one another. Would it not have a mighty influence over the lives of Christians if they constantly realized the truth that they are not only members of Christ, but also members one of another?

In 1. Cor. xv. the gospel of Christ's death and resurrection, and the consequent resurrection of all mankind, and the glorious victory of Christ over all enemies, so that in due time God shall be all in all, is very clearly taught, (vs. 1-28), and instead of its being regarded as a dangerous doctrine, and a reason for indifference to Christian activity, it is made the ground for this earnest exhortation: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—Ver. 58.

Whoever will carefully read the apostles' writings will see that they believed in both doctrine and practice, and that they always made the truths of God's plan the basis of their exhortations.

By the vision of the unclean beasts "cleansed," the Lord taught Peter not to "call any man common or unclean," and revealed to him the truth, which is as important now as it was then, that God is not a respecter of persons, but of character.—Acts x. 15' 28, 34, 35. This truth had power enough to change all Peter's later life.

The truth is not belittled when Paul speaks of some "holding the truth in unrighteousness;" nor when he says, "Knowledge puffeth up." That must refer to the knowledge that does not produce love, which "edifieth,"—or buildeth up. He shews the importance of the knowledge of God when he speaks of those who were "alienated from the life of God through their ignorance."—Eph. iv. 18.

In 2. Thess. ii. 1, the truth concerning the Lord's coming is spoken of as a safeguard against delusion. (It would prevent many from receiving the false Christs of this day if they knew the truth that he is not coming again in the flesh.) Verse 10 speaks of some perishing in unrighteousness, because "they received not the love of the truth, that they might be saved;" and verse 13 shows that men are "chosen to salvation through sanctification of the Spirit and belief of the truth."

The church is "the pillar and ground of the truth."—1. Tim. iii. 15. He who rightly divides the word of truth is a workman that need not be ashamed.—2. Tim. ii. 15. In Titus i. the bishop of the church is exhorted to hold fast the word, that by sound doctrine he may convince the opposers, and know how to deal with those who give heed to fables, and turn away from the truth, which leads to wicked works.

James i. 18 speaks of the truth as the begetting power. On the same line, 1. Peter i. 23–25 calls the word of God, "the incorruptible seed, which liveth and abideth forever." Peter also exhorts young Christians to use "the sincere milk of the word, that they may grow thereby." ii. 2. Jesus said, "Man shall not live by bread alone, but by every word of God."—Matt. iv. 4. And he said to Peter, "Feed my lambs," and "Feed my sheep." Hebrews v. 12–14 shows that the truth is "milk for babes, and strong meat for them that are of full age." In 2. Peter i. 2–4, we are told that grace and peace, and even all things that pertain unto life and godliness, come through the knowledge of the Lord; and in verse 19 we are exhorted to give heed to "the sure word of prophecy, as unto a light that shines in a dark place," and increases until daylight. In chapter iii. the coming of the Lord, and the dissolution of the old order of things, are urged as a motive to holy living; and the epistle closes with an exhortation for Christians to "grow in grace, and in the knowldge of our Lord and Saviour Jesus Christ."—Chap. iii. 11, 14, 18.

Twice in his first epistle, John gives us the fundamental truth that "God is love," and he urges

this as a good reason that we should love Him and one another. God's love was manifested in the gift of his Son to be our Propitiator—our Reconciler. "We have seen and do testify that the Father sent the Son to be the Saviour of the world." Oh! that all might see that God sent his Son into the *world*,—not merely into the earth, but that he identified him with the world of men,—that through him they might be saved—have his life in them. "We have known and believed the love that God hath to us." "We love him, because he first loved us." "If God so loved us, we ought also to love one another." Thus, again, the practical is based upon the truth.

In chapter iii. John urges our hope of being like Him at his appearing as a motive to purity of life. "Every man that hath this hope in Him purifieth himself, even as He is pure." And in chapter v. he speaks of the importance of believing God's record concerning his Son; "And this is the record, that God hath given unto us eternal life, and this life is in his Son." In his Gospel (xvii. 3), he records Jesus' own words, that to know the Father, and Jesus, whom he sent, is eternal life.

We cannot emphasize too much the importance of knowing what the Lord has been pleased to reveal concerning himself and his loving purpose concerning mankind. "God is love." He is revealed in Christ. His love had no beginning, and will have no end. The purpose of God is to create the race in his own image, and he will not fail. "Love never faileth." Men are begotten by the truth, sanctified by the truth, fed by the truth; and the truth is the best motive for loving obedience. We cannot over-value the truth that draws men to God. It is not mere abstract truth that does this, but the Truth which is embodied in the living and loving Person of Christ. He said, "I am the Truth;" and, "His name is called the Word of God."—John xiv. 6; Rev. xix. 13. He knew his power when he said, "I will draw all men unto Myself."—John xii. 32, R. V. If we know him, how can we fail to love the truth revealed through him? and how can we fail to love one another?

FOLLOWING JESUS.

AMONG the recorded words of Jesus are these: "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. xvi. 24. Our Lord knew all that is involved in this matter, both for himself and his followers. As the knowledge of what it means slowly dawns upon us, it becomes not only a very serious matter to us, but, also, it becomes imperative upon us, that each one continues faithful to the end of our course.

Following after Jesus means, from start to finish, obedience—obedience in the faith. Disobedience is the sin of the world. To me, there is implied, in Scripture, a distinction between this *one sin* of the first man, and the sins of the many,—not indeed as to the penalty, but in the application. We read that God hath concluded all in unbelief,—that is, into the disobedient unbelief of the first man, that he might have mercy on all.—Rom. xi. 32. Again the distinction is seen in Rom. v. 15, 16. As we continue; the distinction will be seen plainer. Rom. v. 18, 19 gives us the key text to obedience, as against disobedience: "As by the offence of

one judgment came upon all men to condemnation; even so through one act of righteousness the free gift came unto *all* men to justification of life. For as through the one man's disobedience the many were made sinners, so through the obedience of one shall the many be made righteous. So, then, those who are called by God's Spirit, in these days, to come and follow their Lord over the marked out course, in their very start must believe and be baptized: and then they are called to make a sacrificial offering of their bodies.

In Rom. viii. we read to this effect: "To them who are in Christ, and who live not after the flesh, but after the Spirit, there is no condemnation for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, *and as an offering for sin*, condemned sin in the flesh: that the ordinance, or righteousness, of the law might be *fulfilled in* US, who walk not after the flesh, but after the Spirit."

This means obedience unto the righteousness of THE LAW, here, *by us*, in the old house of the flesh. This is part of following after Jesus, but not all. Righteousness is secured for us, by the obedient sacrifice of Jesus Christ, all by the grace of God. We have seen that he was sent in the likeness of sinful flesh, down to our level, in flesh the same as ours. But, more than this, in 2. Cor. v. 21, we read that he who knew no sin, he, (God) made *to be sin* on our behalf, (note the result to us) that we might become the righteousness of God in him.

This all means, that God sent his Son, *as his son in the flesh;* and as it was ever the Lord's purpose to do his Father's will, he obeyed even unto death. The sins of the world upon him made his flesh sinful flesh, and under its wages he died on behalf of the whole world, the just for the unjust, the righteous for the unrighteous; so that we might become the righteousness of God in him. We believe God's word and live through obedience of the faith of the Son of God.

In 1. Peter ii. 24, we read of the obedience of Jesus, and of our obedience also: "Who his own self bare our sins upon the tree in his own body, that we, having died unto sins, might live unto righteousness." I will word this a little differently, to bring forth the clear thought: Jesus in his own self, in his sinful flesh body, bare our sins upon the tree, that we—who are we, but that body prepared in God's purposes for him before a world was founded? See in Eph. i. 4, how we were chosen in him away back in the plan of God, to become manifest in these preparatory days. In passing, we must remember that although the flesh of the body of our Lord Jesus was made sinful flesh, yet did not carnality, or the mind of sin, find any place in him; and there being in his body of flesh, none of the works of the devil, "the body of sin" could not become destroyed by our Lord's *own* offering, and yet it must be utterly overcome in our Lord and in his body. And thus we, in following after our Lord, are led through obedience first to die with him by immersion into his death, sanctifying, or setting ourselves apart, as crucified with him. For when we were baptized into Christ, we were baptized into his death, that like as Christ was raised from among the dead through the glory of the Father, so we in newness of life should live. Hence then, if we are buried together with him in the likeness of his death, certainly we shall be also in that of his resurrection.

Rotherham says here: "Of this taking note, That our old man was crucified together with him, in order that the sinful body might be made power-

less [or done away] that we should no longer be in servitude to sin; for he that hath died hath become righteously acquitted from his sin."

Although immersion is an outward service of obedience required of the Lord's own true followers, yet, in studying the sixth of Romans, we are led to see something of its real significance, and that it is a hard thing for some to follow Jesus; that for him who will follow him, it means sanctified consecration of all he is unto God's will and service; and, more than this, it means that we be passive, pliable, even as potter's clay, in his hands. "For it is God that worketh in you, both *to will* and *to do* of his own good pleasure."—Phil. ii. 13. It means dying to sin, and the power of sin, within us, that Christ shall rule and reign over us. It means crucifixion for us, for the cross of Jesus is yet for all to take up, and follow after him, and it means sacrifice on our part, only different in nature to his, for he shed his blood, and we are made living sacrifices.

We turn now to Heb. ix. and select some scripture beginning at verse 15. Just before this, Paul was showing the power and efficacy of our Lord's blood, to purge away all sin from us, and to cleanse us from dead works, or, as we have seen, to cleanse us from the works of the enmity. And because of this truth, he is the Mediator of a new Covenant (see viii. 6 to end) that, death having taken place for the redemption of the transgressions that were under the first Covenant, the called ones, under that first covenant, may receive the promise of eternal inheritance. As the first covenant ended at our Lord's death, and, at Pentecost, the new covenant of grace began under the power and incoming of the Holy Spirit, the called here may mean those whom Jesus or his disciples called while yet with them. However, I am not sure, and it matters not for us to know now.

However, under the law, it was necessary that those copies of the things in the heavens (that is, those types, faulty and imperfect) should be cleansed by the blood of bulls and goats; but the heavenly things themselves by better sacrifices than these. So, then, Jesus, the Lamb of God, has now once at the end of the ages been manifested to put away sin by the sacrifice of himself. And, because none of Adam's seed ever attained unto righteousness by keeping the law, and because the blood of bulls and goats never could atone for sin, here is Jesus saying to the Father, as he came into the world, "Sacrifice and offering thou wouldst not, but a body didst thou prepare *for* me. In whole burnt offerings and sacrifices for sin thou hadst no pleasure. Then said I, Lo, I am come to do thy will, O God." Heb. x. In thus obeying God's will he removes the ordinances of the law, ending the first covenant, in order to establish the new covenant, even the grace of God unto us through the faith of his Son. So then the *Anointed* [The Christ] also, having been once offered to bear the sins of many, shall appear a second time *apart from sin*, to them that wait for him, unto Salvation.

We have already seen that by the sacrifice of our Lord's body of sinful flesh, we are sanctified as his chosen body to perform, or permit him to perform, that part of his sacrificial or atonement work left over for the members to fill up, and finish.—See Col. i. 24. See 2. Cor. v. 18, 19: And all things are of God, who reconciled us to himself through Christ, and gave unto *us* the ministry of reconciliation; to wit, that God was in Christ reconciling the world to himself, not reckoning unto them their trespasses, and having committed *unto us* the word of reconciliation. Thus *are we*, as our Lord's body, to take up this left over work and finish it up, by presenting before God our bodies of flesh in which we are being

(*Continued on page 185.*)

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EDITOR'S APPOINTMENTS.

July 3, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

July 4, Englewood, Ill., 6006 Green St., at 7:30 p. m.

July 5, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

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(*Continued from page 183.*)
perfected, and in which we are left for this purpose. He that overcomes to the end, shall sit with me in my throne.

So then, in Rom. xii. 1, 2, Paul says: "I beseech you therefore, brethren, by the mercies of God, to present your bodies *a living sacrifice*, holy, acceptable unto God, which is your reasonable service. And be not fashioned after this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Let us remember that in our true immersion into Christ, we have died unto the world, and are risen up in a *new life*, to live henceforth for him. So then, let us reckon ourselves to have died unto sin, and as having been made alive unto God in Christ Jesus. Let not sin therefore reign in your mortal bodies, and obey not its will any longer, neither present your members unto sin for use of unrighteousness; (Surely no, for we have died to such things.) But present ourselves unto God, as alive from among the dead, and our members to God for use of righteousness.—Rom. vi. 11-13.

Right in this attitude before God must every real follower of our Lord Jesus Christ find himself. For in that Christ died, he died unto sin once for all, and in that he lives, he lives unto God; so that here we may grasp the true standing of the new Christ Man, growing up into the righteousness of Jesus Christ, right in the Old Man's house of sinful flesh, the old mind transformed into the Christ mind, both alive, but with our will transformed, that God's *will only* shall be done. We deny self, and turn our backs upon the old things. We stand upon the faith and look unto Jesus, passive in his hands,—for all our overcoming is by faith in him. It is not we who can kill the body of spiritual sin within us, but in our attitude of presenting our bodies unto him as living sacrifices, we do so through faith in Christ, and his righteousness in us destroys all carnality and works of spiritual sin; for it is God which worketh in you, both to *will* and to *work* for *his* good pleasure.

Now death to our bodies is the penalty under sin, and to many that seems to end the matter. If this were true, then, after our Lord's death and resurrection, there would be nothing to prevent them from being raised up into life, unto which his sacrifice justified them. Our Lord's death killed the head of sin, and blots out all sin, but the body of sin remains to be destroyed. To-day is the day of atonement beginning with our Lord's death, and ending when the work of reconciliation shall be finished in the Lord's body. Now, it must be plain to all, that in God's purposes and plans, it is the Anointed One—Jesus and his chosen body—that constitntes the Christ. And while the Head; Jesus, shed his blood to put away all sin, his body enters into all his sacrifice; and into the work of Atonement and redemption.

Let us refer to the type of the two goats in Lev. xvi. One goat could not be made to represent the work of the real atonement day, because it could not be made to represent the sacrifice of the whole Anoined One. So the Lord's goat represents Jesus the Head, whose blood removes the sin of Adam, (or the world), and kills it. Now Jesus himself bore our sins to the tree, nevertheless, after the head was slain,—or the Lord's goat was slain, Aaron brings forth the live goat, and shall lay both hands upon the live goat. Remember that it is Aaron in his office of High Priest representing—though imperfectly—Jesus, the true High Priest, offering up himself. So, then, it is as though Jesus himself, having sacrificed himself, turns to the other goat, confesses over him all the iniquities of the *children* of Israel; and all their

transgressions, in all their sins, putting them upon the head of the goat and sends him away by the hand of a fit man into the wilderness, [note here that it is *iniquities* and *transgressions* that is here mentioned, and not sin] The first goat is the sin-offering, but in the other goat, the sins of the many, or the consequences of that one cardinal sin constituting all the works of the devil, the carnal mind, the body of death are to be destroyed in bodies of sinful flesh while yet alive, as, indeed, we have already shown. So that in the Anointed one—Jesus Christ and his body—the full atonement work and redemption work on behalf of the *whole world of the dead* is finished and complete. When it is really all finished and ready, the dead can be raised up in the Christ seed, though as babes in knowledge, free indeed from sin or any of its works. Paul says, in 1. Cor. xv. 29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why then are they baptized for them?

There are many views and forms of baptism, and many are being baptized, of whom we may safely say, it is a mere form, having nothing of Sanctification or consecration about it. From what has been here shown, true baptism, as Paul teaches in Rom. vi. is only effective to the true followers of the Lord Jesus Christ, as it is in their bodies that the body of spiritual sin, the carnal mind of sin, is being annihilated, so that in God's fixed time, the dead shall all arise to life again. This point has already been covered, and no more space need be used.

For us who are truly committed unto following Jesus to the end of our course it is dying daily unto sin. We are in all things *shut up* into faith. Our natural or old man lives, and all our vision (natural) sees are the things of natural existance; but one greater than the old ruler of sin has also come to abide with us, and, seeing him by the eye of faith, we turn away from the old, to die unto it all. and let it become destroyed in us, root and branch. And Jesus, our Life, comes, and destroys all dead or death works, and we are made free in him from all the law of sin and death. So then, we truly live, but it is no longer the I, of the Old Man, but the transformed I, of the new man—transformed into Christ that liveth in me, and that life which I now, and henceforth live in this flesh, I live in the faith which is in the Son of God, who gave himself up for me.

It is well for us all to know ourselves in this matter, and continually watch our attitude before God. It is surely God that is willing and doing, and we help him most, and in a way most pleasing to him, by living in the faith of his Son, and be in his hands as clay, to will and do, and work as he pleases. I am so glad that we have *not* an high priest which *cannot* be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin.—Heb. iv. 15. What follows in next chapter is to this point, that Jesus our true High Priest offered up himself, and his household. More need not be said.

In sending this, I wish it t e understood that it is not sent as d matic or unchangeable, although so clear to me. In view of all that has been advanced and published on the subject of the Atonement, I am sensible of the fact that I may be wrong; but I do not think so now; nor do I expect to find it necessary to change the view in the future. Further, I send this reluctantly, and even hesitate about sending it at all, because of its being so long; but I have curtailed it all I could, and yet leave the object plain. Let the editor use his own judgment as to publishing it. I shall be satisfied if he consigns it to the waste basket.

CHARLES E. FORCE.

NEW YORK CITY.

REMARKS.—I know Bro. F., and I like his spirit. His article represents much study, and I am glad when people learn to think for themselves. It may be with this, as with other articles on deep subjects, that some will not fully understand it. I am not sure that I know all that the brother means. But of one thing I am sure, he is emphasizing the necessity of following Christ both in the sacrifice of the sinful nature and in loving service; and we will all agree that that is very important. I am aware that Bro. F. does not fully agree with my own view of the application of the types of Leviticus xvi.; but I am glad that neither of us claims to be infallible nor perfect in knowledge. We may therefore all learn more. But, of course, we both think we are right as far as we have seen; and it is easier to look at things from our own point of view.

I note that Bro. F. in his article referring to Leviticus xvi., only mentions the two beasts—the goat that died as a sin-offering, and the other one, that bore the sins but did not die as a sin-offering. If I understand him, he regards the Lord's goat as the type of the great leading sacrifice of our Lord Jesus himself, and the other goat as the type of the faithful Christians. But, if I mistake not, he, with the rest of us, believes that the faithful Christians are those who follow Christ; but it is to be observed that the scapegoat did not follow the Lord's goat at all. Again, we find that the bullock—not the Lord's goat—was the *leading* sacrifice of the day of atonement, and that the Lord's goat *followed* it in every particular—not only as a sin-offering, but in the destruction of its body without the camp. For this reason, it still seems to me that the sacrifice of the bullock was the type of the personal sacrifice of Jesus, and that the sacrifice of the Lord's goat was the type of the sacrifice of those who *follow* the Lord in sacrifice. It also seems clear that the burnt-offerings of the typical atonement day represent the other phase of sacrifice, which the apostle calls the "*living* sacrifice," and which he defines as "our reasonable *service*." The Lord not only wants the *death* of the old man, but also the loving *service* of the new man, and surely such service is "a sweet-smelling savor unto God."

I would again call the attention of those who would see a more complete statement of our view, to what is said on "The Atonement," in the book MOSES AND CHRIST. I also hope that our brother's article will have a careful reading.—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Christ Risen.—Matt. xxviii. 1-15. (Lesson for June 19.)

GOLDEN TEXT.—Now is Christ risen from the dead.—1. Cor. xv. 20.

INTRODUCTION.—Jesus was dead. From the human point of view he was murdered.—Acts vii. 52. But from the divine standpoint it was by the "determinate counsel and foreknowledge of God," (Acts ii. 23), and an act of voluntary sacrifice on the part of Jesus for the sins of the world.—Rom. v. 19; 1. Cor. xv. 3; Philip. ii. 8. He said, "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again,"—and this by the Father's arrangement.—John x. 15-18.

When Jesus died, the vail of the temple was rent, showing that the typical system was ended, and Jerusalem was no longer holy. When the centurion heard Jesus commending his spirit to the Father, and saw the darkness and the earthquake, he confessed that He was "a just man," and what he had claimed to be, "the Son of God." With his death, the lingering hope of the waiting ones died also. The women mourned in deepest sympathy. It was a terrible disappointment to all the disciples. What now could they do but give him a decent burial, and then————what? A cheerless return to their old business. Joseph, a rich man, one of the Sanhedrim who had not consented to Jesus condemnation, (being a secret disciple), went boldly to Pilate, and got permission to take the body; and he laid it in his own new tomb, near by. (Poor in his life, Jesus had his grave with the rich.) All this

was done hastily, because it was the day of preparation, and the sabbath drew near. They intended to embalm the body when the sabbath was past. By request of the Jewish leaders, in order to guard against a fraud, the Roman authorities had the sepulcher sealed and guarded with soldiers. Never had evil a more apparent triumph; but it was vanquished. and the gloom was turned to great joy.

I. THE RESURRECTION.—Vs. 1-6. This section has a Golden Text: "He is not here: for he is risen, as he said."—Ver. 6, This was the announcement of the angel to the two Marys, who came to the sepulcher in the early dawn of the first day of the week. Jesus had rested in the tomb through the last legal sabbath, of the age whose characteristic was death, and with that first day began to dawn a new age of life, liberty and a higher kind of rest. The women had come to embalm the body of Jesus —the best that their loving hearts could suggest. What a sadness must have been mingled with their loving preparations! Evidently they had no thought of the joyous solution of the problem. They expected to find the sepulcher closed with a large stone, and they wondered who would roll it away for them.—Mark. But they found the sepulcher open. There had been an earthquake, and an angel from heaven had rolled back the stone, and sat upon it. He had appeared with a face like lightning, and white apparel. This vision had frightened the soldiers away. And when the women came, the angel said, "Fear not," and then gave them the comforting message that Jesus was alive, and invited them to come and see where he lay.

How often in Christian experience it has been so. Difficulties that seemed insurmountable have disappeared from before the persevering. A greater than we had cleared the way.

It is well to consider both the *fact* and the *time* of the resurrection, though the fact is much the greater in importance. All believe that Jesus died, but the fact that he rose from the dead is the peculiar element of the Christian faith, and the key of hope for all. It is the emphatic proof (not the cause) of his divinity.—Rom. i. 4. It proves the efficacy of his death, as "the Head of every man," for the sin of the world, (1. Pet. ii. 24; Rom. iv. 25; v. 10; vi. 10, and many other Scriptures) and is therefore the "assurance" of justification and victory for all.—Acts xvii. 31. In Christ, sin is borne away, and death and hell are vanquished. He not only lives, but he holds the keys. What was done in him *for* all, will be done *in* all by the Spirit which came as a result of his victory. Joyous, glorious faith and hope—the hope of the church first, and later, the hope of the world.

The time: When did Jesus rise? There is some difference of opinion. Matthew says the women came "In the end of the sabbath"—The Diaglott says, "After the sabbath." Mark says, "When the sabbath was past." Neither there tells when Jesus rose. Mark xvi. 9 seems to teach that he rose early the first day of the week. That seems the right time for God's Sun to rise. Jesus had said he would rise on "the third day," and on that "first day of the week," two of his disciples met him on the road to Emmaus, the news having come that he was risen, and they said, "Today is the third day."—Luke xxiv. 1, 13, 21.

In 1. Cor. xv. 4, Paul says the fact that he rose "the third day" is a part of the gospel. Why? Hosea vi. 1-3 suggests that "after two days," "in the third day," is an important time element in God's dealing with his people. The ordinary day may represent the thousand-year day in the dispensational plan. The *third* thousand from Christ's time is the *seventh* thousand from Adam—that is, the millennial age. Both the resurrection of Christ's body—the church—and the restoration of Israel are due in the early morning of this long "third day." See DAY DAWN, pages 72-74. This may be the reason that Jesus rose the *third* day—to illustrate the plan of God.

II. THE RESURRECTION PROCLAIMED.—Vs. 7-10. The women stood by the cross till the last, and were first at the empty tomb. After giving them the goodnews, the angel told them to go quickly and tell his disciples that they would meet him in Galilee. No wonder they were full of fear and joy as they went out in haste to carry the message. The joy must have been intense, but the report may have appeared too good to be true. But as they were going, Jesus himself met them, and said, "All hail,"—a common form of salutation. They must have known him, for they held him by the feet and worshiped him; and yet they may have been afraid. But he said, "Be not afraid," and repeated the angel's message. Woman, who was first in the temptation, was the first commissioned by the Angel and Christ to proclaim the good tidings of the risen One—the world's Redeemer.—See Psalm lxviii. 11, R. V.

III. THE ENEMIES' SCHEME.—Vs. 11-15. The Roman guard was confounded, and being full of fear, and knowing the interest of the priests, they reported to them the escape of Jesus. After consultation with the elders, they bribed the soldiers with "large money," to say that the disciples came in the night

while they were asleep and stole the body. For sleeping on guard, the soldiers were subject to the death penalty, but the Jewish leaders promised to set them right with the governor, and for the sake of the bribe, these poor fellows were willing to take the risk. But the weakness of their lie appears on the face of it: for if they slept, how could they tell who took the body?

The evidence of Jesus' death is essential to the proof of his resurrection. And his enemies, and not his friends, made the proof strong. 1. The soldier pierced his heart to prove that he was dead. 2. The Roman Centurion—no doubt an expert—assured Pilate that he was dead. 3. The tomb was guarded by Roman soldiers. 4. As the tomb was a new one—never used before—there could be no mistake in the identity of the body. 5. The disciples were not expecting the resurrection, and were hard to convince.

These are all historical evidences, but there were appearings enough to convince the most skeptical among them; and they were willing to suffer and die in defense of the truth that Jesus lives. But we would add an experimental evidence, which no one will deny who has the experience. 1. Jesus promised that if he went to the Father, he would send the Spirit to do a certain work in the hearts of men. 2. The work that he promised should be done is being done, as all know who have had the experience. 3. Therefore Jesus spoke the truth about his dying, rising and going to the Father: and we know that Jesus lives.

It is the gospel for all that he died on account of our sins, and was raised again on account of our justification. He said, "I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death"—Rev. i. 18. This can mean no less than that the life he has and gives is deathless: that all death will be swallowed up of life; and therefore because he lives all for whom he died shall live also, and that there shall be no eternal death. "The wages of sin is death [not eternal], but the gift of God is eternal life." And the resurrection of Christ is the key of hope and the assurance of victory for all.

(We omit the review lesson for June 26.)

The Kingdom Divided.—1. Kings xii. 12-20. (Lesson for July 3.)

GOLDEN TEXT.—Pride goeth before destruction, and an haughty spirit before a fall.—Prov. xvi. 18.

INTRODUCTION.—Again we return to the Old Testament, where for the rest of this year our lessons will be. They will be concerning the history of the Hebrew nation as recorded mainly in the Books of the Kings and Chronicles. "The Books of Kings" are named from their contents—being the history of the kings of Israel and Judah from the beginning of Solomon's reign to the captivity. The two books are a continuous history, by one writer, or compiler, and at first were not divided. According to the Bible Chronology, they cover about 430 years. The books often refer to other writings; (1) "The Book of the Acts of Solomon:"—1. Kings xi. 41; (2) "The Chronicles of the Kings of Judah,"—1. Kings xiv. 29; and (3) "The Chronicles of the Kings of Israel."—1. Kings xiv. 19. They also include the history of Elijah and Elisha. The history naturally divides itself into three periods: (1) the united kingdom; (2) the divided kingdom; (3) the surviving kingdom of Judah, after the northern kingdom was destroyed.

The Hebrew title of "The Books of Chronicles," is the "Acts of Days." The Septuagint calls the work the "Paraleipomena," which means, "Things Omitted,"—from the other historical records. These two books with Ezra and Nehemiah, were once a continuous work. It is thought they were written by Ezra, or one of his co-temporaries, with some additions later. More sources for the materials of the Chronicles are mentioned than for any other book of the Bible. The purpose seems to have been to inspire the restored people with the principles on which alone true national prosperity could well be expected, and to encourage them to obey the Lord.

The first eleven chapters of 1. Kings relate mainly to Solomon's reign. Our last lesson on this line in 1903 was on the visit of the Queen of Sheba to Solomon in the glory of his kingdom.—Chap. x. In the eleventh chapter Solomon's sin—especially that of idolatry, to which his wives led him—is described. Because of this, the Lord told Solomon that the kingdom would be rent from his son—Rehoboam, only Judah (with Benjamin) being left the son, and given to his servant—Jeroboam. Him the prophet Ahijah met alone in the field, rent his new garment into twelve pieces, gave him ten of them, and promised him, in the name of the Lord, that he should reign over the ten tribes. Solomon therefore tried to kill Jeroboam,—a very foolish effort,—but he fled to Egypt and was there till the death of Solomon, when Rehoboam began to reign.

The kingdom as Solomon left it to his son was great. Its own territory was about 13,000 square miles, but with the territory of the subject races, it was about 60,000 square miles. The population is thought to have been about 6,000,000. The kingdom was well organized, and its army thoroughly equipped. It was

rich in silver and gold.—2. Chron. i. 15. The public buildings were magnificent; and there was great luxury.

But this luxury was not for the masses. They were oppressed with heavy taxes, and the ten tribes were alienated, and jealous of Judah—the royal tribe. After Solomon's death, Rehoboam—the heir to the throne—went to Shechem, where the leaders of Israel came to make him king. But as a condition of their allegiance to him, they required certain reforms. Jeroboam—who had been recalled from Egypt—was their speaker. He referred Rehoboam to the heavy burden his father had laid upon them, and promised allegiance if he would lighten it. And he asked for three days to consider their request.—xii. 1-5.

It seemed wise for this young king to seek advice. He first consulted with the old men, who had experience with his father, and they advised him to serve the people, and speak good words to them, assuring him that in such a case they would all be his willing subjects. But he rejected this advice, which showed his disposition, and consulted with the young men who had been brought up with him and were like himself. They were aristocratic idlers. Their thought was of the rights of royalty, rather than the good of the people. They advised him to tell the people that he would add to their yoke: "My little finger shall be thicker than my father's loins, * * My father chastised you with whips, but I will chastise you with scorpians."—Vs. 6-11.

I. REHOBOAM'S FOOLISH DECISION.—Vs. 12-15. Rehoboam had said, "Depart for three days, then come again," and accordingly, Jeroboam and the people came again on "the third day." And the king took the advice of the young men (forsaking the old men's counsel), and answered the people severely, repeating the words of the young men's advice. He heeded not the cry of the people, did not seek direction from the Lord, and did not follow the dictates of reason. In all this he was preparing the way for the fulfillment of the word of the Lord by the prophet Ahijah.

With such a man as Solomon for his father, and an idolatrous woman for his mother, and brought up as he must have been, is it any wonder that Rehoboam was not a good king? He had some good ability, but he was conceited, selfish and tyrannical.

II. THE KINGDOM DIVIDED.—Vs. 16-20. The King's answer aroused the indignation of the ten tribes—here called Israel. When they saw that their plea for mercy was utterly disregarded, they cried out, "What portion have we in David?" It virtually meant, "If we can have no kindness from his heir, he shall have no allegiance from us." "To your tents, O Israel, etc."—as much as to say, "Let us go home and prepare for war; let the house of David take care of itself."

No wonder they rebelled against such a king and such oppression. Terrible as is war, men will always fight when they think they are strong enough to resist such tyranny. And sometimes a smaller people would rather *die*, than submit to be the *slaves* of the stronger power. Of course, in this case the majority were in the revolt. But verse 17 shows that the members of the revolting tribes who had their homes in the cities of Judah, were subject to Rehoboam.

When he sent Adoram to collect taxes of the revolting tribes, they stoned him to death; and then the foolish king, perhaps for the first time realizing the gravity of the situation, fled from Shechem to Jerusalem. And when the people of Israel all knew that Jereboam had returned from Egypt, they had a great assembly, and made him their king,—only Judah (and Benjamin—ver. 21), following the house of David.

Verses 21-24 show that Rehoboam raised an army of 180,000 men, intending to put down the rebellion but that the Lord, by a prophet, forbid their fighting against their brethren, and claimed that the separation was of Him. They wisely obeyed and returned home.

In this division of the nation, God moved in a mysterious way; but it was the natural result of their idolatrous condition. It was like a foregleam of a divided church. Divisions are necessary when people cannot live together in harmony; and they sometimes result in the development of more truth. The ideal of a united church should ever be cherished; but may we not admit that the divisions have been permitted in adaptation to the needs of various classes of men in their low condition? Even in this the Lord may be making the selfishness and wrath of man to praise him.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself. "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

EXTRACTS FROM LETTERS.

Word from Brother Lawrence.

DEAR BRO. PATON:—I have just received the following letter from Brother Lawrence:—

Yours of May 9th, with a dollar inclosed, is at hand. I have been quite sick since I last wrote, but am feeling much better today. Thank the Lord! Thanks to you in his name for the dollar.

I cannot write much. I am only waiting to go home.

Oh! how glad I would have been to be at Bro. Paton's meeting. We have nothing here that looks to me like the worship of God. It appears more like the worship of money. But God will overrule it all to his glory and our good. That hope helps me to be happy all the time. With scant food I am happy; with the want of clothing so as to appear like others I am happy. I rejoice that I have something. If it were not for the goodness of the Lord, I surely would starve to death. But he knows what is best, and how much is best.

God be with you, dear sister, till we meet in the Beyond. Your brother in the larger hope.

FAIRHOPE, ALA. SILAS LAWRENCE.

I think it would be well to mention this in the HOPE again. We do not want him to suffer. The others may not know his needs just now. Surely some of the friends of Jesus can lend a helping hand, and not let a brother suffer, for want of food to make him comfortable. "Give, and it shall be given you," is the Master's word, and that never fails.

CHICAGO, ILL. MRS. L. D. HEATH.

(Later, I have word from him that some unnamed friend in Chicago has sent him a nice coat and vest—a good fit. He has also received four dollars in money during May, for which he thanks the Lord and those who sent the money. I believe the Lord will move hearts enough to keep our aged brother from suffering for want.—EDITOR.)

Need of Patience.

I HAVE been trying of late to induce several believers in endless torment to read and compare the references on the subject given in the HOPE. I find by experience in hand to hand work on this line, that many real good people are so set in this early belief that God has provided a horrible place of endless torment, that they are afraid to investigate any other thought, for fear they might get caught in a trap. They are very fearful of their own personal safety. They appear to have dread instead of faith, and "want to keep on the safe side." One of the deacons here said to me, "What would be the use of doing the right, if there were not eternal torment in hell as plainly laid down for doing wrong.?"

Sometimes I think people are so unexplainably stupid when they are furnished a large list of references on subjects so important. Some will read them over, and then say they still believe as before. But I remember that years ago my friends gave me the HOPE and tracts with references marked to attract my attention, and I was so busy going to church, choir-practice, and prayer meetings, that I had not time either to allow them to explain, or read for myself. [But I finally did read and compare, and was convinced.]

I know I ought to be patient with those who are outdone by the routine doing, and are heavy with sorrow because of the gloom cast over them by human teachers.

God bless and quicken us all by the Holy Spirit, that we may be up and doing, to the end that He may get glory, which means unspeakably good things for us.

Wishing you all a happy, successful and useful year, I am yours in the truth.

CONNELLSVILLE, PA. S. M. J.

Thankful for Truth.

I HAVE long intended to write to you, but I have been prevented. I did not intend to get in arrears, and I am sorry to be so tardy, but I am glad you have been so patient with me for I feel that your views are the most reasonable, and that I cannot afford to give up the paper. I am therefore now sending my arrears, and a dollar for 1904.

When I saw an account of the General Meeting you had at Yale, I was sorry that I was not there. I want to be indentified with this work and Association. And my prayer is that this year may open more doors of opportunity and usefulness than ever before and that God may make you a greater blessing than ever.

Last night I listened to a sermon by Bro. D. His subject was "No Room for the Christ in the Inn." He spoke of him who came to bring better conditions spiritually, and how they refused him; of how far those people were from having the Spirit of Christ; of some of the things which could not be otherwise under the law; and yet he talked as if all these people knew better, and acted from choice as if they had gospel teaching. When I stop to think, I am so thankful that God has brought about conditions, and given me, through you, these beautiful gospel truths, that I might more deeply realize the grandeur of the coming of the Blessed Lord to earth—coming to give himself, not only to the few who believe now, but to all the human race. I wish I

could write and explain, but words fail me. But Jesus knows my heart. Some day I shall be rid of this stammering tongue, and then I shall sing his praise.

With love for the cause, I am yours in the Lord. MRS. A. B.

GRAND RAPIDS, MICH.

Comparing Versions.

DEAR BRO. PATON.—Please enter my name as one in sympathy with the work of the "Larger Hope Association." I love to make known what I see of the truth, as I have opportunity.

In reading your article, "Jesus Lifted Up," I looked up the translation of the Syriac New Testament, by Murdock. Romans vi. 10 reads, "For in dying, he died *for* sin, once: and in living, he liveth unto God." 2. Cor. v. 21 reads, "For, on your account, he hath made him who knew no sin to be sin, that we might by him become the righteousness of God." Hebrews iv. 15 says, "One who was tempted in all respects like us, aside from sin."

I have copied and sent you these thinking you would be glad to have the various readings. I have found in the past that sometimes a different reading lightens up a subject. Some twenty years ago, when a few of us met together, we collected all the versions we could get, and compared them.

Yours in hope. ALEX. R. SHAW, M. D.

PHILAD'A, PA.

REMARKS.—I think it is well for us to compare the different versions within our reach. I have at hand quite a number of translations of the New Testament—at least eight, and there is a general agreement concerning the passages above named. The Emphatic Diaglott, as stated in the former paper, makes Romans vi. 10 read that Jesus died *by* sin; Murdock, as shown above, and the "Living Oracles," make it read that he died *for* sin; and no doubt both of these things are true, whether taught in this passage or not: but most of the versions agree with the common version that "In that he died, he died *to* sin," and this seems to harmonize with the context. Taking verses 10 and 11 together, the teaching is that we are to follow our Lord in this matter. As he died to sin, so also do ye. Even Murdock's translation, which is open before me, gives this idea in the eleventh verse: "So also do ye account yourselves as being dead *to* sin." The same idea is given in the "Living Oracles." And it is worthy of special notice that the same small preposition is used in the second verse, and both Murdock and the "Living Oracles" there render it "died *to* sin." This confirms the idea that it should be "died *to* sin" in both passages.

—EDITOR.

WHAT DID THEY SING?

"AND when they had sung an hymn, they went out into the Mount of Olives."—Matt. xxvi. 30; Mark xiv. 26.

I wonder what hymn they sung,
The last ere Jesus died;
I seem to hear one voice more clear
More sad than all beside.

Singing tenderly and low,
Then loud and louder roll,
It calms, it thrills, it sweetly fills
With peace each troubled soul.

The Father listens, well pleased,
He loves to hear them sing,
A song of praise to Him they raise,
Their dearest Friend, their King.

Highly favored, happy men
With him to sing and pray.
Bless his dear name, he's just the same
As he was then, today.

JULIA M. ROWLEY,

CRYSTAL VALLEY, MICH.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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GOOD TIDINGS.

JESUS said unto his disciples: "Go ye into all the world, and preach the gospel to every creature." What were they to preach?—what is the gospel? It means good words, good news, good tidings. Not all tidings is gospel—not all news is good news. Many things which we hear are neither true nor good. Many true things are not good tidings. Should we hear that our home was destroyed, and certain dear friends killed, it would be sad news—not gospel. The thunderings of God's word from Mount Sinai were true, but they were not the gospel. To preach the law is right in its place, as a preparatory work, but the law is not the gospel. That "the wages of sin is death" is true, but it is not a part of the good tidings. If it were true that the majority, or even a small minority, of the human race is destined to hopeless death or endless woe, it would not be gospel. It never could be a joyous message; even if it were true. It is true that sin and rebellion against God fill the world with sorrow, shame and misery, but it is not good tidings of great joy. It is true that the way of the transgressor is hard, and that impenitence binds men under the curse of guilt, but that is not good news—a joyous message. It is true that "He that believeth not is condemned already," "and the wrath of God abideth on him," but even that is not the gospel. "The law [which condemns] was given by Moses, but grace and truth came by Jesus Christ."—John i. 17.

The gospel is what Jesus said was to be preached and believed. The apostle speaks of the gospel of the grace of God—his loving favor. He also says that the grace of God that bringeth salvation to all men hath appeared.—Titus ii. 11, margin, or R. V. The gospel, then, is the good tidings of salvation. Paul in the same connection speaks of it as the appearing of "the kindness and love of God our Saviour," and adds: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."—Titus iii. 4, 5.

When Christ was born, it was an occasion of joy. Even the birth of his forerunner called forth a cheerful expression: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke i. 76-79. These are gospel sounds—salvation, forgiveness, tender mercy, light and peace. No dark and dismal forebodings are gospel. When the wise men saw the star that led to the place where Jesus was, "They rejoiced with exceeding great joy."—Matt. ii. 9, 10. When the angel of the Lord came upon the shepherds on Bethlehem's plains, they were afraid, but the word from heaven said: "Fear not: for, behold, I bring you good tidings of great joy, which shall be unto all people—[all who ever lived or ever will live.] For unto you is born * * a Saviour, which is Christ the Lord." This joyous message was emphasized by a multitude of heavenly ones saying: "Glory to God in the highest, and on earth peace, goodwill toward men."—Luke ii. 9-14. The "all people," of the angel's message, and "every creature," of Jesus' commission, seem to agree.

The birth of the Son of God into our world—into our humanity—was a part of the gospel. He thus assumed our nature for a gracious purpose. In 1. Cor. xv. 1-4, the apostle defines the gospel which he preached to men, which they received (believed) and by which they were saved, as the death, burial and resurrection of Christ. He died on account of our sins, and rose again on account of our justification. How many realize the relation of the birth, death and resurrection of Christ as elements of the gospel?—that in the coming into our nature he assumed our sins; that in his death he destroyed our sins; and that he rose free from the load, thus carrying humanity into the realm of righteousness and eternal life?

How many realize indeed that all this was "for us,"—for mankind?—that what he did involved us? When he died, according to God's gracious purpose, all died, (2. Cor. v. 14, R. V.), and it was death to sin.—Rom. vi. 10. By the same law of God's grace, when he rose free, it was for (on account of) *our* justification.—Rom. iv. 25. What a fullness of gospel lies in the fact that, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" that "God made him to be sin for us, that we might be made the righteousness of God in him."—2. Cor. v. 19-21. God made him "unto us wisdom, righteousness, sanctification, and redemption," that he who glories should glory only in the Lord.—1. Cor. i. 30, 31.

Whether people understand just how the death and resurrection of Christ is the gospel of salvation to all or not, one thing is clearly brought to view in the apostolic teaching, namely: that Christ died for sinners—for all,—and that rec-

onciliation was secured thereby. With this view, the gospel to be preached and believed is the expression of God's boundless love and mercy for all. It is useless to say, "Christ died for you if you will believe it." He died for all, whether they believe it or not. We are to believe it because it is true. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us."--Rom. v. 8. And, by the grace of God, he tasted death for every man; gave himself a ransom for all, to be testified in due time.—Heb. ii. 9; 1. Tim. ii. 4-6.

That the sacrifice of Christ was enough to meet all our needs, and secured the reconciliation of all is clearly taught in Rom. v. 10, 18, 19 and Eph. ii. 14-17. Reconciled by his death! Being thus justified, by faith we have peace. We do not need to make our peace with God, but receive the peace which Christ has made. He is our peace. He not only broke down the enmity between Jew and Gentile, but he destroyed the real enmity of which the national enmity was a type, and thus reconciled both Jew and Gentile unto God. "And came and preached peace," to all alike. What was done in Christ, is to be wrought in us, and the truth applied to our hearts is the motive power.

The gospel is so true and so full that it has neither an if nor a doubt in it. And yet it must be believed before it does any good. "Mercy is boundless and free," but it must be received. It is the power of God unto salvation only to the believer. Rom. i. 16. He that believeth not is condemned,—is left just where he was, under the law which kills. If any think the unlimited gospel is dangerous, it is not understood. If any think it excuses them from receiving Christ as their personal Lord and Saviour, *they* do not understand it.

Here is a fully furnished table. You are provided for. You are invited. The bread on that table is yours to the extent of your need, and no other can ever get or need your share; but your share will do you no good until you eat it. It is living and imperishable bread. This bread is eaten, or received, by believing in Christ. No one will eat till hungry. The hungry, the thirsty, the naked, the weary, the sin-sick, are all invited. Come, find in Christ all you need.

Peter learned a lesson by the vision of the cleansed beasts (Acts x.) that he did not know before. The voice said: "What God hath cleansed, that call not thou common." Peter applied it thus: "God hath showed me that I should not call any man common or unclean." He understood the gospel in a clearer light than before. He now *proclaimed* forgiveness, as he had not done before. "Whosoever believeth in him shall receive remission of sins."—Acts x. 43. Believing is receiving. After the Holy Spirit had come, the seal of their acceptance, he commanded them to be baptized. He who understands the gospel of God's mercy and forgiveness does not obey to be forgiven, but because he is forgiven. We are not saved *by* good works, but *unto* good works, —we being created in Christ Jesus for that purpose.—Eph. ii. 8-10. We do not work to be accepted, but

because we are accepted in the beloved. He is our covering, our peace, our righteousness, our sanctification, our all. God is well pleased with us for his righteousness' sake. We are complete in him. In him we live, eat, work, obey and grow—all because we *are* in him.

Some may think such a view of God's grace and salvation must encourage carelessness; but it does not. It promotes love. Faith works by love. "If ye love me, ye will keep my commandments." But, Oh! how blessed the assurance that in him we are safe, and sealed by the Holy Spirit unto the day of redemption.

Are any trusting in a theory, and neglecting the salvation provided in Christ? Do any say, "I believe all will be saved," and for that reason go on in sin? If so, that belief does them no good, but rather harm. If you ever want to be saved,—if salvation will ever be worth having,—why not have it now? To be saved does not mean to go to some good place when you die, but to receive God's forgiveness in Christ, and then form a Christlike character. We need salvation here and now. This world needs a body of saved people in it. If convinced of sin and its curse, why not receive Jesus as your hiding place and your righteousness now, and live in the peace and joy of his favor and presence now? "Now is the accepted time; now is the day of salvation." Only the saved can become kings and priests unto God, to reign on the earth, for the blessing of others. Let each one of us receive Jesus as our personal Saviour and Lord *now*. His salvation gives peace and joy and rest. His service is reasonable. Let us from now on live for God and the good of others.

MAN AS HE IS AND WILL BE.

THROUGH all the cycles of time since the world has been inhabited by man, there have been epochs of upheaval, of bloodshed, and anarchistic sentiment prevailing. This is evidence of man's inherent tendency to evil, his selfishness, and general disregard of the welfare and happiness of his fellow-mortals. The Poet Burns struck the keynote when he said:

> "Man's inhumanity to man
> Makes countless thousands mourn."

During the early history of the race men lived to a large extent by predatory excursions upon each other; and even up to a century and a half since, this was a predominating trait of the lords and barons of those times. Aye, even our own age and civilization are not guiltless. The poor have always been oppressed, and at times driven to desperation. In their ignorance, they have not always acted wisely; but wherever the spirit of brotherhood has been shown, they have usually been docile and content.

The warlike and grasping, (often called the "astute") business men—men always looking out for the "main chance," who glory in their specious falsehoods, deceits and hypocrisy, who shift the burdens of society from their own to the overstrained backs of the poor, and with haughty mien and head aloft—think themselves possessed of bluer blood than their more humble brethren.

These will no doubt be in evidence as long as the world shall endure, (Not when "the Lord's Prayer" shall be answered.—Ed.) Not that all the wealthy are "to the manor born;" such ones are often the more generous. But it is those whom circumstances have favored beyond their fellows, who are too well known to be misunderstood. They can only be graded with the poor deluded slaves who, in the days of destructive oppression, (and we are not free from the same spirit even now amidst our boasted liberties) were placed by their masters as overseers in the field to control and drive their less fortunate brothers in their onerous daily tasks. Such ones became the veriest tyrants, making life unbearable, and in instances not a few, forcing the laborers—sometimes their own fathers, mothers, brothers and sisters—to suicide. Such is the brutalizing effect of vaunted power.

The children of Israel went through the school of slavery; and they were the first authenticated strikers; and although many centuries have gone by, with all their changes, there is not a more exacting people than they in this age; and this has been their natural trait since the days of Jacob, who himself was a deceiver. Of course, there have been noble exceptions, bright and shining lights among them, those in whom the true poetry of life was a tangible factor, and whose example is given us in the greatest history—the accepted word of God—which speaks faithfully of their faith and foibles, their loves, their hates, their magnanimity or selfishness. These are all clearly outlined as a chart for our guidance past the shoals and rocks of time; which, if we study it well, and adopt the pure and holy, will work for our advancement to higher planes of life.

In the days of cruel Herod, the Roman king, the Jews, through wilful disobedience to God, were not a free people, who might have been selfgoverning, but where living under the oppressive suzerainty of the Roman nation. At this time, Jesus, the promised Messiah, the King of the Jews, was born. This was a very exciting epoch in the history of that age. Although the prophets had repeatedly foretold his coming, still the Jews (and the world) were unprepared to accept it in the manner of its occurrence. It was too humble—was not according to the ethics of society. They were looking for a king with worldly prestige and power, of courtly glories, and the blaze of trumpets. Even under the humiliating surroundings, the alarm of existing kingly power was great. Herod demanded that this new king be brought to him, and on being frustrated in his design, he at once decreed that all the male children of the Jews under two years of age should be slain. Thus was Rachel made to mourn; but God had willed that this King of the Jews should live, and he was removed beyond the murderous power of Herod. The chagrin and disappointment of the majority of the Jews was unbounded. This spirit was shown throughout the life of Christ, and in their demands that he be crucified, thinking the world would be

well rid of an impostor, little dreaming that therein lay his greatest strength—a strength that would permeate the world's history, and become world-wide and potent for all time and all peoples; as Christ said: "I, if I be lifted up, will draw all men unto me."

His life among men was characterized by humility, self-sacrifice and unlimited love for the race;—for the Jew first, they being his own brethren after the flesh and the law;—and also the Gentiles, his brethren according to the common law of humanity. Are we not all children of Adam? Infinitely more, are we not all children of our Father God, who controls the universe? And for this reason, regardless of caste or color, we should be kindly affectioned one toward another. Then there would be no more strikes nor disagreements, nothing but loving our neighbor as ourselves, and our Father with all our ransomed powers.

I previously remarked that the life of Jesus was one of love and self-sacrifice. He fed the hungry, healed the sick, gave sight to the blind, removed the leprosy—than which there is not a more dreaded disease, so deadly in its effects, and is a living death, being discarded by all, and comforted by none.

Listen to him, as with all the music of heaven in his loving voice he says: "Come unto me, all ye that are weary and heavy laden, and I will give you rest." "Whosover cometh unto me I will in no wise cast out." To the Samaritan he promised to give living water, which would be a perennial satisfaction to any thirsty soul. To those who asked for a sign, that they might see and believe, and called his attention to the fact that the fathers were fed manna in the wilderness, he answered: "Verily, verily," (Is there not a depth of earnestness in these two words?) "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the Bread of God is he which cometh down from heaven, and giveth life unto the world." Then they said to him: "Lord, evermore give us this bread." And Jesus said unto them: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Are not these inspiring words? As the downtrodden and degraded of earth realize and take to themselves these truths, glorious in their fullness and fitness, is it possible that their hearts shall not respond in humble acceptance of their vitalizing force, and sing:

> "O! for a heart to praise my God,
> A heart from sin sent free;
> A heart that always feels the blood
> So freely shed for me."

And as we further think of that satisfying bread, and those limpid streams of living water, shall we not also feel the fraternal relations as all-potent, and our love for each other be as perfect as human nature, with all its imperfections, will admit of? That is, under the governing principles of the Spirit of Christ, these must dominate all our aims and thoughts, realizing that he is our Almoner, Adviser, Director, our All—he who prompts us to every good word and work. He careth for us. He feeds us with

the bread of life—the essence of his love. Shall we not also care for him; love and accept him; honor and remember him through life?

"If human kindness meets return,
And owns the grateful tie;
If tender thought within us burn,
To feel a friend is nigh;

"Oh! shall not warmer accents tell
The gratitude we owe
To him who died our fears to quell—
Who bore our guilt and woe?

"While yet in anguish he surveyed
Those pangs, he would not flee,
What love his latest words displayed:
'Meet and remember me.'

"Remember thee! thy death, thy shame,
Our sinful hearts to share,
Oh, memory! leave no other name
But his recorded there.

"And when these failing lips grow dumb,
And mind and memory flee,
When thou shalt in thy kingdom come,
Then, Lord, remember me."

DETROIT, MICH. SAMUEL BROOKS.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jeroboam's Idolatry.—1. Kings xii. 25-33. (Lesson for July 10.)

GOLDEN TEXT.—Keep yourselves from idols.—1. John v. 21.

INTRODUCTION.—The verses between last lesson and this tell us that after the revolt of the ten tribes from the rule of Rehoboam, he promptly raised 180,000 men from the two tribes—Judah and Benjamin—with the purpose of putting down the rebellion; but the word of God through the prophet Shemaiah came to him and all his people telling them that they should not fight against their brethren, the children of Israel, but should return to their homes, because this division of the nation was of him; and that they obeyed the word of the Lord in this matter. From that time till the exile the two parts of the nation had a double history, and in this lesson we consider the history of the ten tribes—called the northern kingdom—under Jeroboam.

I. THE TEMPTATION TO IDOLATRY.—Vs. 25-27. The God of Israel gave reason to think that it was right for the ten tribes to revolt against oppressive government, and Jeroboam was inspired with the assurance that God had chosen him to rule these ten tribes.—Chap. xi. 29-31. He had favorable opportunities—being a man of proved ability, and the choice of his people; and the Lord had promised to be with him and bless him if he would walk in His ways.—xi. 35-38. He seems to have started all right. He first built up Shechem in mount Ephraim, and dwelt there. It was centrally located, in the midst of his own tribe—the most powerful of the ten. He afterward removed to Tirzah.—1. Kings xiv. 17; xv. 21, 23. After having established his capital at Shechem, he transferred his workmen, and built up Penuel—formerly called Peniel. The name means "face of God," given it because here Jacob saw the Angel of the Lord face to face, and wrestled with him.—Gen. xxxii. 24-32.

All his advantages Jeroboam threw away by not complying with the one condition of permanent prosperity—obedience to the Lord. His first step was to adopt a worldly-wise policy by fixing upon another place and form of worship than the Lord had appointed. He feared that the breach would be healed between the two parts of the nation, and he himself be killed, if the people all continued to worship together at Jerusalem. This fear showed a want of faith in the promise of God. Had his motives been truly patriotic, he would have been willing to lose his place, and even his life, if thereby unity and peace could have been restored to the Lord's people. This trial proved the real character of the king.

II. IDOLATRY ESTABLISHED.—Vs. 28, 29. Because of his fear for himself and his authority, Jeroboam took counsel (probably with his tribal leaders, who were like himself), and had two

(*Continued on page 201.*)

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EDITOR'S APPOINTMENTS.

July 3, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

July 9, & 10, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

July 17, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

July 21, Englewood, Ill., 6006 Green St., at 7:30 p. m.

July 22, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

July 24, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 199.*)

idols made—"calves of gold," probably wooden cores overlaid with gold,—and set one up at Bethel, at the southern boundary of his territory, and one at Dan, the northmost point. He was not willing to tell the people his real motive for this idolatry, but pretended it was too much for the people to go up to Jerusalem, or, "Ye have gone up long enough."—R. V. margin. It was as if he had said: "You have thrown off the political yoke of Jerusalem; now throw off her religious yoke:—you are able to manage your own worship." Directing their minds to the idols, he said: "Behold thy gods, O Israel, who brought thee up out of the land of Egypt." No doubt Jeroboam and the people regarded these idols as the symbols of the real God or his mighty Angels. (Do not the most intelligent idolaters think of the idols as symbols of the invisible gods?) The king no doubt tried to make the people think that the new worship would be the continuation of the old under a new form.

How easy it is for people to find excuses for any form of sin and false worship. In the latter, they always try to make themselves and others believe that something else will do just as well as what the Lord commanded. But we may be sure that what he has required is the best, even if we cannot see the reason for it.

III. DOWNWARD IN IDOLATRY.—Vs. 30-33. "This thing became a sin." It was a sin in itself, because it broke the first and second commandments, but it grew to greater sin in its effects. Idolatry involved obscene rites, breaking, at least in spirit, the seventh commandment. It often involved murder—human sacrifice—breaking the sixth commandment. It tended to perpetuate the division of God's people, and to degrade the worship that the Lord had appointed. In chapter xiii. 34, it is implied that it became a *fatal* sin, which, as we learn, resulted in the destruction of the royal house. The first step downward was to worship the images, rather than the true God as symbolized by them. The second step was to replace the temple which God had outlined, with houses modelled after those of heathendom. The third step was to appoint priests that were not of the tribe of Levi. The fourth step was the appointment of a new feast day—in the eighth month instead of the seventh. Jeroboam's sin was leaving off all that the Lord had commanded, and imposing on the people what his own heart devised. He reigned twenty-two years.—xiv. 20.

It is well to read the thirteenth and fourteenth chapters to see the warnings against idolatry, and its fearful results. And it is well for us to bear in mind that we are idolaters whenever anything is allowed to come between us and the Lord. And it brings moral degradation—a death of which the physical is a shadow.

Someone has said: "Idolatry has its base in truth. Only by symbol does the natural man get his first idea of the invisible God, who is Spirit. The inclination to worship, manifested in idolatry, is one of the most satisfying proofs of the spiritual nature in man. The thoughtful idolater sees in his idol only an image of Deity; and God himself has used natural things to represent and teach the spiritual. Where then is the evil in idolatry? Is it in the fact that 'The letter killeth?' It has a purpose to serve in tangibly illustrating intangible truth. That purpose once accomplished, the letter, the symbol should cease. 'Cast out the bond-woman and her son.' Idolatry is the lowest form of a great system of natural things, which includes law, religious ceremony, the letter of truth, the earthly man. This system, though necessary for a time, becomes evil when it obscures what it was meant to reveal. Natural things are all right until they have

served their purpose; then they become the most insidious and deadly foes which the spiritual man has to fight.

"Christianity, the second grade in God's high-school, is almost entirely divested of symbol and ceremony. Its object is to foster the growth of the higher life, of the inner man, and this can only be done by the exercise of pure faith, which takes hold on the invisible things, and grows by the death of the natural, which is an obstacle to be put out of the way."

Asa's Good Reign.--2. Chronicles xiv. 1-12. (Lesson for July 17.)

GOLDEN TEXT.—Help us, O Lord our God; for we rest on thee.—2. Chron. xiv. 11.

INTRODUCTION.—This lesson relates to the kingdom of Judah. It is well to read the history of Judah as given in 1. Kings xiv. 21 to xv. 24; 2. Chron. xi. 1 to xiii. 22; also xv. and xvi. Let it be remembered that the ten tribes had apostatized from the house of David, which was on the line of Christ, and in order to be of the one nation through which he came, they must return to it. Jerusalem was always the capital on on that line. It was the tyranny of Rehoboam, the king of Judah, that provoked the ten tribes to revolt. Rehoboam reigned seventeen years. It will be remembered that he rejected the counsel of the old and wise men, and followed the advice of the young and foolish men. He lived a selfish and wicked life, and even losing so much of his kingdom did not bring him to his senses. Under his influence, the people of Judah did evil in the sight of the Lord, even worse than their fathers had done. With less excuse than Jeroboam and Israel, they fell into the same sin of idolatry, and practiced the abominations of the heathen.—1. Kings xiv. 21-24. In the fifth year of Rehoboam's wicked reign, Shishak, the king of Egypt, invaded the land with 1,200 chariots, 60,000 cavalry, and a great multitude of foot-men. They easily captured the fenced cities, and invested Jerusalem, which escaped a full surrender by giving the enemy nearly all their treasure. By the mouth of the prophet Shemaiah, the Lord said to Rehoboam and his princes: "Ye have forsaken me, and therefore have I left you in the hand of Shishak." Because they humbled themselves, and said "The Lord is righteous," He did not permit the Egyptians to destroy Jerusalem, but gave the people partial deliverance, but made them subject to the Egyptians, that they might know the difference between serving the Lord and serving human kings.—2. Chron. xii.

In the eighteenth year of the reign of Jeroboam over Israel, Abijah succeeded his father Rehoboam, and reigned three years in Jerusalem. He made war with Jeroboam, strongly declared the right of his cause, and conquered because the children of Judah trusted in the God of their fathers. And Jeroboam never recovered his strength in the days of Abijah.—Chap. xiii.

I. ASA TRUSTS GOD AND DESTROYS IDOLS.—Vs. 1-5. Asa was the grandson of Rehoboam, and the son of Abijah. He succeeded his father, had peace for ten years, and died in the forty-first year of his reign.—xiv. 1; xvi. 3. We are told that he did what was good and right in the sight of God. This may have had special reference to his relation to idolatry. He began at once to work reform by removing everything that had to do with the worship of idols, and commanded the people to seek the Lord and obey him. This shows what influence a good ruler can have on the people. "The kingdom was quiet before him."

If men would have true peace and quiet it is necessary that the many idols should be driven out of their lives. Someone has said: "The world is full of little gods, man-made idols. We do not call them gods, but we worship them none the less,—Luck, Accident,

Fortune, Fashion, Popularity, Self-indulgence." These are all the emissaries of darkness, and the way to drive them all out is to fill the mind with the truth and love of God.

II. ASA TRUSTS GOD IN PROSPERITY.—Vs. 6, 7. Doing the right brought peace and prosperity. Asa gave the Lord the credit. There was no war in those years, because the Lord had given them rest. And he urged the people to rebuild the broken down cities, and repair the fortifications (probably those which had been broken down by Shishak) while they had undisputed possession of the land. They thus prepared for defensive warfare in time of peace. Surely this was worldly-wise. "So they built and prospered."

III. ASA TRUSTS GOD IN ADVERSITY.—Vs. 8-12. Asa had an army of 580,000 men—"mighty men of valor." It is thought they were trained militia, ready to be called from their ordinary work in case of war. Evidently this king believed in works as well as faith. By this preparation he was ready for an emergency that came. Zerah, an Ethiopian, or Cushite, came out against Judah with a million men—the largest collected army of which we hear in the Bible—and three hundred chariots. They came as far as Maresha—a city on the borders of the hill country, twenty-five miles southwest of Jerusalem. The object of this invasion is not stated, but it may either have been to take a spoil, as did Shishak, or to punish Judah for some supposed insubordination. Asa's previous preparation proved itself wise. He and his large army (though it was small as compared with the other) went forth in defense, calling on the Lord, and uttering an important truth: "It is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not [mortal] man prevail against thee." And the Lord gave them a great victory. The Ethiopians fled, and were terribly broken; and the army of Judah brought back a great spoil.

Asa identified himself with God in his work. This is the important lesson to learn in our warfare, where the weapons are not carnal, but mighty, through God, to the pulling down of strongholds.—2. Cor. x. 4.

Asa was not always so trustful, and he was reproved by a prophet. In a later emergency, he won by seeking foreign help, instead of by trusting in the Lord.—Chapters xv. and xvi. But notwithstanding his failure, Asa was a great and good king, and we may learn good lessons from his life. He was patriotic, courageous, humble, prudent and trustful. And even from his mistake, we may learn to guard against the temptation to trust in anything but the Lord.

EXTRACTS FROM LETTERS.

Christian Science.

PLEASE send a copy of DAY DAWN to my address below. Sometime since, I noticed in a Pittsburg Daily that a prominent business man of ——— had withdrawn from the U. P. Church, for some reason. I opened up a little correspondence with him, and learned that the "Millennial Dawns" were the cause of the withdrawal. I advised him, if he was a truth-seeker, and wanted more light, to read DAY DAWN, and gave him your address. This order is for a deserter of the Presbyterian church to Christian Science. Have you anything new in books, tracts or pamphlets, within the last year or so?

COLUMBUS, O. D. F. M.

REPLY.—Your order for a copy of DAY DAWN has been received and filled. Your asking if we have anything new leads me to wonder if you know that I am publishing a semi-monthly magazine, THE WORLD'S HOPE. I will send you a copy of it and also of a small pamphlet of quite late issue, "Is Christ our Substitute?" On that subject I differ with C. T. R. I hold that the Oneness of Christ with the race, as the head is one with the body, is the vital truth, and not Substitution.

Am I to understand that you have become a Christian Scientist? (or did you order the book

for another?) I am not sure what *you* mean by that name—as I am told that "Christian Scientists" do not all agree. I know some who claim that the followers of Mrs. Eddy are the only genuine Christian Scientists. I have read her book, "Science and Health," and other writings along that line, and I must say that I do not consider her teaching scientific. I am sometimes told that I do not understand her teaching. That may be so, I am sure of one thing, I do not wish to misrepresent her or anyone else. I understand that a Science should be demonstrable by facts and the testimony of the senses. But I think Mrs. Eddy ignores both as altogether unreliable. Then how can I accept her teaching as scientific? I understand her teaching to be, substantially, that God (Spirit, Immortal Mind) is the only real existence, and that he is omnipresent, and that there is therefore no room for anything else; hence sin, sickness, pain and death do not really exist, but are only "delusions of mortal mind," which itself (she says) has no real existence. Believers in this theory claim to "demonstrate" its truth by healing those who accept it, and even some others. But there are cases of healing among the adherents of very different theories. Some claim to prove the truth of Mormonism by the same method of reasoning; and there are others. But how can healing be a fact if there is no such thing as sickness? And how can healing be "demonstrated," if we reject the testimony of the senses? I do not question the honesty of the advocates of this theory, but it does not commend itself to me as either "Scientific" or "Christian."

If "Christian Science" is the same as "Christianity," what need of the new name? It appears evident that there must be a radical difference somewhere; and so far as they differ, they cannot both be right. It seems very certain that Jesus Christ recognized sin, sickness and death as facts. Otherwise he only made people believe he healed them—if the sickness was a delusion, so must the healing have been a delusion. If men do not sin and suffer and die, then certainly Jesus did not take our sins and suffer and die for man. If sin and death are not realities, then Jesus could not save us from our sins, and could not truly have said: "I am the resurrection and the life." In such a case, we need neither healing nor saving. But still it is true that we do need a Deliverer to take us out of this deplorable state of sin, suffering and death—and the same is true of all, whatever our theories may be. To ignore or belittle the evil conditions is to belittle the power and value of Christ, the great Deliverer—and even to belittle the claim of Mrs. Eddy, who, if I remember correctly, says something like this: "I heal disease, and save from sin, in the same way that Jesus healed and saved."

But if there are Christian Scientists who do not endorse all Mrs. Eddy's teaching, you may be one of that kind. I believe that direct divine healing is still possible, as when the Lord Jesus healed the worst forms of disease instantaneously by his word. And I think there is good evidence that man's mind has great influence over the condition of his body and others. I believe also that all healing is of God whether with or without remedies. I am glad that others have the same right to believe whatever they are convinced is true. I believe that sin, suffering and death are terrible realities, and have a fearful power over the race; but I believe that the power of Christ is greater, and that he will conquer. I believe in the final triumph of truth, righteousness and health, that then there shall be no more sickness, pain nor death; and that then, and not till then, God shall be all in all. I think the "Christian Scientists" are more than an age ahead of the time by denying the facts of this lower order of life.—EDITOR.

A Very Dear Friend.

YOUR kind letter was received (asking if the HOPE is still wanted) and am very sorry to say that I am not able to pay for renewal. I am poor, and only make a meager living. I have life's battles to fight alone and have a pretty hard struggle sometimes.

The HOPE was taken for me in the first place by a very dear friend: and it has been a great help to me, and seems like a very dear friend. From it I have learned more Scripture, and understood it better, than I ever did before I became a reader of the HOPE. It throws a bright shining light on the pages of God's word, and I am so thankful for the light. There are many things yet that I do not understand: but this I do know, that the kind Father is my best Friend, and that if I study, everything will become brighter and brighter.

May the dear Father bless the good work; and may his blessing rest upon you and all who teach his holy word.

Your sister.

ARGOS, IND. MRS. H. E. V.

REMARKS.—This is one of many letters received in reply to our circular letter sent to those in arrears on their subscription. To some, like this one, the HOPE had been sent by a friend. This one pays us for bearing the unkind words of others. We need money; we cannot carry on the work without it; but we also expect to get enough to keep the work going as long as the Lord wants the HOPE in the field, and we are more than pleased to send

it without money to those who are blessed by it, as this sister has been.

Some say, "Why not stop the paper when the subscription expires?" There is a reason why we cannot do this in fairness to ourselves and our readers. Because of this, which is well known to those of experience, the law provides a better way. If any do not want the paper, all they need to do is to have their postmaster return it, or have him notify the publisher by card, which costs them nothing. We are always glad to stop sending the paper where it is not wanted: but we want all our readers to know that we are much better pleased to send the paper where it is wanted, even to those who are not able to pay for it.

Some are much interested, and become glad subscribers on their own account. Some are grateful for the reminder, own their neglect, and renew their subscription. Some are cranky, and seem to think we are money-grabbers. We just smile at such letters; and thank the Lord that all are not alike, and that he has enabled us to do good to some in spite of all difficulties. If we had more wisdom we would know better how to deal with all classes. One thing: we have never tried to enforce payment; all the money that is sent to us is voluntary. If all knew our motive in sending them the paper they would not write unkind letters, though they do not want the paper. But, let us hear from all, whether they want the paper or not. Let each one aim not only to *get* a blessing, but to *be* a blessing.—EDITOR.

"Hit Upon the Pate."

DEAR BROTHER PATON:—I heard a sermon last Sunday. Text: Psalm vii. 16, "Hit upon the Pate," by an orthodox divine. He made several statements, in which he said Scripture bore him out. 1. God made a hell—place of endless torment—for the devil and his angels. 2. Man makes his own hell—the same kind—by not becoming converted and living the Christ life here in the earth life. 3. That God's "arrows" do not strike those outside the path—the incorrigibly wicked. 4. That God has no power to forgive the wilfully wicked. He finished his discourse with the usual array of threats, saying that if we did not become good soon, heaven would be the most lonesome spot, and hell the busiest place in all creation.

It has been intimated that the "Hell fire" doctrine is dying out of the churches: but my observation, as I travel about, is that very few ministers in the various sects fail to bring up this doctrine in their discourses, directly or indirectly. This is specially true where the design of the sermon is to bring men "to the foot of the cross."

Can it be that the majority of ordained preachers do not study the Bible for themselves, but accept the conclusions reached by the professors of the different religious institutions that turn them out? If any preacher's salary depends on his pounding religion into his hearers only from the viewpoint of his particular college, and he dares not to step out into the beautiful light of the plan of the ages, which reveals God's purpose for mankind in harmony with his justice, mercy and love, I think he had better step down and out of the pulpit, and make his living with "the hewers of wood and drawers of water."

Let us all pray earnestly that the educated and sincere class of preachers of our day may at least once more take down the old Bible, and search it prayerfully, "rightly dividing the word of truth," as Paul exhorts, letting an intellectual *heart* triumph over an intellectual head. Such a prayer answered would quickly prove that all great and little questions of life and destiny must be answered in the human *heart*. It is the *love* of Christ that constraineth us, and the Lord says we are to "overcome evil with good." Where is the man who can *heartily* preach less than the final salvation of all mankind?

Your brother in Christ,

FREMONT, O. A. H. S.

End of the Gospel Age.

AS my subscription is about out, I will send one dollar for the HOPE for another year, and another one, for DAY DAWN, MOSES AND CHRIST and the PERFECT DAY, in paper cover. I believe we are living now in the harvest of this gospel age, and Jesus says to the reapers, "Gather ye together first the tares, and bind them in bundles."—Matt. xiii. 30. How is this to be done, and by whom?

I am a believer in the largest hope for the world of mankind, and in knocking down the strongholds of Satan. Your brother,

STOCKTON SPRINGS, ME. L. P.

REMARKS.—In reply to the question "By whom" is the gathering of the tares to be done? we have the words of our Lord himself: "The reapers are the angels," and "The Son of man shall send forth his angels." The word "angels" means "messengers," and therefore the question has arisen: Does this mean the heavenly beings, spirits, that, in the Bible, are commonly called "angels," or does it mean earthly messengers, or instruments of the Lord? From the fact that it was not in the parable, but in the explanation of it, that Jesus said, "The reapers are the angels," it has appeared probable that he meant the heavenly beings that are commonly called angels—and

the more so, because they are the "ministering spirits" of the present world.—Heb. i. 14. From the teaching of Daniel x. it appears clear that the heavenly beings have a large share in the work of the earth: but at the same time, they make use of earthly instruments—men—in doing their work. So it seems not improbable that though "the reapers are the [heavenly] angels," still men may be their earthly instruments; and no doubt the work of the gathering of the tares, and of the wheat too, will be (perhaps is being) fulfilled in a very natural way—just how, it may not be easy to tell until after it is done.

It has occurred to me that there is danger of making the application of some of these things wider than the facts and circumstances will allow. It is important here to "rightly divide the word of truth." It should be remembered that the parable of the tares and wheat belongs to the gospel age, and covers it all—the sowing and the reaping; and that the parable of the ten virgins represents only the closing part of the age. It seems evident, therefore, that the movement in reference to the coming of the Lord must include the harvest of the age. For this reason it does not appear harmonious to give the gathering of the tares a world-wide application, nor to apply it to the great world-bundles that existed long before the harvest of the age began. I wonder how many of our older readers ever realized that it was along in "the seventies,"—within the limit of the harvest, as brought to view in DAY DAWN, that many of those in the movement in reference to the coming of the Lord, who had before been inclined to make "Christian character the only test of fellowship,"—virtually organized themselves—were gathered into "bundles"—on a creed-bound basis? I speak what I know when I say that in many places they adopted articles of faith in order to shut out those who accepted of the presence of Christ as the Crowned Reaper, and the Larger Hope. While other Christians were getting broader in their fellowship, they were becoming narrower. But we may be sure that all such "bundles" will be burned away in the fires of God's judgment.

I give these suggestions for what they are worth, and will say that I have no objection to any other application of the words of the Master, that are in harmony with his teaching and the facts of the case.—EDITOR.

The Commission in Matthew xxviii. 19.

I WOULD like your view on the Commission in Matthew xxviii. 19. In Matthew xvi. 15-20, we find that Peter made the good confession that Jesus was the Anointed Son of God, and was given the keys of the kingdom of heaven, and power, so that whatsoever he bound in earth should be bound in heaven, and that whatsoever was loosed in earth should be loosed in heaven. From the record, I think that Peter used the first key on the day of Pentecost, when he preached the first gospel sermon to the Jews. They, being pricked in their hearts (minds), cried out: "What shall we do?" and he commanded them to be baptized "in the name of the Lord Jesus, for the remission of sins," and promised that they should receive the Holy Spirit.—Acts ii. 37, 38. We find that here Peter used but one name: and in Acts iv. 12, it is stated that "there is none other name under heaven given among men, whereby we must be saved."

The second key—was it not used when Peter said to Cornelius, the first Gentile convert: "Of a truth I perceive that God is no respecter of persons?"—See Acts x. 34-48. See also xix. 4, 5.

Now, my brother, any person can ask questions: but I am aware that it takes time and space to answer them. Matthew does not say "for the remission of sins." I cannot harmonize it with Romans vi. nor with anything but "water, Spirit and fire." I shall set no stakes on this matter till I have thoroughly investigated it.

I send you my mite. I do not want to do without the HOPE, which comes regularly. I have not the DAY DAWN yet, but I hope that I may be able to get it before long. May God bless you and yours.

CALDWELL, KANS. J. R. F.

REPLY.—It has seemed strange to many that the formula (if it be a formula) given in Matthew xxviii. 19, was not, so far as we have any record, used by the apostles. Instead of this, it is a fact, as Bro. F. has observed, that the apostles baptized "In [or into] the name of the Lord Jesus."—Acts ii. 38; viii. 16; x. 48; xix. 5. Some have laid great stress on the exact words of Matthew xxviii. 19, and have even built the doctrine of trine-immersion on it; and others have thought it must be an interpolation, to favor the doctrine of the Trinity. But assuming that the words of this passage are just what our Lord gave in his commission, the question still remains: Why did not the apostles use that formula, if they used any particular form of words at all? And where did they learn any other form? To me it is evident that they must have followed the commission Jesus gave them, just as they understood it, or they would not have known what to do at all. And they probably did not understand it until the Holy Spirit came, just as we are told they did not know what was meant by the ris-

ing from the dead. But when the Spirit had come, which was to lead them into the truth which they did not understand before, they may have been led to see that to baptize "into the name of the Lord Jesus," meant the same thing as to baptize "into the name of the Father, Son and Holy Spirit," seeing that it had "pleased the Father that in him [Christ Jesus] should all fullness dwell," even "all the fullness of the Godhead bodily."—Col. i. 19; ii. 9. Certainly John and Paul seem to have had this exalted view of Christ. I think it is in harmony with this that God has given him a name that is above every name: that at the name of Jesus every knee shall bow, that is in heaven, earth, and under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Philip. ii. 9-11.—EDITOR.

GOD'S BOUNDLESS PLAN.

(*Continued.*)

AND again, "God hath done marvelous things." "Hath done" and "Shall do" are time and again seen together, and revealed together as one, that which is to be, being as if it were already done. "His right hand and his holy arm hath wrought salvation for him. His righteousness hath he openly showed in the sight of the nations." That will be something to be celebrated in the ages to come. Advance a hundred or a thousand decades, and look back. Saints on heavenly jubilee days, (and who can count them?) will sing God's righteousness, his great saving love and might toward man. And in the song will be this. "All the ends of the earth have seen the salvation of God."

O, is it, can it be, too good to be true? Can it be a work too wonderful, this great new creation? Is anything too hard for God? Or, put the question thus, Is anything good too hard for God? Or is anything too good to be said of him? And when his work is finished, or so far progressed in the process of being finished, as to be a spectacle of renowned achievement or triumphant progress to completion, then what? The shout will go forth and be heard louder than the most far-sounding thunder peal, "The ends of the earth have seen it:" yes, seen the salvation of God: and not that only, but "*All* the ends of the earth."

Time and space are mastered. Great nations, and straggling, petty groups have seen it. The men of stone hatchet times, and the women of bark-weaving craft, have seen it, and they have shared it. They have felt the joy of the sight, and the surprise, and these two have met and joined to make experience. Abel has seen it, or will have, and the murderer Cain, too, some day in God's sight. And the wretches that in our day vent their foolish wrath in dealing death-blows, with things that flash fire and pierce to the heart, shall have seen the wonder. How long and unwillingly they shall feel fire answering back to the mad discharges, that voiced their wrath and gave it vent, God knows.

What David says the earth's ends have seen, the same, exactly, Isaiah says they shall see; and *have* and *shall* are one. When "God hath made bare his holy arm," there is a sign of power ready for action, or in the full course and career of action and execution, or emergent from all the energy and activity of the great work of his determination, to crown his Son as King, and robe him as Priest of blessing and glory after the order of Melchizedek.

Apostleship adds its testimony to old time prophecy, and cites its authority, when Paul proclaims a mission of salvation to the uttermost part of the earth. The rejected and neglected Gentile should hear of it, and have it, only in embryo now, or in introduction now, but in the fulness of time with a great turning to God, while the Jews in Paul's day, adverse or incorrigible, should suffer many centuries of reverses, sufferings and tribulations, and then the grandeur and happiness of their new and recovered condition shall attest the truth of the prophecies that delight in the vision of the restored millions of forty and more centuries. And then will be verified the saying of the Messiah they once crucified—"The Son of man is come, not to destroy men's lives, but to save them," and in two advents, but more notably the second, "is come to seek and to save that which was lost."

(*To be continued.*)

HOLLAND, N. Y. C. COLEGROVE.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

☞ Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

COME TO THE GENERAL MEETING.

DEAR brethren of the Larger Hope: Sometime in the future, our "yearly meeting," conference or convention, whatever we choose to call it, is coming. These gatherings are very important factors of our work, and every church should be represented. Let us make an effort to be there wherever it may be, and whenever it may take place.

I have planned for the last year to come to Michigan for the meeting. We need better acquaintance, and I am anxious to meet as many as possible. We have banded ourselves together for aggressive Christian work, and we must make an effort to meet its requirements. Conventional meetings combine business, pleasure and spiritual regeneration. Let us make 1904 both happy and helpful, and plan to be present even if it must be made a part of our vacation. I feel that it is none too early to begin to think about it, and am bold enough to take the initiative step, in sending this to our official organ. Yours in the faith. ERMINA C. STRAY.

☞ Watch the HOPE for July 15, for announcement of General Meeting.—ED.

THE purest lives I have known have not been those carefully screened from the world, but which coming up in it, have kept themselves unspotted. The sweetest and truest have grown and ripened under conditions, you would say, most hostile, but which have been wrought into the means of a grandly elevated faith and life.—*Selected.*

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, five cents a single copy; or we will mail six to six addresses for twenty-five cents.

BROTHER H. VEYSEY, 1109 Collingwood Ave., Toledo, O., will be glad to go anywhere in Ohio or Eastern Ind., where the friends desire to have meetings, afternoons or evenings. Write to him.

RUSSIA HAS GRANTED FREEDOM TO THE JEWS.

INTERIOR Minister Von Plehwe's bill for the repeal of the law under which Jews are, forbidden to reside within thirty-two miles of the frontier, has been approved by the Council of the Empire. The Emperor's sanction of the measure is expeceted shortly. The repeal of this law was considered to be one of the important steps in the execution of the ukase issued in the early part of 1903 by Emperor Nicholas, and which promised freedom of conscience to his subjects. —*Selected.*

THE Editor left home on June 1, for his eastern trip, and was away three weeks. He preached in Elyria and North Ridgeville, O., Pittsburg and Chester, Pa., Newark and Orange, N. J. and New York. He also visited in Philadelphia, Pa., East Orange and Blairstown, N. J. Brooklyn and Rochester N. Y. None of the gatherings were large, but the interest was good, and he believes that the results were good—both enjoyable and profitable to all concerned. There is a greater enjoyment in the fellowship of the gospel of Christ than comes from any other source. We not only belong to Christ but also to one another. What is here begun will be perfected in the day of Christ.

☞ THE PERFECT DAY, revised edition, has 240 pages. Price, stiff cloth cover, 50c; paper cover, 30c. For $2.00 anyone may order six cloth-covered, or ten paper-covered copies, to one address or more. Each copy has the writer's likeness.

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☞ WE ARE AGENTS for all papers and magazines, and would be pleased to receive orders for what you want.—ED.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 22., No. 14. ALMONT, MICH., JULY 15, 1904. $1.00 a year.

BIBLE PROGRESSION.

[Substance of a discourse delivered by the Editor of the HOPE at a Congress of Religions, where Christ and the Bible seemed to be belittled.]

IT seems appropriate in a Congress of Religions in this country that there should be some recognition of the Christian Bible.

[Then was read the first eighteen verses of the fourth gospel.]

I here confess my faith in the Christ of the Bible. Others may regard him as a mere man; I believe him to be both divine and human. Others may think of him simply as a good Example; to me he is that and more—an all-competent Life-giver and Saviour.

In the light of the New Testament teaching, if Jesus was not more than man, he was not a good man. As well deny that he ever existed, as to deny his claim to be "the only begotten Son of God," and the life and light of men.

I am to speak of the Bible. I am not here to say aught against any of the so-called "Sacred Books" of the Orient. No doubt there is much good in them; but from all I can learn, our Bible is unique in several particulars. All speak of goodness and its reward—however crude the apprehension of them may be. Christianity alone makes ample provision for the salvation of sinners;—and all have sinned.

Some have claimed that the Oriental Bibles emphasize the Fatherhood of God and the Brotherhood of man; but I heard this denied, in the World's Parliament of Religions, in Chicago, in the hearing of the representatives of Buddha, Brahma, and others, who were challenged to find a single passage in all their Sacred Books teaching that doctrine; and no answer was made. The speaker said he was glad they believed the doctrine, but claimed that they learned it where they had learned to speak English—a result of the influx of western civilization.

The Oriental doctrine of transmigration of souls according to which men and women may be born beasts next time, and woman's best hope is to be born a man—is not at all consistent with the Christian doctrine of the Fatherhood of God. Why are the nations where the gos-

pel of Christ is preached the most advanced in general knowledge and civilization? If any class of people ought specially to rejoice in the Christian religion, it is woman. Christ has liberated and enfranchised her. She has the same right to use her God-given powers as man has to use his—both being one in Christ.

But however valuable other sacred writings may be, I have not learned that they contain a Progressive Science, such as is found in the Christian Bible. Of this Bible Progression I am to speak. Before looking for another Bible, it is well to know what the old one teaches.

The supreme Bible truth is that "God is love." The supreme purpose of God is to be known. To be intelligently loved and obeyed he must be known; and he is revealed according to a Bible plan.

The Bible contains a system of truth which is progressive in character, and adapted to the wants and growing abilities of mankind through the ages. This progression and adaptation stamp it as a revelation from God. Being largely prophetic, anticipating and providing for man's advancement, the claim is not satisfactory that the Bible is merely the outgrowth of the natural religious thought of a nation or of mankind, and not a revelation from God. The spiritual truth is the cause of man's growth, not the result of it.

But the truth being a revelation from God does not shut out the true idea of its evolution. Growth is evolution; but a thing must exist before it can grow. God has revealed grand things beforehand as in germ, or in seed form,—the later developments being in the former revelations as the mighty oak is in the acorn. According to the Bible, the race of man was first created on the earthly plane, in one man, Adam, but from him as the seed, the race is continually coming by evolution, the law of generation. The race was created in seed form; the truth was revealed in seed form; and both are developed afterward, which is evolution. The race is a unit, and the revealed truth is a unit, both adapted to each other in the order of their growth. Hence man's true progress, individually and nationally, is along the line of Bible truth made known.

"Milk for babes, and strong meat for them that are of full age!" illustrates the principle of growth and adaptation. From the lower upward, first the external, and then the deeper, first the natural, (or, rather, physical), and afterward the spiritual, is God's order for mankind, and for the truth—man's spiritual food. "Man shall not live by bread alone, but by every word of God."—Matt. iv. 4.

The Bible does not treat of what is commonly called Science, but reveals the Science of spiritual things, or Christology. It is God's word, because, as a Science, it reveals Christ, the living Word (Rev. xix. 13)—called the Word because he is the manifestation of the Father, for the creation, enlightenment and salvation of man. Christ is the Golden Thread of the whole book, the Spirit of the word from beginning to end.—2. Cor. iii. 17. Not to find Christ in the Bible is to read it almost in vain. In all the ages, the truth as it is in Christ is as a stream from the eternal Fountain, proving that "the mercy of the

Lord endureth forever," and, in its success, as his "arm" made bare in the eyes of all the nations, until "all the ends of the earth shall see the salvation of God."—Isa. lii. 10.

Much of the Bible teaching is by a pictorial method, earthly objects being used to represent historical and spiritual things. The pictorial method is useful for its brevity. The history of the four great monarchies of the old world—Babylon, Medo-Persia, Grecia and Rome—could not be more concisely given than by the man's image of Daniel ii., and the four savage beasts of Daniel vii.,—the former representing monarchial governments from the standpoint of a great king, and the latter, from the standpoint of God's suffering people. The movement away from monarchy toward government by the people could not be better expressed than by the feet of the image being of iron and clay, partly strong and partly brittle. And the success of God's kingdom in destroying those human monarchies, could not be more clearly and briefly shown than by the work of the 'stone' and the 'fire' which break and consume them. We, of course, ought not to expect a literal stone to break a symbolic man, nor a literal fire to consume symbolic beasts. God's kingdom (as above) is called a stone, and "Our God is a consuming fire."—Heb. xii. 29.

The pictorial method is very common in the teaching of Jesus, both in his parables and his miracles. That which made some of his sayings dark, became, when explained, the illustration. Often his words are a deep mine of truth, not seen by the superficial reader. He spoke of himself as 'light' for mankind, 'bread' for the hungry, 'water' for the thirsty, and 'rest' for the weary. He sometimes used the terms 'flesh' and 'blood' in the same way, and staggered many of the Jewish literalists by saying: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John vi. 53. Afterward he explained by saying: "It is the spirit that giveth life; the flesh profiteth nothing; the words that I speak unto you are spirit and life."—Ver. 63. That is, he was to be understood in a spiritual sense; but spiritual things can be discerned only by spiritual persons.—1. Cor. ii. 14.

To the woman at Jacob's well, Jesus spoke of "living water," and of its being "a well of water," in believers, "springing up into everlasting life."—John iv. 10-14. This "well of water" should be a key to what is meant by the "river of the water of life," of which the nations are to drink.—Rev. xxii. 1, 17. It is not literal water, and the life that Christ gives is not the animal life, but the spiritual, pertaining to the inner man. He said: "I give unto them eternal life; and they shall never perish."—John x. 28. The outward man perishes, but the inward man, fed by incorruptible bread, is renewed day by day.—2. Cor. iv. 16.

The pictorial method of teaching is used also in Moses' writings; and Jesus endorsed Moses. On account of the allegories, types and shadows, Jesus could say: "Moses wrote of me," (John v. 47), though literally he said nothing about him. In 2. Cor. iii., Paul speaks of the double

meaning of Moses' writings. He calls the external, or historical, the 'letter,' and the deeper meaning, the 'spirit,' and says: "Now the Lord is that Spirit." See also 1. Cor. x. 1-11. In the light of this principle, we may understand the sabbatic system, the sacrifices, the blood, and all the typical offerings of the atonement day. They were mainly the shadow of the "better sacrifices" of Jesus and his followers, and of the spiritual rest which he gives them.—Heb. iv. 1-9; ix. 23.

When the risen Jesus "opened the Scriptures" of "Moses and the prophets," the disciples' hearts were made to burn.—Luke xxiv. 27-32. The effect is the same on modern disciples when they see the spiritual depth and gospel fullness of those Scriptures.

There are three steps in the Bible plan, illustrated by the three apartments in the Mosaic tabernacle, being three steps in the typical way to God, which correspond with individual experience. Every person coming to God has three steps or degrees of life: (1) Each one is born in a condition of innocence. In that state there is no real guilt, though law may be violated and disaster follow. Sin is not imputed where there is no law, or where knowledge is impossible. We do not blame an innocent child, though by some unfortunate act it may injure itself or others. (2) When the child passes "the line of accountability," he comes under law, and is guilty when he violates it. In that state, when people do right, it is usually from fear of penalty, human or divine. Perhaps many professed Christians are in that state. (3) He is raised by the regenerating power of Christ above law. He is then moved to right-doing from love, not fear of punishment. This is salvation. How many are fully saved?

These three states, both individually and dispensationally, are: (1) Without law; (2) Under law; and (3) Above law. The state of innocence in the individual corresponds with the world's infancy, from Adam to Moses, of which period Paul said: "Until the law sin was in the world: but sin is not imputed when there is no law."—Rom. v. 13. Of the next, the legal dispensation, the apostle said: "The law was added because of transgressions," (Gal. iii. 19), by it came the knowledge of sin, and men became guilty.—Rom. iii. 19, 20. The law was a schoolmaster, both by condemning sin and pointing the sinner to Christ for salvation.—Gal. iii. 24.

Contrasting the law with the gospel, it is said: "The law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17. And salvation from sin—both pardon and cleansing—is by the application of God's grace, or loving favor.—Rom. i. 16; iii. 24; Gal. iii. 24-27; Eph. ii. 8-10. The saved are no longer under law, having been raised by or in Christ.—Rom. vi. 14. These three steps are an important element of Bible Progression.

The Bible plan spans three worlds and includes a succession of ages. It is a plan both of revelation and salvation. The three worlds are mentioned by Peter as three distinct "heavens and earth:" (1) From Adam to the flood, when the old world perished; (2) From the flood to the second coming of Christ, when the

present world ends in a scene of judgments, represented by fire: (3) The new heavens and earth where righteousness shall dwell: elsewhere called the "world without end."—Isa. xlv. 17. All three worlds pertain to this planet, and are the basis for all the ages, through which the truth is gradually developed, first, in type, second, in prophecy, third, in fulfillment. The Bible is not a conglomeration, but a science. Each age is a step in the plan, and each step is higher than the preceding one. God's plan never fails. The work designed for each age is sure to be done.—Isa. xiv. 24, 27; xlvi. 9–11.

There was but one age in the first world. The second is divided into three ages, the Patriarchal, Jewish and Gospel. The third world includes all "the ages to come," (Eph. ii. 7), the first of which is the millennium, or the thousand years' reign of Revelation xx. How many ages there will be is not stated. God's plan is not limited.

For an illustration of our subject let us trace from the picture to the fulfillment the statement in Genesis iii. 15: "It [the seed of the woman] shall bruise thy head, and thou [the serpent] shall bruise his heel." The speaker is God. It was spoken, not to the woman, but to the enemy. It was a threatening, not a promise. The language is a pictorial prophecy. Here is the plan of God in seed form, like a mighty oak in an acorn. Here are the germs of two mysteries: "the mystery of iniquity," based on the serpent, and "the mystery of godliness," based on Christ. The picture is that of a man with his heel on the serpent's head. How expressive! It means death to the serpent. —no less than the utter destruction of what it represents—the works of the devil. "For this purpose the Son of God was manifested."—1. John iii. 8. In the picture we see the Conqueror, the foe, the conflict, and the final victory. The enemy is mighty, resists terribly, [illegible] heel, hard, bruising the Conqueror's [illegible] Christ but he must, he must, die. Error is stronger than the devil. Right and sin are finite: truth and [illegible] are infinite, and must win. The result will be everlasting righteousness and peace. Sin and death will be no more.—Rev. xxi. 3–5.

But, though meaning so much, it was not understood at first. The ray of light was dim; but it gave the gospel negatively stated—blessing for hope. The threatening was [illegible] of man implied in the destruction of his enemy. The dimness of the light was such that the Bible speaks of but three men of faith—Abel, Enoch and Noah—before the flood.—Heb. xi. The masses had neither the gospel nor the written law to guide them; hence the unchecked tendency of the animal nature brought upon them a terrible destruction. One important point was gained, however, by that dark experience; man's native weakness was proved: left to himself he sinks: he needs help from above himself. Christ alone can save him.

The conditions of the Patriarchal age, which followed, were similar to those before the flood, showing that punishment does not make men good. There was progress in the development of the two mysteries. The serpent spirit was manifest in Babel-building. The Lord had said: "Replenish the earth," which required going abroad, but they proposed to stay together, and to reach heaven by a way of their own. But the result was confusion of tongues and scattering. Babel was the promise of the coming Babylon.

In that age, two thousand years after the threatening, the promise was given to Abraham: "In thy seed shall all the nations of the earth be blessed." The light has increased. The gospel has taken the form of a promise, instead of a threatening. The promise, or God's covenant of blessing for all nations, never goes back of Abraham. Gal. iii. 16–18.

But only a few besides the father of the faithful were in the light, which as yet was but dim. The number of the children of faith had increased, but the masses were yet in darkness, and Sodom, and other cities, are given as examples of unrestrained animal life, which leads to destruction. Without law death reigned, though sin was not imputed.—Rom. v. 13, 14. As Babel was the basis of the coming Babylon, so God's covenant was the basis of the coming Jerusalem.

God's covenant had two parts: (1) that Abraham should have a seed; (2) that the seed should bless all nations. The seed must be developed first, and the work of the seed in blessing the nations done afterward.

The Patriarchal age ended, and the nation of Israel was organized, at the death of Jacob, in Egypt.—Gen. xlix; Deut. xxvi. 5. In the Jewish age the mystery of iniquity, the serpent spirit, developed Babylon, and on the Lord's side, Jerusalem was built. But Babylon ruled the world. Even Israel and Jerusalem were made subject. But in that age the light increased. The law was given; the prophecies of the coming One were spoken, even the place of his birth, the time of his manifestation, and of his death, being foretold; and the number of the men of faith increased. But, as compared with the later light, little was really known of God's plan to enlighten and bless the world. Only the fleshly seed of Abraham was developed in the tribes of Israel, and they were but a type of the true seed. God chose that nation, and gave them his word (Rom. iii. 2), so far as then revealed; but, though trained under the best law, they were guilty of the greatest wrong—the murder of Jesus. (The law is the strength of sin.—1. Cor. xv. 56.) Only a few out of the many were prepared to hear the voice of the good Shepherd when he came, and they became the nucleus of the gospel church.

While the law was not given to make men righteous, nor to give life (Gal. iii. 21), it was proved important by condemning sin, and pointing the sinner to Christ.—Rom. iii. 19–31; Gal. iii. 22–26.

The basis of the Gospel dispensation is the fact that Christ took our nature to condemn sin and save sinners. His work was symbolized in his baptism, and realized in his death and resurrection, which is the gospel to be preached.—1. Cor. xv. 1–4.

The commission of Jesus during his earthly ministry was limited to the house of Israel.—Matt. x. 5–7. That period was the harvest of the old age and the dawn of the new. The daylight of the new was marked by the resurrection of Christ and the pentecostal baptism. Then the new commission—the gospel for every creature—came in force.

The light has greatly increased. By the Spirit of the truth the word is opened, and we see the spiritual substance of which the things of the old were shadows. God is now clearly revealed as a loving Father; and his people are no more called servants, but friends and sons.—John xv. 15; Rom. viii. 14–17; Gal. iv. 3–7. A clearer idea of sin and righteousness has prevailed (John xvi. 8–10;) and wherever the gospel extends, wondrous improvements have come.

But we must not expect too much in this age. The world has not been converted. Multitudes have never heard the gospel. As before, the masses have gone down in darkness. And the supreme purpose of God not being seen, many devout souls have been tortured with hopelessness. A great mystic Babylon has been developed, which has ruled the nations, oppressed the saints, (Rev. xvii.) and kept the Book from the people until the nineteenth century, "the time of the end;" but with the Book opened, a great increase of light has come.—Dan. xii.

4. The object of this dispensation is not to save the world, but to take out a people for the name of Christ (Acts xv. 14), to be the bride of the Lamb. They are the royal priesthood, chosen in Christ, and trained to rule with him.—2. Tim. ii. 12; Rev. ii. 26, 27. These, with their Head, are the real Seed of promise, which are to bless the nations.—Rom. ix. 8; Gal. iii. 16-29; iv. 28.

We cannot over-estimate the importance of present salvation. It is as great a thing to be saved from sin now as it ever can be. But in the light of the plan the Christian's hope is emphasized. He is not only to be saved, but to bless others.

We have taken a glance at the ages of preparation, and now stand at the dawn of the ages to come. The promised Seed developed and placed in power—what next? Peter says it is to be "the restitution of all things."—Acts iii. 21. It includes both the living and the dead. Ezek. xvi. 44-63. The double work of the Seed must be done—the serpent crushed and the nations blest. They shall remember and turn to the Lord.—Ps. xxii. 27, 28. His arm shall be made bare before them and they shall see his salvation.—Isa. lii. 10. All shall be made alive, and the issues from death belong to the God of salvation.—1. Cor. xv. 22; Ps. lxviii. 20. Even the terrible judgments will help them to learn righteousness and obtain the victory.—Isa. xxvi. 9; Zeph. iii. 8, 9; Rev. xv. 4; Matt. xii. 20. God will vindicate his own justice, wisdom, power and love.

Summary: The gospel was first seen as a threatening against man's enemy. In the Patriarchal age it was a double promise: (1) that Abraham (by miracle) should have a seed; (2) that it should bless all nations. In the Jewish age the fleshly or typical seed was developed. In the Gospel age the real Seed is perfected. And in the coming ages Satan will be crushed and the nations blessed.

The light of the early ages was very dim. That of the Jewish age was as the moon, reflected from the gospel sun, not then risen. The gospel church is "clothed with the sun, and with the moon under her feet."—Rev. xii. 1. She is above the shadowy ritual of Judaism. But there is further progression. In the future she will have no need of the sun, nor of the moon, for the glory of the Lord will be her light.—Rev. xxi. 23, 24.

The suspended earthly Israel is to be restored. Seeing her better future, the prophet says: "The light of the moon [Israel] shall be as the sun [church of the gospel age], and the light of the sun shall be sevenfold, as the light of seven days."—Isaiah xxx. 26. Seven here refers to perfect light, the glory of the Lord. How great will be their shining power. And the nations shall walk in the light; and the gloom of sin and death shall disappear.—Rev. xxi. 4; xxii. 2, 3.

The Bible begins with the creation, and the entrance of sin and death; and ends with the new creation, the perfect day, where sin and death shall be no more. The Bible is indeed a progressive Science—a grand revelation of God's character and his way of dealing with mankind. How important the development of the promised Seed! How great the calling and work and hope of the true Church! What a good destiny God has planned for the world! What an all-sufficient Saviour is Christ! Truly God is Love.

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EDITOR'S APPOINTMENTS.

July 17, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

July 21, Englewood, Ill., 6006 Green St., at 7:30 p. m.

July 22, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

July 24, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

July 31, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Aug. 5, 6 and 7, Yale, Mich. General Meeting of all Larger Hope people. See notice on page 224.

Those in the several localities seeing this please tell others.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jehoshaphat's Reform.—2. Chron. xix. 1-11.

(Lesson for July 24.)

GOLDEN TEXT.—Deal courageously, and the Lord shall be with the good.—2. Chron. xix. 11.

INTRODUCTION.—Our last lesson was about Asa's good reign. The general tenor of his life was in harmony with God's will, and he conquered and had a long time of peace. But he was not always so trustful in God, and when he made an alliance with a foreign king, even though he conquered, it brought trouble and war again. But, in the main, Asa was a good king. It seems strange that so many failed at the last. In that they were like the legal age. Asa was vexed with the prophet that reproved him for his folly, and put him in prison, and oppressed some other people. In the last two years of his life, he became diseased in his feet—expressive of the manner of his later life—and he looked not to the Lord for healing, as their covenant required, but to the physicians: and he died.—Chap. xvi. And Jehoshaphat, his son, was his successor.

Jehoshaphat means "Jehovah is Judge." He began to reign over Judah in the fourth year of the reign of Ahab, the king of Israel, whose wife was the wicked Jezebel, who persecuted Elijah. He began to reign when thirty-five, and reigned twenty-five years. In chapter xvii. we learn that he reigned well and was prospered, because he walked in the first—the best—ways of his father and of David. He did not follow after the idolatrous ways of Israel, and did away with the idol worship of Judah. The Lord prospered him, and made him rich and honorable. He was successful as a military king. He made his defenses so strong that the danger of attack was very small. He also made good provision for the education of the people.

In all this there is a good lesson for us. If men were as careful to gain spiritual knowledge, and to defend themselves against the attack of their spiritual enemies, Satan would find no foothold. For a glimpse of the Christian warfare, and his weapons, see Ephesians vi. 10-19.

Jehoshaphat's right-doing and prosperity is a good illustration of the words of our Lord: "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

But, though Jehoshaphat was one of the best and most prosperous kings of Judah, yet, when he was at the hight of his glory, he made a great mistake in marrying his son Jehoram to Athaliah, the daughter of Ahab and Jezebel (2. Kings viii. 18) and forming an alliance with these wicked rulers of Israel.—Chapter xviii. Jehoshaphat may have meant well, but this alliance was the cause of many woes to Judah. It led Jehoshaphat to unite with Ahab in war against the king of Syria, to recover to Israel the city of Ramoth-Gilead. Before venturing on this expedition, Ahab consulted 400 prophets who, knowing the king's wishes, tried to please him by foretelling his success. But Jehoshaphat persuaded Ahab to consult Micaiah, a true prophet of God, who said the result would be the death of Ahab and disaster to Israel. In spite of this solemn warning, they went, and the result was as the prophet foretold, and Jehoshaphat barely escaped with his life.

How often Christians have suffered woe by not giving heed to the words of the apostle, "Be ye not unequally yoked together with unbelievers."—2. Cor. vi. 14-18. This may apply not only to marriage, but to business alliances. If, as appears to be true, Jezebel was a type of the persecuting church united to the kings of the earth (Rev. xvii.) then Ahab may well be regarded as a type of these kings. This being true, Jehoshaphat's sin may represent the sin of all God's modern people who have entered into unholy alliance with the kings of the earth. Under present conditions, all union of Church and State is unholy.

I. JEHOSHAPHAT'S REPENTANCE AND REFORM.—Vs. 1-11. The alliance of Jehoshaphat with Ahab gave a new impulse to image worship, and brought much evil and misery on his family and the nation. When he returned to his home in Jerusalem in peace—safe and sound—after Ahab was dead, Jehu, a prophet of God, met him at the earliest possible opportunity, and rebuked him, saying: "Shouldest thou help the wicked, and love them that hate the Lord? For this thing wrath is upon thee from before the Lord." This is a thrust at all unholy alliances. Jehu made no account of the worldly motives that had made Jehoshaphat's course seem right to him. He might have expected the union of Israel and Judah under his son; but the prophet knew that God would never sanction any union with idolatry. The thing was radically wrong, and men are never justified in doing evil that good may come. Jehoshaphat did not live long enough to see the ultimate results of massacre and despotism which followed his son Jehoram's marriage.

It is worthy of note that the prophet did not utterly condemn Jehoshaphat, but gave him credit for the good that was in him, and that he had done. Though he had sinned, the Lord did not forget that he had set his heart to seek God, and had done so much to do away with idolatry.

And Jehoshaphat repented of his wrong, and set himself at once, as far as possible, to undo the evil he had done. True repentance always shows itself in practical reformation. Note three steps: (1) He did not repeat the wrong acts. He was sorry enough to quit. He stayed at home and attended to his work. (2) He went personally to work to bring others back from their wanderings, to the God of their fathers. And (3) he did what he could to set others to work, by appointing judges in all the cities.

This was almost a return to the ideal government which God gave to his people when they came into Canaan—that of the judges. The king's charge to them is a grand one. It has five particulars: (1) Be careful; consider well what you say and do. (2) They were to remember that they were to judge for God, not for man, and that God would be with them in the judgment. (3) They were to fear God. This is not a cowardly dread, but a due reverence, and a wholesome sense of his just requirements. (4) They were to be true and pure, for "There is no iniquity with the Lord." (5) They were to be impartial—to have no respect of persons, and take no bribes, which only the rich could offer. This put the rich and the poor on equal footing. This was a government for all the people alike.

Verse 8 seems to show that what might be called a supreme court was established at Jerusalem—this court being composed of three classes: (1) the Levites, who were not priests; (2) the priests; and (3) the heads of the houses or clans of Israel. This was the court of appeal concerning all things pertaining to the law of the Lord or of custom. They were charged to do their work reverently, faithfully, and with a perfect heart. The tenth verse is like a restatement of the duties of the judges. In verse 11, we see that Amariah, the chief priest, was to be the chief arbiter in what we call ecclesiastical matters, and what we call civil matters were to be under the direction of Zebadiah. And it seems that all the Levites were to be officers, ready to carry out the wishes of the court, in the interests of the people. Then follows our "Golden Text," "Deal courageously,"—judge manfully and without fear—"and the Lord shall be [or "the Lord be"] with the good."

It is evident that Jehoshaphat's repentance was genuine, and it was soon tested and rewarded.—See chapter xx. An army was coming. The king proclaimed a fast, and looked to the Lord for needed help. He then offered a most remarkable prayer. Then the prophet Jahaziel, the Spirit of the Lord being upon him, appeared in the midst of the congregation, and encouraged them with the assurance that the battle was the Lord's, and that they would not need to fight, but stand still and see the salvation of the Lord. The next day they went out to meet the approaching enemy, not in battle array, but in a grand procession, led by singers, singing the words: "Praise the Lord; for his mercy endureth forever." And in some mysterious way the Lord set the enemies against each other, so that they were all dead men. All that Jehoshaphat and his people had to do in the matter was to gather the spoils, and praise the Lord for the perfect victory. And the fear of the Lord was on all the kingdoms round about when they heard how the Lord had overcome the enemies of Israel.

Does not this seem like a foregleam of a greater victory that is yet to come?

Omri and Ahab.—1. Kings xvi. 23-33.

(Lesson for July 31.)

GOLDEN TEXT.—Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. xiv. 34.

INTRODUCTION.—In order to understand this history it is necessary to study the parallel accounts of the two kingdoms—Israel and Judah. Rehoboam, Abijah, Asa and Jehoshaphat, are on the line of the kingdom of Judah, and Jeroboam, Nadab, Baasha, Elah, Zimri, Tibni, Omri and Ahab, are on the line of the kingdom of Israel. Rehoboam reigned seventeen years, Abijah three, Asa forty-one, and Jehoshaphat twenty-five, Asa, king of Judah, was contemporary with all the kings of Israel from Nadab to Ahab. The parallelism between the two lines will be seen by reading 1 Kings xv. 25 to xvi. 33. The records show the downward career of Israel under evil kings, culminating in Ahab's marriage with Jezebel, the daughter of Ethbaal, king of the Zidonians, and the introduction of Phenician idolatry. While Judah, under only four kings of an unbroken dynasty, was steadily progressing in strength and influence, Israel was retrograding, being distracted by civil wars, resulting in three dynasties and the accession of eight kings, five of whom reigned but a very short time.

During the reign of Jeroboam, the introduction of idolatry caused the best people to move into the kingdom of Judah—often called the southern kingdom. The short reign and tragic death of Nadab, the son of Jeroboam, fulfilled what Ahijah had prophesied, as the punishment of his father's sins and his own. Baasha, a common soldier, conspired against Nadab, and killed him, and all his kindred, so that the house of Jeroboam was extinct, and Baasha became king and reigned twenty-four years; but he was no better than his predecessors. Against Asa, king of Judah, he waged

the war in which Asa foolishly obtained the help of the king of Syria. Baasha followed the evil ways of Jeroboam, and the young prophet Jehu foretold the destruction of his house. His son Elah reigned only two years, and was killed in the midst of a drunken revel, by Zimri, one of his generals. He was king only seven days, and he committed suicide by burning the king's palace over his head; for the army chose Omri to succeed Elah. But the people wanted Tibni to be king, and for four years there was civil war between the two aspirants to the throne. But the army conquered, and the death of Tibni gave Omri full sway.

This lesson is intended to show how evil grows in men and nations. That right-doing and wrong-doing are both rewarded in this life; indeed no other life is mentioned. That idolatry always leads men downward, however good they are naturally; and the worship of the true God tends upward, however bad men may be naturally. This is no doubt the reason that the Bible condemns idolatry so bitterly.

I. OMRI'S DOWNWARD CAREER.—Vs. 23-28. Omri reigned twelve years. This period probably includes the period of strife between him and Tibni. Between the date here given of his ascent to the throne and the time when Ahab began to reign is only eight years. And in these records a part of a year is often counted a year. It was probably the first six of the twelve years that he reigned in Tirzah—the capital which Jeroboam chose when he removed from Shechem. It was but a few miles distant, the exact site not being known. Tirzah was a beautiful place (Song vi. 4), but it must have been marred by the burning of the palace. This and the fact that it was not easily fortified to withstand a siege, caused Omri to remove his capital.

"He bought the hill of Samaria of Shemer for two talents of silver." There he built, and called the city for the man from whom the hill was bought. Samaria is the Greek form; the Hebrew form is Shomeron. It is conjectured that Shemer sold his estate cheap (about $4,000 in our money) with the consideration that his name should remain attached to it. Shomeron signifies "Watch Tower." It was a place of beauty, strength and fertility; and Omri showed his sagacity in chosing that site. It remained the capital of Israel as long as the kingdom lasted.

Omri was evidently a strong and positive character. He not only followed the wicked example of Jeroboam, his leading predecessor, but he was more intense. He did more wickedly than all before him. His particular sins are not specified, but no doubt "the statutes of Omri," (Micah vi. 16), were strong measures to keep the people from worshiping at Jerusalem, and to confirm them in their "vanities," —their idolatries, and all the associated immoralities.

Omri was famous, and his acts were put on record "in the book of the chronicles,"—not the one given in our Bible, but historical annals now lost. But with all his power, he like the rest had to yield to the law of mortality, and "he slept with his fathers," which is said of the bad as well as the good, "and was buried in Samaria."

II. AHAB IS STILL WORSE.—Vs. 29-33. Ahab succeeded his father Omri. He reigned over Israel in Samaria twenty-two years. He was like his father, only worse. It was a wicked thing to follow the ways of Jeroboam, but he considered that a light thing, and through his unlawful marriage with Jezebel, the daughter of Ethbaal, a heathen king, he became thoroughly identified with idolatrous worship. He was largely under control of his wife. Her name means chaste; but——it is said that she inherited her father's wickedness, ferocity and idolatrous superstition. Rawlinson says: "Bold, unscrupulous, firm of purpose, resolute in action, Jezebel was the Lady Macbeth of Israelite history, complete master of her husband, who was a tool in her hands, and the evil genius at once of her dynasty and of her country." With such a father and such a wife, it is no wonder that such a man served Baal and built him an altar in Samaria, and made the Asherah—a pillar of licentious form and abominable significance, associated with the most indecent rites. Idol worship—shutting out the true God—always tends to evil life—men and women "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness."— Eph. iv. 18, 19. Evil has an inevitable downward momentum, and Christ alone can save.

The name of Jezebel is used in Revelation ii. 20, apparently to represent that wicked "Woman," (or Church Power), who is associated with and controls the "Beast" of that symbolic book, and is "drunken with the blood of the saints, and of the martyrs of Jesus."—Rev. xvii. This being so, Ahab may fairly be regarded as the type of the Roman kings of the dark ages of church history. In the Image of Daniel ii., and the Four Beasts of Daniel vii., we have a picture of the downward tendency of human government. The first—Babylon—was like a lion, but the fourth was "dreadful and

terrible, and strong exceedingly." Daniel could not name it, but John called that "beast with seven heads and ten horns," "the Devil, and Satan."—Rev. xii. 3, 9.

EXTRACTS FROM LETTERS.

Melting Stereotyped Ideas.

THE LORD has been melting some of my stereotyped ideas, and has improved them so much, that I have a mind to tell you of some of them. The first was the resurrection.

I was brought up a Methodist of the strictest kind, though I did not believe their creed, just because I could not. I never argued, for I did not know anything. I saw nothing good in it only that it was better than something worse. I did not like hell nor fire. This was when I was fifteen years old. But as I wanted to be a Christian for my father's sake, I did the best I could—took my mother for my pattern, believing she was just what a Christian should and would be, though I did not know where she found a Saviour, for I could not find anybody, God or Christ. But I followed her till I was twenty-four, and then God wrought that great miracle, and converted me. I was like one who had been born blind, and just had my eyes opened.

The Bible was a new book to me. I was converted among the Advent people. Their teaching on the resurrection pleased me. "This body" was what was "sown a natural body, and raised a spiritual body,"—really the same old body. This was tangible, and I embraced it gladly. I was tired of immaterial bodies, and intangibility, and all that. And when Jesus said, "Handle me and see, it is I myself," he was the proof of the resurrection of this human body. What more could I ask?

I did not know that I was a babe in Christ, not old enough to eat strong meat—deep spiritual truths. And years later, when you began to preach about the inner man being the real man, the spiritual man, and not the old body, I was very cautious, and followed you carefully, searching out every Scripture you gave; and in the matter of giving Scriptural proof, you have certainly been a great help to me in the study of the Word. The Scriptures you gave me opened my eyes to see the deep spiritual truth, and O how my heart has magnified the Lord for his leading hand. I did not build on you, but the light the Lord had given you on the prophetic word satisfied me that he had chosen you, and was still leading you, therefore I received it from him through you.

For a time I felt badly about giving up the resurrection of the old body; but the light continued to increase until the clear light of the high priest type swallowed up the last vestige of the old idea. I had been pained to think that Jesus must carry the marks of his sufferings and dreadful death through eternity; but I find instead, it was his human garment that he had worn when he was here with his friends—the one in which he was crucified, and not the one he wears in his glorified state. The typical high priest changed his garments when he came out to the congregation; and he never wore the garments which were typical of the glorified state, only in the most holy of the typical tabernacle. This high priest type is like a rock for me to stand upon, immovable. It is the clearest and strongest in the book. God our Father has made it strong. He has staked heaven and earth on this question, when he says he would sooner let them pass away than to let one jot or tittle of the law fail till it is fulfilled; and it is fulfilled only in that to which it points.

God in heaven be thanked for his guiding hand.

I am sharing with you in thanksgiving for that beautiful Christmas gift. The Lord is good to us all—no distinctions.

CHICAGO, ILL. L. D. H.

Many Agreeable Surprises.

I AM very busy, but never too busy

to study God's word; and each number of the HOPE is read with increasing pleasure and profit. I read and studied the article on "Hope and Fear," and I find the question that came up in our meeting in Chicago is satisfactorily answered.

Whenever convenient I try to get my Orthodox friends to study the Scriptures in the light of the "Plan of the Ages." Occasionally the seed falls on good ground, and some otherwise bright Bible students are induced to reread the Scriptures, "rightly dividing the word of truth." Many agreeable surprises are in store for those who are induced to do so.

I talked with a dear brother some time ago who affirmed that while God's love is infinite, his justice is on a par with his love. As he firmly believes that all hope of salvation ends with this earthly existence, he could not see how two persons—one who had always tried to live a Christian life in every possible way, and the other who had always tried not to live a Christian life, and who had been mean in every possible way on earth—could both in justice have everlasting life and see God in the future world. To uphold his view he referred to Luke xvi. 19-31. He further said that while the rich man in hell could see Abraham and Lazarus in his bosom, there is no Bible to prove that Abraham and Lazarus could see the rich man. He has the opinion that the wicked who die can from hell see the blessedness of the saved, but that those who die in the Lord cannot see into the bottomless pit, or place of torment, or even think about the sufferings that Justice has decreed shall be meted out to the incorrigibly wicked—the eternally lost souls. As there is no Bible proof to the contrary, he thinks it would be in harmony with both justice and love to have it arranged so.

I confess this was a new idea to me, but it seems to belittle God's love and magnify his justice. I have no fault to find with those who rightly magnify God's justice, if full credit be given to the wondrous love of God in Christ.

I am now reading D' Aubigne's History of the Reformation—four volumes. I have heard that this work concerning the middle ages is one which Roman Catholics are forbidden to read. Before reading this work, I thought your opinion, expressed in DAY DAWN, that the Papal church was a counterfeit of the true Church was comparatively new; but I find that Martin Luther was emphatically of the same opinion. After a most prayerful and diligent study of the Scriptures, Luther came to the conclusion that the Antichrist spoken of by St. Paul was none other than the Pope of Rome. Also this: That the idea fondly cherished by adherents of the Papal system, that Martin Luther embraced the Catholic faith before death, is proven to be an absolute falsehood, whoever gave expression to the same.

Your brother in Christ,

FREMONT, O. A. H. S.

REMARKS.—The idea that eternally lost ones should have so much greater seeing powers than eternally saved ones, is something of a curiosity. I was under the impression that the tendency of righteousness was to strengthen, and of sin to weaken, the essential powers of being; but according to that brother's theory, they work the other way. If the saved forget everything, and know nothing about the opposite condition, how shall they rejoice that the Lord saved them from the horrible pit? How could there be joy of salvation, if there were no knowledge of its opposite. I will condense from what another has said:—

"The Psalmist said, 'I will sing of mercy and judgment.' This is the theme of all themes—two-fold, and yet a unit. 'Mercy and judgment!' The two have affinity, not opposition. A man may sing of mercy, and sing with zest

and skill. It will be sacred music. It will be a song of joy and thanksgiving—fitly a song to God—with the spirit and the understanding also. We love to hear a song of love. But how ill-fitting to a grand melody would be a doctrine of evil in thought, speech or action, which to the God of love is impossible. But there is judgment also—based on justice. Is it contrary to mercy, or are they in harmony? Harmony is indispensable to songs of gladness and praise, and therefore judgment and mercy cannot be at war.

"Suppose we interpret judgment as some might even here, and say, 'I will sing of mercy and damnation.' Occasionally a hymn has had something like this, but it seems inharmonious and out of order. We cannot think of judgment here except in a blessed sense. It means a dispensation of good, not of evil. If it is discipline, it has behind it a motive of love and goodwill. No believer in the inherent love and wisdom of God could say, 'I will sing of mercy and revenge,' 'of mercy and despair,' or 'of mercy and eternal torment.'"

We cannot think of God's love and justice as opposed to each other. He says, "There is no God beside me; a just God and a Saviour. [Both combined.] Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear,"—take the oath of allegiance.—Isaiah xlv. 21-23. This leaves no room for two eternally antagonistic kingdoms; and it is in perfect harmony with the New Testament teaching, that there will be a sinless, painless and deathless state, when God shall be all in all.

See tract on "The Rich Man and Lazarus."—EDITOR.

Asking for Advice.

DEAR BROTHER PATON:—Some time ago I wrote you several questions, which you very kindly answered. You will remember I asked you concerning my duty in giving to others my views on the Scriptures, which after a good deal of study I had come to believe, in the light of the teaching of Bro. C. T. R.—which though believing, I am not sure of every point. You answered that I should let my light shine whatever the degree of knowledge.

I notice that in DAY DAWN, third edition, page 340, you say: "When the people, under the plea of coming out of Babylon, are called to leave their churches; and when they meet under a human leader, without any organization; the danger is that the leader becomes like a pope on a small scale, and some pet idea of his becomes the basis of fellowship, and a bar to all who do not accept it. The *spirit* of the sect is exercised, if its form *is* absent; and the last state of the adherents may be worse than the first."

Now I want to ask you another question: If I circulate "Millennial Dawn," and tracts from the "Watch Tower" office, am I doing good or bad? am I in danger of leading people into a worse state than they are already in? or am I not giving light much in advance of what the people in the denominations now have?

With my present light, I cannot conscientiously work to advance any doctrine very different from this. I am anxious to be doing good somewhere. At present I very firmly believe these things; yet there may be a possibility of mistake on some of these things. My question then is, Is the circulation of this literature a good thing? If this doctrine does not contain all the truth, is it not better that it should be given to the people with the light that it does contain, than that they should remain in ignorance of the plan and of the Lord's presence?

You may think this is a strange question; but I want to be sure I am not do-

ing wrong. I may be over-conscientious but I shall greatly appreciate your advice; and judging from the kindly way in which you answered me before, I feel sure you are the one to give me advice.

Your brother,

FT. WAYNE, IND. F. A. POSTON.

REPLY.—DEAR BROTHER:—Your letter is before me. It does seem strange that you should come to me with such questions; but if I can help you, I will not shrink from the responsibility of giving my opinion. I still think we all ought to let our light shine, whatever our degree of knowledge. The statement you quote from DAY DAWN was written many years ago, long before some things we have seen occurred; but I still think it is true. I think there is great danger of a leader becoming like a pope, when people come together without any organization and submit to his dictation. From the connection in which you quote these words, it appears that you think them applicable to the case you have in mind. Of this you must judge.

When a company organize in a simple family way, and choose their leader, and he is not their master, but ever the servant of the company, the case is very different. Then it is like the Theocracy on a small scale—Christ alone being Master, and all the brothers and sisters—including the leader—being equals. The difference between the two methods is like the difference between a human monarchy—one man rule—and a pure democracy, where every one has a voice in all their affairs.

Concerning the circulation of the books and other literature you mention, with which I agree only in part, I will say again what I have often said, that I think the Lord has made use of them (in spite of their errors) to open the eyes of many to see the Plan of the Ages, and to lead them to search the Scriptures. I think many have been led to see advanced truth where they could not have been reached at that time with what I regard as still more advanced truth. Many who first saw the increasing light from that point of view, have later accepted this still larger view of the plan. It was good for them to have those writings as a stepping-stone. But I have never known any who gained their knowledge of the Plan of the Ages from DAY DAWN, and the other writings on this line, ever to leave them and take up with the other. To us this would appear like going backward instead of forward.

Though differing with Bro. R. in some important particulars, I do not disfellowship him on account of this. I think anyone may hold his views and be a Christian; and I stand for the fellowship of all who manifest the Spirit and life of the Master.—Rom. viii. 9, 14; Gal. v. 22-26. But Bro. R. thinks my views place me outside of the true brotherhood in Christ, and has not been backward in saying so. He says I have denied the ransom, but in reality I have only denied his interpretation of the subject—the doctrine of Substitution, which I think has not one Scripture to sustain it. Christ is infinitely more to man than a Substitute could be. The relation of a Substitute is, from the nature of the case, artificial, while the relation of Christ to mankind is vital. To those who can see this truth it is plain why the death and resurrection of Christ are goodnews to every man. But I rejoice to know that people may, by the Spirit, learn to trust in Christ and be saved by him, though they do not know the philosophy of the plan. That is why I am ready to fellowship all on the basis of the indwelling Spirit of Christ. The fruit of the Spirit is evidence that its bearer has been accepted of the Lord. He makes no mistakes; and whom he accepts, let not me reject, whatever his lack of knowledge may be. Love—the most important fruit of the Spirit—is of more value than faith that

could remove mountains, or the knowledge of all mysteries.—1. Cor. xiii. 2.

When anyone refuses to fellowship us, on account of his theory or ours, we can, if we have the Spirit, take comfort in the truth that "The Lord knoweth them that are his," and that they know him. And if we are tempted to judge another, it may be well for us to remember the Scripture: "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."—Rom. xiv. 4.

If I could say as you do, that "I at present firmly believe these things," I certainly would do all I could to circulate them. Were I in doubt, I would be cautious until I had settled the matter in my own mind. But if you wait till there is "no possibility of mistake," you will never do anything in your mortal life. I think it is a good plan to give out the best we have today, and when we find something better, give that out. That is the way the apostles did. It would not be well for us to think we had the whole truth. No doubt we will always find room to grow in knowledge; and while we are growing, there must be some modification and adjustment. "Let brotherly love continue."—EDITOR.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

BROTHER H. VEYSEY, 1109 Collingwood Ave., Toledo, O., will be glad to go anywhere in Ohio or Eastern Ind., where the friends desire to have meetings, afternoons or evenings. Write to him.

GENERAL MEETING.

A General Meeting of the friends of the Larger Hope will be held with the Church of Christ at Yale, Mich. commencing on Friday, August 5, 1904, at 3 p. m. and continuing over Sunday. Come all who possibly can, and help to make this meeting a blessing. The friends in and near Yale will entertain all who come. Let strangers inquire for the home of DR. B. H. PELTON, on Main St. If convenient, send him a card to say you are coming; but if not, come anyway.

The Annual Meeting of the Larger Hope Association will be held in connection with this General Meeting. Its last session will be held Monday morning. Let us hear from all its members, whether preachers or not: also from all who wish to become members. The object of this Association is to encourage the gathering and cooperation of the scattered and isolated believers.

Yale is 24 miles from Port Huron on the Saginaw branch of the Pere Marquette Railway.

G. W. PATON,
Secretary.

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. Look over the following offers, all postpaid.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

OFFER NO. 2.—One GOLDEN LINK, one DAY DAWN, and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

OFFER NO. 3.—Four copies of MOSES AND CHRIST, or four of PERFECT DAY, in paper cover, for $1.00.

OFFER NO. 4.—One GOLDEN LINK, one DAY DAWN, one PERFECT DAY, and one MOSES AND CHRIST, all *cloth* bound, for $2.00.

OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents; DAY DAWN, the same; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, the same. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN, in offers 4 and 5.

☞ Now is the best time to obtain a copy of the bound volume of last year's HOPE. It is neatly bound in cloth, with its name in gilt letters on the outside of cover. Price, postage paid, $1.15.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 22., No. 15. ALMONT, MICH., AUGUST 1, 1904. $1.00 a year.

SETTING THINGS IN ORDER.

Do I believe in organization? I might say Yes, or I might say No. That depends on what is meant by organization, or what is the manner and purpose of the organization. It is as though someone should ask me (some do ask) if I believe in hell. That depends upon what picture is in the mind when the question is asked. If the questioner means the old hell of traditional theology, which means the endless torture of the masses of mankind, I am free to say that I do not believe in that kind of hell; but I do believe in the good old-fashioned Bible hell (gehenna) which burns up all manner of corruption, and leaves the air pure and good. So, if my questioner has in mind the old hierarchal organization, which recognizes a human head or ruler in sacred matters, and makes all the people subject to his authority, I am free to say that I do not believe in it at all; and this for the same reason that I do not believe in an autocratic or monarchial government. That is what we call one-man power, whether it be in civil or religious matters. But in the education of the people, and the movement away from autocratic organization and government, either civil or religious, there is great danger of going to the other extreme of no organization, or no government at all. In civil matters this extreme is often called anarchy—which is defined to mean no government, or every man his own ruler. The effect of extreme individualism is the same, whether it be in civil or religious matters, call it by what we please.

But while not believing in the hierarchal organization, I do believe in that which organization properly means. It is necessary for us all to learn to discriminate between things that differ. The kind of organization which many are rightly condemning is that which makes "lords over God's heritage, (1. Pet. v. 3); and the kind of organization in which I believe is that which produces equality—in harmony with the words of Jesus: "One is your Master, even Christ; and all ye are brethren."—Matt. xxiii. 8–11. But it ought to be considered that without proper family organization,

there can be no application or test of this principle.

My idea of organization is simply setting things in order. Paul says, "Let all things be done decently and in order."—1. Cor. xiv. 40. There can be no orderly assembly without at least a partial and temporary organization. When any company comes together, either someone calls them to order, and assumes control of the meeting, or by common consent, expressed in some way, the company chooses a leader, or president. In either case there is a partial organization. I have known cases where the company said, "We will have no leader, but the Holy Spirit." I think that if they would fully follow the leading of the Spirit, as given in the Word, they would organize, and prevent a vast amount of confusion. It is very important to be led of the Holy Spirit. As manifested in the apostles, he set the believers in order, and Titus was instructed to "set in order the things that are wanting, and ordain elders in every city."—Titus i. 5. Then Paul describes the characters to be selected. This organization was what enabled them to silence the unruly talkers, mentioned in the same chapter. In 1. Tim. iii. the apostle describes the character of those to be appointed as bishops, or overseers, (pastors or shepherds), and in the same letter, he says: "Let the elders that rule well be counted worthy of double honour, especially they who labor in the word and doctrine."—Chap. v. 17. It will not do to say that this teaching of the Holy Spirit through Paul was, when followed, the beginning of the "falling away," of which the apostle wrote.

Yes; I believe in that kind of organization. It is defined as "The act or process of arranging and getting into proper working order," or, "the state of being thus organized." It is simply "systematic preparation for action." The lack of organization of the forces in any cause is a weakness. Successful operation in any direction requires cooperation; and as far as there is cooperation, there is an organization of the workers, call it by what name you please. What any number of people cannot do singly, they may do easily if they organize their forces and act together.

As a result of even a partial and temporary organization, the friends of this cause in a short time collected money enough into the hands of an appointed Treasurer, to furnish the HOPE office with a good press and engine. Without that organization, this result would not have been realized, unless some able one had done it alone. If by such temporary organization and cooperation so much has been done in one direction, who will limit the possibilities of permanent organization and cooperation, in any direction—such as caring for the poor, or sending out literature and missionaries?

If anything great or small is worth doing, it is right and necessary that those interested in it should organize their forces and cooperate for its accomplishment. In regard to such an Association, some are afraid of the developmemt of one-man power. That, of course, depends upon the nature, spirit and purpose of the organization. If any good thing (or bad) is done without organization, it usually calls for the

exercise of one-man power. No doubt we have all seen popedoms on a small scale. One of the important uses of truly fraternal or brotherly Associations is to do away with the exercise of one-man power, by doing away with the need of it. "In the multitude of counsellors there is safety."—Prov. xi. 14; xv. 22; xxiv. 6.

It is deeply inpressed on my mind that it is a divine law—an important part of the plan of God—that all spiritual, or invisible, realities are forever seeking to manifest themselves in some visible form. This principle is at the basis of all growth from seeds—the invisible nature existing first, and manifesting itself in a visible organism. It is on this principle that the invisible God is manifest in all the realm of nature. It is for this reason, that he might be seen by mortals, and known as a loving Father, that God was manifest in the human form and in the flesh. Thus "God is Light," but it is in Christ that he is the shining light—light manifested—"the Light of the world." His personal organization was the means of God's manifestation. And as God was manifested in the body of Jesus—"The Father that dwelleth in me, he doeth the works,"—so Christ is manifested in the Church—his organized body. Speaking of his going away, he said: "Now I am no more in the world, but these are in the world, and I come to thee."—John xvii. 11. These disciples were the organized cabinet, the nucleus of the church—the manifestation of Christ—"the pillar and ground of the truth." Because of the principle of manifestation involved, our Lord prayed that all believers "might be one, * * that the world may believe that thou hast sent me."—Vs. 20, 21. The plan is: From the Father to the Son, from the Son to the church and from the church to the world—and all by the visible manifestation of that which is naturally invisible.

"But" says one, "the church is not a visible reality, but an invisible spiritual organization." Well, there is some truth in that, [the manifestation is not perfect] but to the same extent it is true that the world has not believed. And, according to the conditions of the prayer, the world never will believe in Christ until there is a visible manifestation of the unity of the church. The true Christians are learning that all such are one in Christ, but the world—natural people—cannot discern such a spiritual truth. To meet their need, from the very nature of the case, there must be a visible organization to express the unseen and spiritual. There must be an Elisha to represent Elijah and heal the waters—peoples.

But will not the restored nation of Israel be the Elisha? Of course, when they are converted, they will be connected with the earthly phase of the Church, but they, as well as all other parts of the world, will need the manifestation of the unity of believers, in order to convince them. But let it not be overlooked that the nation of Israel has been, and shall be, one of the living witnesses that God's people are not to be isolated from each other, but a fully organized brotherhood.

"But the professed people of God have always organized." True; and what thoughtful person cannot see

in that a feeling after the divine principle of which we have spoken? And who will not admit that they, in spite of their imperfections, have done more good by organization than they could have done by isolation from each other? God has been overruling in it all.

"But will not any new organization be as bad as the old ones?" Not necessarily. That depends upon whether they are, or are not, nearer to the divine ideal of life and fellowship. Of this matter each Christian must judge for himself. The principle for which we are pleading is this: (1) The real unity of all believers in Christ, is based, not upon any form or ceremony, nor upon any external bond, but upon their spiritual nature—the inner life principle—the "eternal life," which the Lord gives them. That is, they are all one in Christ, whether they realize it or not. (2) If this be true, then all that is necessary to secure an external or visible unity is to *recognize* their unity and act accordingly,—that is, cooperate. Are we not willing to act upon this principle with all who are willing to receive us on equal footing with themselves? If they are not thus willing, of course we cannot unite with them. But we can and do stand ready to receive others upon this ground. And if anyone can suggest a better, a more real, basis of fellowship, let it be openly expressed. The right one is the one to which all Christians must and will come, because for this result our Lord prayed; and because of this manifested unity—a perfect organization and a perfect cooperation—the world will believe in Christ.

THE FOUR GOSPELS.

In the Tabernacle, with its four sides, thoughtful students have discerned a type of the four Gospels in their testimony to the one Christ in four distinct aspects of his personality and life.

In the Gospel by Matthew we have a presentation of Christ as King in the line of Old Testament prophecy and hope. In that Gospel we are constantly thrown back upon the prophets, and the oft-repeated expression, "that it might be fulfilled which was spoken by the prophets," is characteristic of Matthew. The genealogy of Christ in Matthew, is the genealogy of the King. The birth of Christ, in Matthew, is at Bethlehem, which was the royal city, the place where the King should be born. The wise men from the east come enquiring "Where is he that is born King of the Jews?"—Chap. ii. In chapter iii., John the Baptist comes as the herald of the kingdom, and both introduces the King and proclaims the kingdom, insisting upon the requisite spiritual conditions in order to its entrance. In the Divine voice from the opened heavens, and the descending dove, we have the anointing of the King, and the divine mark by which he was to be known. In the fourth chapter we have his proving in the wilderness, with the grand result of complete victory over Satan in the place where the first man failed.

In chapters v. to vii. we have the principles of his kingdom unfolded in the Sermon on the Mount, the character of those who shall be its heirs indicated, as well as the path which leads thereto, as trodden by

Christ, and left to those who would be the partakers of his glory.—vii. 13-29. We have also in the ministry of power Christ exercised, the evident signs that the kingdom had drawn near to them, their rejection of him notwithstanding, until as a result he rejected them, set aside all relationship in the flesh, and uttered a solemn woe of judgment against the nation. He yet inspired hope, however, as he said, "Ye shall not see me henceforth *until*, etc." In answer to their desire for a sign, he told them that no further sign should be given, but his death and resurrection. This leads to the end of the twelfth chapter. In the thirteenth chapter Christ makes way for the opening of a new thing in connection with the sowing of the good seed by the Son of Man, and thus the kingdom passes into mystery, and the seven parables of Matthew xiii. give us the history and characteristics of the kingdom while in its mysterious form during the absence of the King. Henceforth it is the kingdom of an absent King, with a great deal in it that he will take out when he returns. Again (chapter xx. 29-33) we have the final presentation of the King to the people in harmony with the prophecy of Zechariah, but still they reject him (chap. xxii. 1-14), which prepares for their own judgment.—Chap. xxiii. In chapter xvii. we have a pictorial and typical view of the kingdom given us in the transfiguration. Then comes the record of the cross, the end of man's enmity and the foundation of blessing to Jew and Gentile, with no recorded ascension, for Christ as King among his earthly people, during the manifestation of the kingdom, is not seen as ascending into heaven, but remaining where the kingdom shall be. "Thy kingdom come. Thy will be done in earth as it is in heaven," is the prayer which will then find its answer.

In the Gospel by Mark Jesus is presented in the character of the Servant, doing perfectly the will of the Father. He is still the Son, but in the place of dependence and service. "I do always the things which please him," is its characteristic principle. We find him always about his Father's business. It is the Gospel of push, activity; the two words, "straightway" and "immediately," are characteristic words in this Gospel, for as a Servant he only needed to know what to do, and then to do it without hesitation or questioning. It closes like itself in the commission, "Go ye into all the world, and preach the gospel to every creature," the Lord continuing to work with them.

In the Gospel by Luke, Jesus is presented as the Son of Man. This is the widest aspect of his personality and life. In this Gospel we have everything human in Christ emphasized. The Saviour is born for "all people," not merely for the Jews. It is Christ presenting himself as Man. The Gospel by Luke is full of humanity. In it are given the parales of the Prodigal Son and the Good Samaritan. Luke also draws attention to the prayers, compassions and sympathies of Christ, which were his as a man. There are nearly two chapters taken up with the genealogy of Christ in Luke, and it is traced to Adam, who was the son of God, and not to David and Abraham, as in Matthew.

In the Gospel by John we have the very highest presentation of Christ as Son of God. There is no genealogy in John. We begin with the personal Word, who was without beginning. We have no temptation in John's Gospel, for as Son of God he could not be tempted, but as Man and Messiah. We have no transfiguration scene in John, for in the very first chapter, "The Word was made flesh, and dwelt among us, and we beheld his glory." Thus the glory was out before men, fully revealed in constant action. There is no agony in the garden in this Gospel, and in the recorded events of the crucifixion, we are occupied with those which strongly mark his divine character. There is no rending of the vail in John, for the One whose place had hitherto been behind it, is out in full manifestation before men in chapter i. Therefore there is no need of a temporary shining forth of glory, for it is the characteristic thing.

These differences of the Gospels have been set forth in ancient symbolism. The cherubim with four distinct faces, the face of a lion, ox, man and eagle, have been made to teach these truths. The Gospel by Matthew is represented as the lion; Mark, the ox; Luke, the face of a man; and John, the eagle.

Men have tried to write a harmony of the four Gospels, and the imperfect results are the best testimony to their failure to do it. God did not intend them to be harmonized. Their great value consists in characteristic differences, rather than in any harmony that can be made of them.

We find four distinct commissions in the Gospels, each of them in line with the character of the Gospel in which it is found. In Matthew it is to disciple all nations, which flows from the exaltation of Christ to the place of "all power in heaven and in earth," but in consequence of his rejection by them, the sphere of the commission widens out beyond the lost sheep of the house of Israel to the Nations. The baptism was not to be like that of John, but in the name of the Father, Son and Holy Ghost. Mark's Gospel commission is expressive of the wider sphere of the testimony, now that the Messiah has been rejected, "Go ye into all the world, and preach the gospel to every creature." In Luke we have a commission which involves both Jew and Gentile alike as sinners, and recognizing as the basis of the gospel the suffering of Christ, and as its order of testimony, to begin at Jerusalem. In John, where Christ is Son of God, the authority and power of his Person and mission are the prominent features.

It is interesting to note, that in each Gospel a different city has prominence, in perfect accord with the line of truth in the Gospel. In Matthew it is Bethlehem, the city of his royalty.—Chap. ii. 1, 5, 6, 16. In Mark, Capernaum, the city of his power.—Chap. i. 21; ii. 1, etc. In Luke, Nazareth, the city of his reproach.—Chap. i. 26; ii. 4, 39, 51; iv. 16. In John, Cana, the first place of his manifested glory.—Chap. ii. 1-11; iv. 46-54. Thus, in Matthew we start with, "Thou, Bethlehem of Judea, out of thee shall come the Governor, etc." In Mark, his first is Capernaum, (the place of his mighty works— compare Matt. xi. 23), because of his character there as "the

faithful Witness." In Luke they go up from and return to "his own city Nazareth." If seen at Bethlehem, it is as *their* city in which to be taxed, not *his*, for their he is Son of Man. In John, we commence with Cana, and see the first rays of a glory that "cannot be hid," though "His own received him not." Thus, marvel of marvels! He whose name was called "Jesus," because Jehovah, the Saviour of his people; "Emmanuel," because God with us; "The Christ," because with fully established title to Israel's throne; finds a refuge in Egypt and Galilee—"fleeing" for his life to the one, and "turning aside" to dwell in Nazareth, a place of ill repute among men. All this "that it might be fulfilled which was spoken by the prophets," who give their concurrent testimony to the lowly and despised circumstances of their Messiah.

In the Old Testament there are four passages where Christ is called "The Branch," and to me these four instances associate themselves with the four Gospels and the thoughts just presented. In Jeremiah xxiii. 5, he is the branch of David; in Zechariah vi. 12, he is the Man who is the Branch; in Zechariah iii. 8, he is my Servant the Branch; and in Isaiah iv. 2, he is Jehovah the Branch.

The Tabernacle with its four sides was but one Tabernacle so the Gospels, though four in number, present us in their conbined testimony, with a perfect portrait of the one Christ.—*W. H. Walker, in "Shadow and Substance."*

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EDITOR'S APPOINTMENTS.

July 31, Washington, Mich., 10:30 a. m., and Almont, Mich., at 7:30 p. m.

Aug. 5, 6 and 7, Yale, Mich. General Meeting of all Larger Hope people. See notice on page 235.

Aug. 14, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

Aug. 18, Englewood, Ill., 6006 Green St., at 7:30 p. m.

Aug. 19, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Aug. 21, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

God Taking Care of Elijah.—1. Kings xvii. 1-16. (Lesson for Aug. 7.)

GOLDEN TEXT.—He careth for you.—1. Pet. v. 7.

INTRODUCTION.—From the division of the nation until the beginning of Ahab's reign was not far from sixty years. We have been tracing the history of the kings both of Israel and Judah. We have seen that Ahab, the king of Israel, married Jezebel, a daughter of the king of Zidon, and that under his wife's great influence, he served Baal, and was worse than all the preceding kings of Israel. At this point—perhaps about Ahab's tenth year—Elijah is very abruptly introduced into the history, as he evidently introduced himself abruptly into the progress of affairs.

I. ELIJAH AND THE RAVENS.—Vs. 1-6. Elijah, the Greek form of which, Elias, is used in the New Testament, means "Jehovah is God." The revised version says he "was of the sojourners of Gilead." His parents are not named, which is surprising. His habits, dress and appearance were probably similar to those of John the Baptist, who came "in the spirit and power of Elias." The prophet evidently was filled with indignation at Ahab's introduction of the rankest heathenism, the grossest idolatries, and the reeking licentiousness, and it was at once manifested against the king. In a few terrible words, he foretold, in the name of the Lord, a distressing drouth. This was according to the conditions of the covenant, which Ahab was violating.—Deut. xxviii. 15 and on. The famine was therefore a punishment for sin. In James v. 17 we learn that the drouth lasted three years and six months.

In addition to its historical value, it seems evident that in these facts we have an allegorical foregleam of what occurred later, in this dispensation, under the union of Church and State—Ahab representing the Roman kings, Jezebel representing the persecuting Church in union with the State (Rev. ii. 20 and xvii.), and Elijah representing the persecuted saints. With this view, the period of drouth was a foregleam of the "time, times, and a half," (or 1260 years) of spiritual drouth and famine—the result of the reign of the persecuting "woman."—See "Elijah and Elisha," in DAY DAWN. Whoever can understand what is there taught will not be likely to be led away after any of the modern "Elijahs."

Elijah's message to the king raised a storm of wrath from which it was wise to flee: and the Lord directed him to go eastward, into a land with which he was familiar, and hide himself on the east side of the Jordan. It was promised that he would drink from the brook Cherith, and be fed by the ravens. Elijah did as he was directed, and the promise of the Lord was fulfilled.

The critics have different opinions of this passage. Some think being fed by the ravens is a highly poetic expression referring to the providential intervention of God concerning Elijah. Others think it should read "Arabs," instead of "ravens,"—the original words having the same form. Some are anxious to get rid of the supernatural. If it had said Arabs, they would no doubt have taken it literally. But as God had a care for Elijah, it does not seem more wonderful that he should use the ravens than that he should use the Arabs. In either case, they probaly brought food in a very natural way. But the supernatural, or the extraordinary, is never impossible with the Lord.

Looking at it as an allegory, Elijah's experience at that time was a foregleam of the experience of the "Woman," (the true Church, or the saints), fleeing to the wilderness, and being provided for away from her persecutor.—Rev. xii. 6, 14. It may also be taken as a reminder that the Lord always cares for his people.

II. ELIJAH AND THE WIDOW.—Vs. 7-16. The drouth after a time dried the

brook, and the Lord provided another means of help for Elijah. He was sent to a widow of Zidon, whom the Lord had commanded to sustain him. This was surprising, in view of her poverty-stricken condition. With her he was safe, as no one would think of looking for him there.

The widow may have been a worshiper of the Lord; she at least recognized Elijah as the Lord's prophet.—Ver. 12. Water was the prophet's first need. For this he asked, and as the woman went to bring him drink, he asked her to bring him also a small piece of bread. Then she made oath that she had not even a cake, but only a handful of meal, and a little oil; and that she had been gathering sticks to make a fire, to prepare that little for herself and her son, that they might eat it and die. She was in the last extremity.

Yet, in the face of that extremity, the prophet said to the widow, "Fear not," and told her to go and do as she had planned, but to make a cake for him first, and afterwards for herself and her son; and made her a promise, from the God of Israel, that her meal should not waste, nor her oil fail, until the end of the drouth. To some this might look "cool," and selfish, on Elijah's part: but rather it was a test of the woman's faith. She believed and obeyed, and the promise was fulfilled.

Here was the supernatural again. The Lord could provide both for Elijah and the woman that helped him. He is, in his own way, able to supply our need, and sustain our work, as long as it is necessary. Here we see how God can do great things with humble persons and little things. The handful of meal and the little oil in the cruse have been a comfort to many of God's people. It is always safe to trust and obey God, however dark the outlook may be.

The remainder of the chapter shows how the widow was further blessed. One day her young son sickened and died. In her great grief she charged it to the prophet's presence. Then he took her son from her bosom, and carried him to his own chamber, and stretched himself three times upon the child, and pleaded with God for his life; and the prayer was answered, and the child was restored alive to his mother, who by this was thoroughly convinced that Elijah was a man of God.

Obadiah and Elijah.—1. Kings xviii. 1-16.

(Lesson for Aug. 14.)

GOLDEN TEXT.—I thy servant fear the Lord from my youth.—1. Kings xviii. 12.

INTRODUCTION.—This lesson is located about the end of the three and a half years of drouth. Ahab is still king of Israel, perhaps in his twelfth year, which would be the eighth year of Jehoshaphat, the king of Judah.

I. ELIJAH'S COURAGEOUS MISSION. Vs. 1, 2. Elijah remained over two years in Zarephath, sustained by God's wonderful providence. The famine was still sore in Samaria, and no doubt it was having an effect in the minds of the people. In the third year of his stay in Zarephath, the word of the Lord came to him—we are not told how—saying, "Go shew thyself unto Ahab," giving him the assurance that the drouth was about to end. This was a severe test of Elijah's courage. He knew the unscrupulous cruelty of both Ahab and Jezebel. Against him their wrath burned fiercely. He was regarded as the cause of the drouth and famine. While they lasted Ahab had been searching for him every where to wreak his vengeance upon him. Besides, he knew that most of the people had gone over to idolatry. But with all these discouragements, the promise of God, and his desire to be a blessing to the people, must have been a support to him.

II. AHAB'S ANXIOUS SEARCH.—Vs. 3-6. It was the severity of the drouth and famine that caused this movement. Ahab called Obadiah. This name means "servant of Jehovah." He held a high

place in the household of the king. Even bad men like to have good men—men they can trust—in responsible positions. Obadiah feared the Lord greatly. This is not terror, but reverent and trusting obedience. He lived his religion under difficulties. Religion is of no account that is good only in easy places. An example of Obadiah's loyalty to God, even when against the royal edict, is here given. When Jezebel caused the death of many prophets, probably on account of the drouth, Obadiah took a hundred of the doomed men, divided them into two equal parties, hid them in a cave, and fed them with bread and water. This must have required much courage on the part of Obadiah.

With this servant of God Ahab planned an expedition. They were to go to all springs and streams, with the hope that they might find grass to save the lives of the horses and mules. The king expressed anxiety for the beasts, not for the people—but the beasts might be of use to the people. They divided the land between them, Ahab going one way, and Obadiah the other. They were no doubt accompanied by private servants. Such a personal search was not considered beneath the dignity of a king in the east.

III. OBADIAH'S FEAR AND HESITATION.—Vs. 7-16. As Obadiah was going out, Elijah met him—a meeting divinely ordered. Obadiah knew him, and in great astonishment fell on his face, and said, "Is it *thou*, [emphasis on thou], my lord Elijah?" He may have thought of him as dead. Elijah wasted no words over his terror and astonishment, but said, "It is I: go tell thy lord (as though he had said, "*Thy* master, not *mine*.") Behold, Elijah is here," or simply, "Behold, Elijah."

Here appeared Obadiah's fear. He was afraid that when he reported that he had found Elijah, he might be spirited away before he could be found of Ahab, and that in anger he would slay Obadiah. Elijah may have thought of Obadiah as an idolater; but Obadiah thought Elijah must have heard of his faithfulness to the prophets. To allay Obadiah's fear, Elijah took a solemn oath that he would not disappear, but at once shew himself to Ahab. So, without any further parleying, Obadiah went to meet Ahab, and Ahab at once went to meet Elijah, probably thinking that he had him in his power, and hoping for rain.

Ahab, face to face with the stern prophet, put a bold front on the matter, and charged him with having been the cause of Israel's trouble; but Elijah, without cringing before the wicked king, declared that his own disobedience and idolatry were the cause of all the trouble. He then ordered Ahab to gather together the prophets of Baal, that the two religions might be tested on their own merits. And Ahab, apparently without fear, obeyed the command of the prophet. A victory for God was to follow this long and terrible famine.

GENERAL MEETING.

A General Meeting of the friends of the Larger Hope will be held with the Church of Christ at Yale, Mich. commencing on Friday, August 5, 1904, at 3 p. m. and continuing over Sunday. Come all who possibly can, and help to make this meeting a blessing. The friends in and near Yale will entertain all who come. Let strangers inquire for the home of Dr. B. H. Pelton, on Main St. If convenient, send him a card to say you are coming; but if not, come anyway.

The Annual Meeting of the Larger Hope Association will be held in connection with this General Meeting. Its last session will be held Monday morning. Let us hear from all its members, whether preachers or not: also from all who wish to become members. The object of this Association is to encourage the gathering and cooperation of the scattered and isolated believers.

Yale is 24 miles from Port Huron on the Saginaw branch of the Pere Marquette Railway.

G. W. PATON,
Secretary.

GOD'S BOUNDLESS PLAN.

(*Continued.*)

THE merciful intent of judgment is obvious here: "The Lord executeth righteousness and judgment for all that are oppressed." The poor wretch is remembered in his misery. Six millions of slaves were set free in the war of the rebellion. Yet inasmuch as we know positively that millions who were in affliction and bondage have died while still captive, we must surely conclude that the promise is often not realized in this life, according to its language of assurance, unless death is the agent of deliverance.

Of course, death is indeed often welcome: but is that the the true sense of the affirmation? Essentially, death is an enemy, appointed some day to be destroyed. And when that happens, the prisoners will go free—the dead shall live.

But now just take a larger and better meaning, and what can be so reasonable as the judgment of the dead by the resurrection? That looks like blessed righteous judgment, and it is not for a few only—it is for *all;* and that is worthy of a God of compassion, who is both Creator and Saviour. Death is a relief to pain, often exquisite, but life is better than death; and the new life of judgment will glorify the Creator's goodness, who is Life, and who loves to give life.

Is not death a plan or order to end undesirable conditions, with reference to a better hereafter?

Now look at Micah, where the prophet says, "God shall judge among many people." There is a discipline in the judgment. "He shall rebuke strong nations afar off." But blessed be the outcome. What is it? It is a transition from war to peace, from bondage to freedom, and that is grand. The implements of destruction will be made over into implements of husbandry. This miserable business of killing on a scale of appalling magnitude will have an end. The assassin will have a check to his scheme of murder. The factories for gun-making will be dismantled, or the chimney smoke rising like a pillar will signify a work of machinery to help and bless, and not to curse mankind. No more swords will flash death in open day, rain down blows on the head of every lagging foeman. The clatter of cavalry scabbards and the prancing of horses to beat down and destroy, will be known no more. O, the wickedness and weariness of man's rash and mad campaigns! The shame of the passion and ambition of kings! And when God's time comes to judge among the proud and restless nations, there will be a change to fill earth and heaven with songs of thanksgiving.

Now look further along in Micah. The prophet says, "I will bear the indignation of the Lord, because I have sinned against him." That is a sensible and wise resolve, instead of a sullen mood of resistance and complaining. But there is hope in patience here:—and no matter whether we call hope a mother or a daughter of patience. There is an end coming to afflictions—signified by that blessed word *until*, and when the time is ripe there will be a change, and God will mercifully help his afflicted. He will not break the bruised reed. Is it possible? Yes, God will plead the prophet's cause, which really is the cause of all the poor. A prophet of God in truth, is a man with a heart to feel for the people's woes. He cannot grind them or make their lot miserable. And God who is Love, will plead their cause.

And pleading is even more in acts than words. That is pleading that counts—the exercise of the prerogative and power to save the victims of misfortune, to rescue the wretches from their age of hardships or horrors. And it is grand to see that in fact when God pleads he "executes judgment." And what that means, even a child can understand. Execute judgment? Why that is to make an end of miseries. It is to paralyze the oppressor. It is to take the poor prisoner by the hand, and lead him to the light, for that is what the judgment means. As the poor mules that have toiled in underground darkness, leap, frantic with joy, when they are lifted up to the level of the ground, so will the children laugh and give thanks, when judgment is executed.

Yes, there is comfort in that word *until*. It means a happy change. Even he who is cast into prison, in the preaching and protest of Christ against irreconcilable enmity between men, has still an *until* annexed to his sentence. Some day he will have paid the utmost farthing. He will have suffered long enough. What is *more* than enough, would surely be unwise and unmerciful. In all civilized lands, there is a protest against excess of punishment. And he who is the very soul of goodness and compassion must find a way to end the sufferings of his creatures who have erred and who have suffered,—who have sinned and felt the sting of rebuke, or the torture of a merciful and purifying hell-fire. What says the great preacher Kingsley? "To all sooner or later, Christ comes to baptize them with fire, since God is light, and in him is no darkness at all, and God is love, and in him is no cruelty at all. Love may see in the Scriptures a sure promise of hope and glory and redemption for yourself and all the world. For we live in him, who is a Father of "Light, who willeth that all men

should be saved, and come to the knowledge of the truth."

Now we see what it is for God to execute judgment even for sinners, when they have borne trials awhile, and if judgment comes not in this life, it must come some day, since God willeth that all men should be saved. When the praying man *begs* to be judged, he is not much afraid of God's judgment. Hear him. "Judge me, O Lord," and in the praying man's heart is a consciousness of integrity both in heart and life—and of the righteousness of faith, for he says, "I have walked uprightly,"—that is his integrity, and "I have trusted in the Lord,"—that is his righteousness. That is one kind of judgment, meaning observation, examination, and approval. The man is ready for it and expects it.

In the foresight of that grand and good day when "the Lord shall judge the people," what shall we think, and what shall we say? "He shall judge the world in righteousness; he shall minister judgment to the people in uprightness." What does that mean, but that he shall rule the world, rectify its disorders, impose penalties with discretion, give deliverance to the soul-weary, and help to the heart-broken, re-order society, put in force laws of wisdom to perfection, and of blessed adaptation, and every where and every way begin the foretold age of the glorious new earth.

As the psalmist prays in the same place, so shall it be, "O, let the wickedness of the wicked come to an end;" and it shall come to an end, and that is what the world awfully needs. The wretches that were without heart have had their day. The pimps that have ensnared and ruined innocence, have gone to the furthest limit of endurance. The greedy and callous and crafty have exhausted patience; let them have their portion of hell-fire—if so it must be—*until* they have felt the bitterness of that death that shall serve an everlasting lesson of admonition and wisdom. And that is indeed an everlasting death and everlasting destruction which makes an end of sin forever, and may be a beginning of an everlasting new life. And everlasting fire is of that sovereign quality that it lasts long enough to do a saving work, and is wide-reaching or deep-reaching enough to burn away the last root and fibre of villany within:—and not only villany as an act of record, but villany as a spirit of evil, a mind of bad intent, or thought, or will, or wish, to turn aside and make the world worse for living in it, or to plague the ill-starred and weak that were born in it.

We read almost in parallel lines the opposite and yet the analagous senses of judgment. For in Psalm cxlvi, "God executeth judgment for the oppresseed," and that means, giving food, eyesight, liberty and deliverance, and it also means "turning the way of the wicked upside down. "And that is just what the occasion demands, for when wickedness is upset, then there is hope for goodness and truth to take its place, when wrong goes out, the way is clear for something better, and that is the infinite good will. And when "vengeance is executed on the heathen," and that is "the judgment written," it is to do a most valuable and necessary work. It is to put them under invincible restraint. It is to find their grandees, so upon them a bond as strong as iron, to daunt and curb their ambition to blast their intrigues, and make an end of them. It is to hold the wicked and render villany impossible, and this precedent to the utter eradication and extinction of evil in its least and last beginning, and most recondite possibility.

(*To be continued.*)

HOLLAND, N. Y. C. COLEGROVE.

PRAYER FOR BLESSING.

DEAR BRO. PATON AND FAMILY: The dear Lord bless you all! I wish I could come and make you a visit, but I cannot. I have to content myself to stay at my own home. I am still able to be up, and wait upon myself, and do my own housework. I do not go out much. I am deprived of the privilege of meeting with God's people, and of hearing them pray and sing and preach. But, Praise the Lord! I can have a church at home. I read the Bible and HOPE, and some other books and papers, and sing the Songs of Zion. I still have a strong hope in Christ, and am saved from all sin through him. On September 25, I will be seventy-three. I am only waiting for God's messenger. Give me your prayers. I expect to meet you all in glory.

And now I commend you to God and to the word of his grace, which is able to build you up, and to keep you, and to give you an inheritance among all those who are sanctified; hoping to meet you on the shores of Immanuel's land, where the Lamb which is in the midst of the throne shall feed us, and lead us unto living fountains of waters, where God shall wipe away all tears from our eyes, and where we shall sing the song of redeeming love through countless ages of glory. Till then I would leave you in the tender and compassionate care of Jesus Christ, our loving Saviour, the Friend of all sinners. Praise his holy name! Your brother,

BELLEVUE, MICH. C. B. WOOD.

☞ Your name and address printed on 25 XX return envelopes, (white) by mail, for 10c.—ED.

☞ See Editor's Appointments, p 232.

EXTRACTS FROM LETTERS.

Six, Seven and Eight.

DEAR BROTHER PATON:—Yours [in reply to mine] and the two books came yesterday. In regard to the numbers six, seven, and eight, you know so well what the seven means—God's rest—that I took it for granted you had seen that 666—the number of the beast—meant *work*, WORK, WORK, the strenuous life, that is now so universally advocated for spirit, soul and body, by the church, the business and intellectual world, and the athletic. The panacea for all ills; the necessary condition for "success"—the heaven of the American. 666 is written all over him, to my vision. Probably you do not see and *feel* it as much in the quiet towns as we do here in Pittsburg; but you must see enough. In the Carnegie works no man is hired as a mechanic older than forty-five years. In the Westinghouse, I have heard that thirty-five is the limit, except under pressing circumstances. As to what becomes of the older men, they have no concern. The man who can "hustle" is the one they are after. And so it is blessed to enter into "His rest," even in the midst of the hustle.

As to the "eight," it is the beginning of the new order. "Behold, I make all things *new*." In the old dispensation, the seventh closed the cycle, and it was a rest. In the new, the eighth synchronizes with the first, and is also a rest. In the old, the exhaustion of the six prepares for, and leads up to, the seventh; but those who have fully entered into the seventh, begin the eighth still resting. For "this is the *work*, that ye *believe*."—John vi. 29. And we who have believed, do enter into rest—and stay there.

"Noah, the eighth"—it did not happen that he was called "the eighth," nor was it because there were seven others—"passed over," (as did Joshua) and began the new order. Enoch was "the seventh," and entered into rest; but "the eighth" (see Greek, Syriac and Diaglott) was the head of a new creation. And so it "happens" that the name Jesus spells out 888, according to the value of the letters in Greek. Jesus, as you know, is the Greek equivalent of Joshua in the Hebrew, Hoshua, his original name, means salvation. Moses—inspired, of course—inserted J, and made the meaning "The Salvation of Jah." Jesus retains the meaning (Matt. i. 21), and, of course, the name was given to him on "the eighth day."—Luke ii. 21.

We send $2.00, one to renew for the HOPE, and one for some other reader. With kindest regards to you and yours.

PITTSBURG, PA. W. I. M.

REMARKS.—I am interested in this letter, for brotherly reasons, as well as for the facts mentioned, and the ideas suggested. In accepting any application, whether old or new, it seems best to have the Scriptural proof, where it is possible to give it. It seems clearly Scriptural (see Lev. xxiii. 3, 11, 15, 16, 21) that the seventh day and some of the eighth days ("the morrow after the sabbath") were rest days; but I am not so sure that the Scriptures teach that 666—the number of the beast of Rev. xiii.—means "*work*, WORK, WORK," and is applicable to the labor problem of these days. I have no objection to its being proved so, but I do not yet see the Scriptural evidence. I freely admit that there is great danger in taking extreme ground concerning the value of what is called "the strenuous life," but while some are over-doing, it appears quite possible that some are not doing enough. If all did their share, there would not be too much for anyone to do. It is indeed important, even the primary or fundamental work of God, in the human mind, that we believe in the name of him whom he hath sent; but it is also true that "Faith without works is dead." While simple, child-like faith in Christ gives peace, and

"rest from our *own* works," it is also the inspiring power to a life of earnest labor and sacrifice in the service of God. Though the great sabbath idea found its antitype in our Lord Jesus Christ, still he could truly say, "My Father worketh hitherto, and I work." —John v. 17. The best kind of rest comes in the form of strength to do all needed labor—which is the will of God.

I see no reason for doubting that Noah—the eighth—was the head of a new order. For the sake of those who have not the books for reference, I will say that the Syriac and the Diaglott do indeed say "Noah, the eighth," (2. Pet. ii. 5); but in the margin of the Syriac, is found this note: "That is, one of the eight persons." And the revised version says the Lord preserved "Noah with seven others." We are shown in Genesis v. that Enoch was "the seventh from Adam," in the line of the genealogy, (see also Jude 14), and it appears equally clear that Noah was "the eighth" because he was the head over the perfect number "seven." In this he may be regarded as a type of Christ —the Head of the new and perfect creation. It truly was not of chance, but by divine arrangement, that Enoch was "the seventh," and Noah "the eighth."—EDITOR.

Another View of 666.

(Rev. xiii. 18.)

MENTION having been made of "the number of the beast," or that "of his name," John next proposes the consideration of the number itself, saying, "Here is wisdom;"—to discover the name of the beast from the number. Therefore, "Let him who hath understanding count the number of the beast." Who then shall censure those who attempt to do it? "It is the number of a man,"—a number implying in it the name, title, or special mark of a man.

Now the Greek word *Lateinos* signifies "the Latin man," or "the man of Latium," from which city the Romans derived their origin and their language. And this word, according to the genuine orthography, contains, in numerical letters, exactly the number 666. The church of Rome is properly "the Latin church," and uses the Latin language in its services. The beast, therefore, or the civil authority of the ten divisions (or kingdoms) of Rome used in support of that church, of which the pope is the living image, may well be called *Lateinos*—the Latin man.

But, though the apostle wrote in Greek, still he used a few Hebrew names in this book; so we may think he alluded to a name in that language; and it is most astonishing that the word *Romiith* in Hebrew, which answers to *Lateinos*, meaning Roman, contains, in numerical letters, exactly 666. Nor can any other two words be produced from two different languages, which so nearly agree in meaning, and stand exactly for the same number in numerical letters.

As John could only refer to the Greek or the Hebrew language in this matter; and as the number of the name of the Latin man, or the Roman, in both languages is exactly the number of the beast; I see no reason to doubt either about the beast or his number, especially as Irenæus in the second century put the same construction on it. *Romiith* is indeed feminine; but it may refer to either the Roman church or kingdom, the Hebrew words for both being feminine.

But, notwithstanding this coincidence, the word *Lateinos* is the most satisfactory. "No name, though it may contain the number 666, can be the name of the beast, unless it answers in all particulars to the prophetic description of that name. *Lateinos* is at once the name of a man (as above shown), the title of an empire, and the distinguishing name of every person in that empire. And the sum of its numerical letters, in the

Greek language, is 666. Hence I do not hesitate to assert that *Lateinos* is the name of the beast: for in no other word, descriptive of the revived papal Roman empire, can such a concurrence be found."—*Condensed from Scott.*

An Aged Brother's Opinion.

FOR the satisfaction of the paying and over-paying, giving, donating, and otherwise sustaining readers of THE WORLD'S HOPE, I would say: To the unconverted, unthoughtful, careless literati, and scheming financier and "society-woman," who have no interest in their redemption and its sublime mysteries, and are so close and selfish in money-matters that even a penny in charity is grudged the little ragged and barefoot street gammin, no doubt the little messenger would seem extravagant in price, because of its size; but to those who have made salvation and redemption a study, for soul and mental culture, as well as advancement in divine life, it is cheap, and below value. Very seldom an article appears in its columns without true gospel weight and convincing testimony of the universality of God's love, and the wise Plan of the Ages for the complete salvation of His intelligent creature—man.

These thoughts have been suggested after reading the articles, "Would we see Jesus?" and "Love Universal and Endless." Both articles are reflections of deep, penetrating, light-giving thought, and are very consoling to those who have ceased to measure the Waters, and are plying hard strokes of the swimming limbs on God's boundless ocean of life and mercy, and progressing in "the knowledge of the truth."

Whatever or wherever the starting-point of serious conviction of sin, that soul, after experiencing the benign effects of pardon, knows and feels that "God is love," and begins the study of his attributes, and by varied experiences soon perceives that truly, "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him;" that his impartial favor is Universal Love, and hence his pardoning love is of his own nature—universal—and must therefore extend to every one of his intelligent creatures in due time; as God has a time for all things, and as he sent his Son into the world to die, not only for *our* sins, but, for the sins of the whole world.—1. John ii. 2.

Is it possible that Jesus made a failure to accomplish what the Father sent him to do? Oh, no, the doubt is only of the uninitiated, inexperienced, nonconverted, carnally-minded, disobedient creature of God, and it *must* suffer the vengeance of eternal fire, to purgate and recreate the soul for whom Christ died. "Our God is consuming fire," and *He* is eternal. "God is love," and love is eternal. Let us have more of the universal love of God, discanted in THE WORLD'S HOPE.

Brother Paton, receive my thanks for the HOPE. Your brother in Christ,

DR. J. COBB.

ELDORADO SPRINGS, MO.

THOU ART GOD.

Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee,
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

When Day, with farewell beam, delays
Among the op'ning clouds of Even,
And we can almost think we gaze
Through golden vistas into Heaven—
Those hues that make the sun's decline
So soft, so radiant, Lord! are thine.

When Night, with wings of starry gloom,
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with unnumbered eyes—
That sacred gloom, those fires divine,
So grand, so countless, Lord! are thine.

When youthful Spring around us breathes
Thy Spirit warms her fragrant sigh:
And every flower the Summer wreathes
Is born beneath that kindling eye.
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

—*Selected.*

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 22., No. 16. ALMONT, MICH., AUGUST 15, 1904. $1.00 a year.

REPORT OF THE GENERAL MEETING.

THE General Meeting of the Larger Hope people, in connection with the Larger Hope Association, was held at Yale, Mich., commencing on Friday, August 5, at 2:30 p. m., and lasting over Sunday. The first meeting was called to order by John H. Paton, President of the Association. He was then chosen Chairman of the General Convention, and Ermina Stray, of Noble, O., Secretary, and B. H. Pelton, Sister Loella H. Pelton, and Bro. James Martin, a Committee of Arrangements. Two sessions were held on Friday, three on Saturday and three on Sunday, besides the Sunday School and the Christian Endeavor meeting. Indeed, the meeting was almost continuous, with intervals for refreshments, which were amply provided by the people of Yale and vicinity. The weather was pleasant, and the meetings were well attended.

Chicago, Ill., Noble and Toledo, O., London, Ont., Detroit, Battle Creek, Bay City, West Branch, Almont, Amadore, Lexington, Crosswell, Sanilac Center, Peck, Mayville, Melvin, Snover, Capac, and other places, besides Yale and vicinity, were represented. The preachers present, and who took part in the work, were Bros. Pelton and Palmer of Yale, Bro. Veysey of Toledo, Sister Stray of Noble, Bros. Clapp and Guerrier of Battle Creek, Bro. Chapman of Chicago, Bro. Hull of Sanilac Center, and Bro. Paton of Almont. Greetings were received by mail from Bro. Lawrence of Alabama, Sister Balcomb of Ohio, Sister Jones of Algonac, Sister White of Lapeer and Bro. Frostic of Peck.

The object of the meetings was to strengthen and encourage all who attended, and through them, others. Many phases of thought were presented—doctrinal, practical and experimental; and full liberty of opinion and expression was exercised. The first address on Friday afternoon was by Bro. Veysey. His subject was "Christian Giving," based on 2. Cor. viii. and ix. Whoever will read these chapters will have the gist of his talk. He urged that "Giving is the greatest privilege." "We are not saved to go to heaven, but to *serve*." "The great motive is the grace of our Lord Jesus Christ." "God is the great Giver; Christ gave himself; so we are to give ourselves, and all that we have." "God loves the cheerful givers, the bountiful givers—the hilarious givers." "Tithing is not the highest form of giving, but it is better than nothing." "What people give to the Lord, they cannot lose; it is laid up as a treasure in heaven."

At 7 p. m. there was a "Song and Praise Service," led by Sister Stray. This was followed by a sermon by Bro. Paton. This was based on the Lord's Prayer, in John xvii. From verses 2 and 3 he spoke of the full extent and nature of Christ's work. "No one can be brought to the full knowledge of the truth and then be lost." From verse 9 and on, he spoke of the Lord's election and the progressive steps of the plan. "Our Lord prayed first for his cabinet, then for all that would believe on him through their word—the apostle's teaching being sanctioned; and the object is that the world—the nonelect—should believe in Christ and that God loved them all." He spoke emphatically of the essential unity of all believers—not on account of externals, but because of their spiritual nature and relation to Christ and each other. "This truth is not realized by all Christians as yet, but it is becoming more and more a matter of consciousness with them. The world, the unquickened spiritually, cannot realize this truth, except through such a visible manifestation of it as will appeal to their condition. The invisible and spiritual realities are always seeking manifestation in a visible form. In harmony with our Lord's prayer, there must be such a visible unity of all believers through the apostles' word, before the world will be converted to Christ."

On Saturday at 9 a. m. there was a Social Conference meeting. This was led by Bro. Veysey, and he gave what he called A Sword Drill, in which he tested our familiarity with the Scriptures, and drew out many expressions of thought. Sister Stray followed this with half an hour's talk on the topic, "Prayer and Sacrifice," based in part on Romans xii. 1. She urged that true prayer and living and loving sacrifice are very closely related. "It is one thing to die for one's country, or for any good cause; it is quite a different, and far more trying one to live for it. We are urged to present our bodies a living sacrifice, "which is our reasonable service."

Then Bro. Hull, of Sanilac Center, followed with a talk on "Light." "The world is full of darkness, and needs light to expel the darkness." His text was John xii. 46, 47. He emphasized the truth that Jesus is the Life, the Light, the Judge and the Saviour of the world. Bros. Paton and Veysey followed him with a few remarks.

On Saturday afternoon Bro. Palmer, of Yale, gave a half hour's talk on the value of prophecy, based on Rev. xix. 10. After making some remarks on the subject of angels—showing that angels never were men, that they are fellow-servants with men, and are not to be worshiped—he showed that our faith and our hope, and the reason for them, are all based on prophecy. "How do we know that Jesus is the true Messiah and the Saviour of men? It is because he came into the sheepfold by the door, the way marked out in the prophecies. All that ever came before him were thieves and robbers. They tried to get into the fold in some other way; they could not fulfill prophecy. Because Jesus came in by the door, he is the 'Door of the sheep.' Prophecy fulfilled is the bulwark of our faith and hope. God does everything on time. We are exhorted by the apostle to give heed to the sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and the day star arise."

Bro. Clapp of Battle Creek, followed with a talk on the subject of idols, in which he spoke on the dangers of worldly organizations. He told something of his own thoughts and experience.

Then followed a "Question Box," conducted by Bro. Paton, and some of the quite common objections to the Larger Hope were answered—especially concerning the "Second Death." He brought out the idea that "Our God is a

consuming fire;" that Jesus, who came to reveal the Father, kindled that fire in the earth (Luke xii. 49), and its object is to burn up sin and selfishness in human hearts; that in this age, the work of that fire is limited to comparatively a few, but that in the future it will spread until it becomes a lake of fire, from which no sinner nor mean thing can escape. It will be world-wide in its application, and death and hell—all the low conditions of man—will be destroyed. As to destroy light and life brings darkness and death, so to destroy darkness and death brings in life and light. The end which John had in view shall be realized, which is not the perpetuation of sin and death, but a clean universe, free from all elements of the curse—sin being destroyed by righteousness, and death swallowed up by life, when God shall be all in all. Christ reigns first as a conqueror, and then of his kingdom of peace there shall be no end.

At 7 p. m. there was a "Praise and Song Service," which was followed by two sermons—first a very practical talk by Bro. Pelton, based on Matt. vi. 33: "Seek ye first the kingdom of God, etc." The point that he emphasized was the importance of letting the cause of the Lord be first in our thinking, reading, giving and loving—loving both the church and the world of men.

The second talk was by Bro. Guerrier, on John xvii. 3, on Eternal Life, and he took it in an experimental way. He emphasized the idea that the knowledge of God which is eternal life, is not merely theoretical, but such a knowledge as brings us into conscious and loving fellowship with Him. In closing the meeting, Bro. Paton confirmed the idea af Bro. Guerrier by quoting 1. John iv. 8: "He that loveth not, knoweth not God; for God is love." What love is can only be known by experience.

Sunday was a very full day. Many could not attend all the services. At 7 a. m. Bro. Veysey conducted a prayer service. Between 9 and 10 there was a Social Conference meeting, conducted by Bro. Hull. In some respects these social meetings were the most enjoyable. Many took part, and the testimonies were encouraging. At ten o'clock Bro. Paton gave a talk on Baptism—the ordinance and its spiritual meaning—based on 1. Cor. xv. 29. This was in the way of preparation for baptism in the afternoon. Bro. Chapman followed with half an hour's talk, partly on the same theme. At 11 came the Sunday School—the subject being "God Taking Care of Elijah." Part of the hour was given to Bro. Hull, who gave a talk on "Normal Work." At 1:30 Bro. Veysey spoke on the time of Christ's resurrection. Between 2 and 3 Bro. Guerrier conducted a social meeting, in which many took part. The hour between 3 and 4 was divided between Sister Stray and Bro. Clapp. She gave a talk on the work and success of the kingdom of heaven, which is like unto leaven which a woman took and hid in three measures of meal, until the whole was leavened.—Matt. xiii. 33. And he spoke from the text, "Prove all things; hold fast that which is good." At a little after 4 Bro. Paton baptized three believers in the Lord Jesus. At 6:30 the Christian Endeavor Society had their meeting, conducted by Stella Francis. At 7:30 Bro. Veysey spoke on a part of Romans x.—relating to the new life (not adoption), and gave an earnest invitation to accept Christ as a personal Saviour. Then Bro. Paton followed with a talk on Romans viii. 14-28—relating to the work of the Spirit, the Election, and the Purpose of that election, even the deliverance of the whole creation from the bondage of corruption into the glorious liberty of the children of God. Then came the closing service of the Convention—the celebration of the Lord's Supper—in connection with which Bro. Paton

spoke briefly of its spiritual meaning. By it we are not only reminded of the Sacrifice which Jesus made for the destruction of sin, but it is also a symbol of the spiritual eating and drinking of the Christ by which the new man is built up. In this service we illustrated our fellowship with all who love our Lord Jesus Christ. The house was well filled, and a large number (all who desired to do so) partook of the emblems. We walk by faith until we pass beyond the vail, when we shall see him as he is, and be like him.

The services were interspersed with singing, under the direction of Sister Pelton, who had several able assistants. Bro. Pelton attended faithfully to the comfort of the visitors. The friends at Yale fulfilled well their promise to entertain all who came. The ladies served lunch between the meetings at one of the homes near by. By general consent it was good to be there.

ERMINA STRAY, Secretary.
JOHN H. PATON, President.

LARGER HOPE ASSOCIATION.

REPORT OF THE SECOND ANNUAL MEETING.

THE Second Annual Meeting of the Larger Hope Association was held at Yale, Mich., in connection with the General Meeting of the Larger Hope People. It had two sessions. The first was held at 1:30 p. m. on Saturday, August 6, 1904. It was called to order by John H. Paton, President of the Association, who called on Bro. Pelton to lead in prayer.

The Secretary not being present, Ermina Stray was appointed Secretary pro. tem.

The Report of the President was called for. He called Bro. Veysey to the chair, and read his report. It was accepted, approved and placed on file. (See Document I.)

The Report of the Treasurer was called for. The Treasurer being absent, his report was read by John H. Paton. It was accepted, approved and placed on file. (See Document II.)

The Association voted that the balance in the Treasury—$38.56—be given to the President of the Association to be used for Evangelistic and Missionary work, as he sees fit.

There was some discussion on the importance of sending out a missionary to instruct the people concerning the work which the Larger Hope Association desires to accomplish. And it was voted that Bros. Paton and Veysey, as they travel, should be authorized to distribute the Larger Hope literature, that the people may know what our faith really is.

It was voted that Bro. Henry Veysey, of Toledo, O., be still recognized as our General Missionary, and that he be authorized to receive subscriptions to the fund of the Association. (He asks for no salary.)

Adjourned till 8 a. m. Monday.

At 8 a. m. August 8, the adjourned meeting was called to order by the President. Prayer was offered by Bro. Veysey. All the officers were present except Sister White, of Lapeer, whose regrets were presented by the Chair.

The report of the Secretary was read, accepted and approved.

Officers Chosen.

The following officers were elected for the coming year:—

President, John H. Paton, of Almont.

Vice President, Henry Veysey, of Toledo, O.

Secretary and Treasurer, G. W. Paton, of Almont.

Advisory Board, William H. Palmer, of Yale; Byron H. Pelton and Mrs. Loella H. Pelton, of Chicago; Mrs. Lydia White, of Lapeer; Chas. Fletcher, of Lexington; Ermina Stray, of Noble, O; and the other officers of the Association.

Ministers of the Association.

John H. Paton, of Almont, Mich.

Henry Veysey, 1109 Collingwood Ave. Toledo, O.,

Byron H. Pelton, Chicago, Ill.

C. W. Guerrier, 8 Gould St., Battle Creek, Mich.

William H. Palmer, Yale, Mich.

Ermina Stray, Noble, O.

J. E. Hull, Sanilac Center, Mich.

Silas Lawrence, Fairhope, Ala.

Clinton Colgrove, Holland, N. Y.

Otto VonZech, 75th. and Buist Ave., Philadelphia, Pa.

Nearly all of these ministers are ready to labor in new fields when called on for that purpose.

The Advisory Board is authorized to use its discretion in receiving ministers and others into the Association.

All money coming into the treasury is subject to the direction of the Advisory Board.

Official Organ.

The Association recognizes THE WORLD'S HOPE as its Official Organ, and John H. Paton, of Almont, as its Editor: and he chooses G. W. Paton as his Business Manager.

The Association voted that a Program Committee be appointed by the President, for the next meeting of the Association, that things may be arranged and done in order.

The Association authorized the President to appoint Colporters and furnish them literature to sell or distribute as far as the funds in the treasury will allow.

The Association voted to authorize the Advisory Board to appoint one missionary, or more, to go into old or new fields and work, to be limited by the supply of means.

After balancing the account for last year, a new fund was started for the work of the coming year, and eighty dollars have been subscribed, twenty dollars of which is to be paid quarterly. To this fund we ask for contributions, so much for each quarter of the year, to be paid quarterly, or all at once for the year, if more convenient for the givers. All money sent to the office of THE WORLD'S HOPE will be applied as the senders request.

The Association authorizes the publication of this condensed report of its proceedings in THE WORLD'S HOPE, and also in pamphlet form as a "Year Book."

Adjourned.

We wish to call attention to the fact that the membership in this Association is purely voluntary and on the basis of brotherly equality. There is nothing hierarchal about it. Its design is to prevent the use or need of one-man power, by placing ourselves in harmonious working relation to each other, so that by mutual burden-bearing, and systematic cooperation, the light which God has given us may be made to shine out to a larger number. We do not ask people to subscribe to any Articles of Faith, and there is no property qualification. In order to membership it is only necessary to be interested in the work of the Association. The poor as well as the rich are welcome. Most of us are poor in this world's goods. We want the sympathy and earnest prayers of those who have no money to give, but are rich in faith. But we never know how much we can give until we save the pennies. Five cents a week makes a nice sum in a year. Some could give more, and if all would give regularly and systematically, the result would be astonishing. The cause we represent deserves bountiful and cheerful giving. We hope and pray that the Lord will move upon the hearts of those who have means, to give for the advancement of this work.

This Association is not denominational. People of any church or denomination, or those who are outside of all denominations, may come into it, if they desire to cooperate in its work. A simple request makes you a member, and if you desire to leave, it is as easy to get out as to get in. There is nothing ironclad about this. We place no

one in bondage. We send a Certificate to all members. Ministers who desire to unite with us, and to have their names published in our "Year Book," are expected to send with their application the certificate of three persons as to their moral standing in their community. All applications for membership, and all other communications concerning the Association, should be sent to the Secretary, G. W. Paton, Almont, Mich.

For the Association,

JOHN H. PATON, President.
G. W. PATON, Secretary.
Almont, Mich.

DOCUMENT I.

ANNUAL REPORT OF THE PRESIDENT OF THE LARGER HOPE ASSOCIATION.

To the Members of the Larger Hope Association, and all the Brethren and Sisters in General Meeting Assembled, Greeting.

There is not very much to report. The experiences of a young Association, like that of a young child, are somewhat limited; and like the child, it needs to learn how to tell its experience.

First, I am reminded that one of the ministers of our Association—Bro. James Brown, of Yale—whose presence and earnest words encouraged us at our General Meeting last year—was released from his sufferings and entered into rest on Friday, December 18, 1903. While we miss him, we cannot mourn like those who have no hope, or even a lesser hope.

The publishing work, through THE WORLD'S HOPE, Books and Tracts, has gone on about the same as before. The Association has been the means of stirring up a goodly number to more active cooperation. There has been some opposition to the idea of organization, among friends of the Larger Hope and our publishing work. Most of them, however have continued in active cooperation with us; and I trust their fears will be allayed, as they realize that we are here, not to dominate, but to help and serve them in this gospel work. I think only two persons have refused to take the HOPE on account of the Association, and one of these has shown signs of coming back as a reader, feeling the loss of the visits of the paper.

The Association has been the means of awakening interest to assist financially our aged brother, Silas Lawrence, of Fairhope, Alabama (to whom we have sent twenty dollars); and also Bro. Ora M. Chase, of Hartland, Maine, (to whom we have sent seventeen dollars), though some of the aid has come from those who are not members of the Association, "Honor to whom honor is due." To help the needy is one of the good uses of cooperation. We are glad to know that money has been sent to these brethren that did not pass through our hands.

It seems right to mention here that the office of THE WORLD'S HOPE has this year been greatly helped by the Holiday Gift of a Cylinder Press and an Engine to run it, which cost in all not far from $900.00. This movement was not started by members of the Association, though many of them shared in the work of giving for this purpose. This matter is a clear illustration of the value of even a partial and temporary organization of those interested in any good work. Who then can estimate the full value of a permanent organization and systematic cooperation?

It is with a feeling of backwardness that I here mention another matter—quite a serious difficulty in this year's work. This grew out of the fact that many who gave quite liberally toward the purchase of the Press and Engine —(and their gifts were greatly appreciated)— were in the habit of giving about as much each year to the General Work; but as they had given perhaps all they could spare, our work has been somewhat crippled. With our better facilities for printing, and in hope of doing more on the missionary line, we have printed thousands of tracts, many of which are still on our hands. A little thought will enable our friends to see in what a tight place this has put us. It has seemed at times that we would be obliged to suspend our publication; but a few have come to our aid, and the work still moves on. In answer to the prayer, "Lord, what wilt thou have me to do?" it has been suggested that these facts be given in this report. No doubt there are those both in and out of the Association, who, knowing the facts, will be ready to help, either by direct contributions or by sending for books and tracts, or by new subscriptions for the HOPE.

This whole experience has strengthened the conviction that the children of light need to learn a lesson concerning the value of union and systematic cooperation. The design of our Association is surely a good one—to bring us into harmonious working relation to each other. What no one can do alone, many can do easily if they act together. "In the multitude of counsellors there is safety." And in the cooperation of many there is strength for good results. Though each one can do or give

but a little, together they can accomplish much. A drop of water or a grain of sand is very small, but, together,

"Little drops of water, little grains of sand,
Make the mighty ocean, and the beauteous land:"

Let each one of us seek, not isolation, but our true place in relation to each other, that we may the better carry on the gospel work the Lord has given us to do.

ALMONT, MICH. JOHN H. PATON.

DOCUMENT II.

ANNUAL REPORT OF THE TREASURER OF THE LARGER HOPE ASSOCIATION.—Oct. 31, '03 to Aug. 8, '04.

Cash received	$92.50

DISBURSEMENTS.

Expense of Incorporating, etc...	$ 9.85
Year Books and Stationery.....	4.64
To Needy Brothers.....	37.00
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G. W. PATON,
Treasurer.

GOD'S BOUNDLESS PLAN.

(*Continued.*)

Now of the sins that must be rooted out, or of the sins that must be punished, and "that are reserved to the day of judgment to be punished," what are some of the most open and obvious? What are some of the most prevalent and condemnable—or say, damnable?

Maybe *war* would come first, with its murdering by wholesale often and often without reason, sense or justification. This is murder by every art, implement or engine of destruction. And there is every form of private aggression from anger, jealousy or resentment. There is killing men (and woman too,) by the poison of intoxicating drink, from the base incentive of greed. The victims of this villainy are like the sands of the sea. And there is the destruction by every form of teaching and training in vice, either from the pleasure or profit, real or imagined, of all wicked words and devices. The innocent are snared, the weak or unwary are plundered. And with all the rest are divers forms of self-destruction, whether suicide outright or by the deadly ingenuities of fashion or by all ignoring and violation of natural laws.

And an alarming and widely prevalent evil is ante-natal infanticide, which threatens nearly to depopulate large portions of communities and even commonwealths. This is the destruction of the unborn, even from the very germinal point of intra-uterine life. Why is not this wrong rebuked by the ministers of righteouness? Why is not the pulpit vocal with admonition and denunciation? Why is not the medical profession set in unremitting antagonism to this wrong? And why do men in high station practically encourage the perpetration of these acts of homicide, on the wretched plea of seeking to restrict production? Who shall calculate the weight of such a responsibility? When we speak of judgment imminent, in the sense of private or national calamities, how can we ignore the extinction of fœtal life by interferences, either from the motive of private convenience or from the expediency of keeping within narrower limits the family increase. There are regions, at least rural regions, that have become almost a desolation. And does anyone imagine that God will not visit for these things? Shall the remedy for this desolation, be the incoming of immigrants who have not learned to practise this iniquity? Alas for the perversion of knowledge to the destruction of life in a manner unknown to ancient times! And woe to the counselors who inculcate or encourage the murder of the innocent?

We read of days of judgment, and these are traceable in history, while there is a general expectation of one day above all others assigned to this process—including arraignment, exposition, separation and condemnation. We leave this aspect of judgment for the present. While we may at least remember that judgment may extend through the long period of an age or ages, and the process is restitutive and edifying from beginning to end. It is completely a work of blessing and beneficence. The day is coming when God shall "betroth Israel to himself in righteousness and in judgment and in loving kindness and in mercies" and in "faithfulness" too. And God shall hear the prayers of two petitioners that is, earth and heaven, and corn and wine and oil shall come, and mercy shall be magnified, and God shall bless the people and the people praise God.

(*To be continued.*)

HOLLAND, N. Y. C. COLEGROVE.

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EDITOR'S APPOINTMENTS.

Aug. 18, Englewood, Ill., 6006 Green St., at 7:30 p. m.

Aug. 19, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Aug. 21, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Aug. 28, Washington, Mich., 10:30 a. m., and Almont, Mich., at 7:30 p. m.

Sept. 3 & 4, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Sept. 11, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Elijah on Mount Carmel.—1. Kings xviii. 30-46.

(Lesson for Aug. 21.)

GOLDEN TEXT.—If the Lord be God, follow him.—1 Kings xviii. 21.

INTRODUCTION.—This lesson follows closely on the last one, in which we saw the meeting of Ahab and Elijah, allowing time enough for the gathering of Israel and the priests of Baal to Mount Carmel. In the hearing of the great assembly, Elijah said: "How long halt ye between two opinions [thoughts]? If the Lord be God, follow him: but if Baal, then follow him." And in view of this proposition, the people had no answer. It was too reasonable for contradiction. And Elijah was willing, yea, determined, to have the matter tested. He thought he stood alone for the Lord (though in this he was mistaken—See xix. 10, 18) and he was willing to join issue with the four hundred and fifty prophets of Baal. He proposed that he and they each prepare a sacrifice—cut it in pieces, lay it on wood, and put no fire under it—and pray to their God, and he who would answer by fire, should be recognized as the true God. This was so reasonable that the people said, "It is well spoken."

Even the prophets of Baal seemed to regard the test as a fair one. Elijah gave them the first opportunity, and they prepared the sacrifice according to the proposed plan, and prayed to their god from morning till noon, but there was no answer. And they became greatly excited, and leaped up and down at the altar. And at noon—the hottest time for the work of the sun-god—Elijah mocked them, saying: "Cry aloud: for he is a god; either he is talking, or is pursuing, or is on a journey, or perhaps he is asleep, and must be wakened." And they became still more excited, and cried aloud, and, according to their custom, cut themselves with knives and lancets till their blood flowed. They kept this up till near the hour of the evening sacrifice. (3 p. m.) but there was no answer. Baal was a complete failure.—Vs. 20-29.

I. JEHOVAH'S POWER SHOWN.—Vs. 30-38. After the failure of Baal, Elijah called the people near to him. Then (no doubt with their cooperation) he repaired the Lord's altar, which the people had thrown down (xix. 10), probably by command of the king. With twelve stones—one for each of the twelve tribes—showing that Israel properly includes the twelve tribes, not merely ten—he built the altar in the name of Jehovah, made a trench about it that would hold several gallons of water, put the wood in order, cut the bullock in pieces and laid them on the wood, and had three times four (twelve) barrels of water poured upon the sacrifice and the wood, which ran down on the altar and filled the trenches. This would allay all suspicion of fraud.

All being ready, and the time of the evening sacrifice having come, Elijah came near and quietly prayed. There was no wild excitement, no crying aloud, no cutting of his flesh, but with simple faith he asked the God of Abraham, Isaac and Israel to prove his presence and power in Israel, and that he was his servant, and that the object of all that was done was to turn the hearts of the people to worship the true God. Then the fire of the Lord came down and consumed the sacrifice, the wood, the stones, the dust, and even the water. He did more than was asked, and left no room for doubt that he had done it.

II. THE EFFECT ON ISRAEL.—Ver. 39. When the people saw the miracle, they were overwhelmed with the evidence of the presence and power of Jehovah, and fell on their faces, and said: "Jehovah, he is God; Jehovah, he is God." Here was power greater than all the gods of the nations—the idols. The people virtually said: "Baal is nothing; we must serve Jehovah." Such a conclusion was most natural and reasonable.

III. THE EXECUTION.—Ver. 40. Elijah ordered the immediate execution of all the prophets of Baal—450. It is not said that the Lord ordered this execution, but it may be reasonably inferred that he did. He has the right to take away the life he has given when he pleases. He did not send them to endless hell, but holds them for the coming resurrection in Christ. At that time they were regarded as traitors to the best interests of the nation. On another occasion Elijah called down fire and destroyed his enemies.—2. Kings i. 10-12. An Angel directed this (Ver. 15), and it was like the law in its spirit, under the "ministration of angels."—Acts vii. 53; Gal. iii. 19; Heb. ii. 2. The penalty of the law (which the prophets of Baal had violated) was "death without mercy."—Heb. x. 28. That was all. These executions under the Mosaic law are no apology for the persecutions and the inquisition of the later times, which were not ordered of the Lord. Jesus said his disciples were not to do as Elijah had done. He came not to destroy men's lives, but to save them.—Luke ix. 54-56. The old-time destruction of men was typical; the antitypical, under the gospel, is the destruction of the enmity, which saves the men.

IV. THE ABUNDANCE OF RAIN.—Vs. 41-46. Elijah in some way was impressed with the idea that rain was near, and told Ahab about it, and said, "Get thee up, eat and drink." Ahab did as he was told: and Elijah went up into Mount Carmel and earnestly prayed for the rain.—Jas. v. 17, 18. The true spirit of prayer brings people in touch with the purpose of the Lord. While Elijah prayed, he sent his servant to look for the rain. He at first saw no sign, but he persevered in prayer, and at the seventh time that the servant looked, he reported a cloud as small as a man's hand. Then with full assurance, Elijah sent word to Ahab to get away from the Kishon, lest the rain hinder him. And he rode to Jezreel. And there was a great rain. The hand of the Lord was on Elijah, and he girded himself, and ran before Ahab to the entrance of Jezreel. There the king and the prophet must part, as Elijah would not put himself into the power of Jezebel.

Carrying out the idea of the allegory, the conflict between Elijah and the prophets of Baal may represent the struggle between the true Church and the Man of Sin from the beginning of the Reformation down to the end of the eighteenth century, and the "abundance of rain," after the 1260 days of drouth, was a foregleam of the great increase of knowledge that came in "the time of the end," which covered the nineteenth century, the people being mainly free from the persecutor's power.

It is well, where we can, to make a personal application of the lesson. Then, the point was to choose between God and Baal; now, it is to choose between Christ and the god of this world—the modern Baal. Someone has made the following contrast: The modern Baal says: (1) Bend all your energies to get rich; (2) Get power by trickery; (3) Wink at crime and misrule; (4) Take advantage of the misfortunes of others; (5) Seek popularity; (6) Go with the majority. But Christ's way is: (1) Seek first the kingdom of God; (2) All real power is of God and is for the good of men; (3) We are our brother's keeper; (4) Bear ye one another's burdens; (5) Seek God's approval first; (6) Stand with God; he is usually on the side of the minority. But in due time truth and right will prevail.

Elijah Discouraged.--1. Kings xix. 1-8.
(Lesson for Aug. 28.)

GOLDEN TEXT.—In my distress I cried unto the Lord, and he heard me.—Psalm cxx. 1.

INTRODUCTION.—There is a great difference between Elijah's experiencein last lesson and this one. In that he had power with God and men. He trusted in the Lord, and his prayers were an-

swered. He was victorious over his enemies; and the true worship seemed to be restored. The famine was over, and it appeared that the trouble was past. This lesson brings to view the unexpected results of that wonderful day.

I. THE ANGRY JEZEBEL.—Vs. 1, 2. In our last lesson we saw that Elijah ran before Ahab to the entrance of Jezreel. He waited outside of the city to learn what the effect would be when Jezebel learned what had been done. Ahab reported all to her, and instead of being in sympathy with the movement, she was enraged at the killing of the prophets, and sent this message to Elijah: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." This oath shows her profanity and the intensity of her rage. No doubt she thought she had Elijah in her power, and yet she may have been afraid of him, and anxious to get rid of him.

II. ELIJAH'S FEAR AND FLIGHT.—Vs. 3, 4. Jezebel's threat gave Elijah the opportunity to escape. Evidently he was afraid of her, strange as that may appear. Is there any evidence that, from this time on, Elijah was afraid of Ahab? But being afraid of the woman, he fled to Beersheba, on the farthest side of the Kingdom of Judah—ninety-five miles away. He left his servant there. Being discouraged, he wanted to be alone. The movement of the prophet was natural enough; but in fleeing from the apparent danger, was he not also fleeing from duty? Perhaps he was justified in getting away from danger. Jesus said to his disciples: "When ye are persecuted in one city flee ye to another." The scattering of the persecuted caused the spread of the gospel.

After leaving his servant, he went a day's journey into the wilderness, and sat down under a juniper tree, and prayed that he might die. It is a peculiar prayer: "It is enough; now, O Lord, take away my life; for I am not better than my fathers." Was he in despair? He certainly was in a peculiar position: fleeing to escape from death at the hands of Jezebel, and yet praying that he might die. He appears to have been discouraged, and weary with his long journey, and may have felt for the moment that after all his life had been a failure. It may be that he had a premonition that he was not to die. He evidently knew it before he was caught away.—2. Kings ii. 9. If he knew it at this earlier time, it might account for his peculiar prayer: "Now, O Lord, take away my life; for I am not better than my fathers." In his discouragement, as seen in this lesson, we can see how utterly weak and helpless he was when left to himself. Perhaps it is to teach this lesson that God's chosen ones, brought to view in the word, always failed at some point. As examples we might name Moses, Job, David, Peter and John the Baptist. No Christian has anything in himself of which he can boast. They can all say, as said Paul, "By the grace of God I am what I am." Salvation is of grace, "not of works, lest any man should boast." "Not unto us, not unto us, but unto thy great name be all the glory."

III. THE ANGEL'S VISIT.—Vs. 5-8. As Elijah slept under the juniper tree, an angel touched him, and bid him rise and eat. It was natural that he should be weary and sleep. But the Lord did not leave him in his weakness. When no other means of help was near, a heavenly messenger cared for him. A cake baked on the coals, and a cruse of water, were near him. After eating and drinking, he slept again. A second time the angel woke him and said: "Arise and eat; because the journey is too great for thee." Here was rest for his weariness, and strength for what was before him. In the strength of that food he lived forty days and nights

and went to Horeb--Sinai—called "the mount of God," because there God revealed the law to Moses. It was a journey of about two hundred miles. Elijah probably spent a good share of the forty days in the wilderness, perhaps brooding over the situation, and it may be tempted something as Jesus was when he was led into the wilderness. The Lord was preparing him for another lesson from Sinai, which we study next time.

Moses, Elijah and Jesus each fasted forty days. These are the three that appeared on the Mount of Tranfisguration—representatives of the reigning ones in the kingdom of God.

We may take comfort in the assurance that the Lord never leaves his people in their weakness, but that having begun the good work in us, he will carry it on to perfection.

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IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. Look over the following offers, all postpaid.

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OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents; DAY DAWN, the same; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, the same. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN, in offers 4 and 5.

BROTHER H. VEYSEY, 1109 Collingwood Ave., Toledo, O., will be glad to go anywhere in Ohio or Eastern Ind., where the friends desire to have meetings, afternoons or evenings. Write to him.

WHAT IS MAN?

(Written on hearing John H. Paton preach in New York City, June 12, 1904, from the text, "What is man?" The poem is really the substance of his sermon in rhyme.)

We thank Thee, Father, that Thy word,
And largeness of Thy plan,
Reveal Thine interest in our race,
And tenderness toward man.

The world has made man, in its scheme,
Of high and low degree,
The tool of fashion, place or power:
But all are dear to Thee.

And Thou dost value man far more
Than our small, weak device;
For God so loved the world, that He
Gave Christ the ransom price.

The varied teachings of the church—
The harlot Rome and all
Her vainful daughters—to mankind
Send forth their narrow call.

Their gospel is not Thine nor ours;
For we this truth embrace,
That sometime God's eternal love
Shall bless the human race.

Each lost coin will one day be found,
The straying sheep that roam,
And the last prodigal of earth,
God's love shall welcome home.

From north to south, from east to west,
O! hear God's gospel call:
That as in Adam all men died,
In Christ life comes to all.

What meaneth it that every knee
Shall bow before his throne:
And every tongue confess that Christ
Is Sovereign Lord alone?

It means that when repentant hearts
Shall own God's love and grace,
No ban of judgment hinders them
At any time or place.

For when we with our lips confess
And in our hearts believe,
That God hath raised Christ from the dead,
Salvation we receive.

Salvation now, salvation then,
When He, the Christ, appears,
And with His bride God's grace displays,
Amid the thousand years.

Oh! glorious gospel, whose wide hope
Our hearts with joy embrace.
Not hate, but love eternal waits
For all the human race.

The travail of Christ's soul are they:
For such the Saviour died.
In their redemption, His great joy,
Christ's soul is satisfied.

1835 York Ave., New York. ISAAC WHITE.

[Bro. White handed me the above poem within two hours after the close of the meeting in New York, and he had walked about two miles in that time. Without endorsing every word, I am pleased to endorse the poem as a fair reproduction of the substance of the sermon, and to recognize the man as having more than a small talent in the service of Christ. As a minister he has suffered the loss of much on account of his growth away from the creed of his church. Those who have been through with a similar experience can sympathize with each other. Bro. White has written a poem called "The Coronal of Love," a copy of which lies before me. It makes a pamphlet of thirty pages. It shows how he has grown towards the Largest Hope. It is well worth reading. He will send a copy of it to anyone who will send him fifteen cents. I quote the following from the poem, which gives a glimpse of his own experience.—ED.]

THE CORONAL OF LOVE.

* * * * * * *

Like some stout climber, climbing up the steep
Of yonder mountain to its topmost height,
So year on year I climbed by slow ascent
The heights and altitudes of Christian faith,
And when at last—the world beneath my feet—
I stood all free above the fog and mist,
Of musty human thought or human speech,
In the clear atmosphere of Truth,
I saw a larger meaning to the Love of God
And knew that half of all my treasured creed,
Its precepts, doctrines, teachings of the school,
Were but the rubbish heap the ages piled
To hide the inner circle of God's truth,
Lest man might come to know God's words
And stand untrammeled, free to all the World.
One clue, then all the mystery was plain.

* * * * * * *

I found this clue, the solvent of my fears,
And now, thank God, with no uncertain dread,
I knew the pathway leading to God's truth
And followed it to see where it would lead.
O, need I tell? It led me back to where
I heard the voices of the angels sing:
"Behold we bring good tididgs of great joy
Which shall be unto you and to all people."
I read the Prophets on this rapturous theme,
In which they sing the kingdom of our God,
Eternal and Universal in its scope,
And the Apostles chosen of our Lord;
Then from the early days of Christian lore,
Before rude Rome had hidden from the world
The sacred meaning of the truth of Christ,
Here, as a unit, all these voices join
In the high attribute of Love and Hope,
Proclaiming the essence of the angel's song
Of Christ, good tidings unte all mankind.
Then to the winds I flung my olden creed,
Saying, it answers not to the glad song
And cannot be "good tidings" to our race,
For it to know that most of all men born
Must burn or groan eternally in hell.

REACHING OUT TO GOD.

(Extract of Sermon by a Jewish Rabbi.)

"Create in me a clean heart, O God, and renew a right spirit within me."—Psalm li. 10.

All sorrow can help to create in us a clean heart. Sorrow for sin committed opens to us yet wider thoughts. If we are the work of God's hands, and his work is perfect, must we not believe that we will become perfect? If all his ways are judgment, and he is a God of faithfulness, without iniquity, just and upright, will he not in faithfulness, justice and righteousness make us somewhen, somewhere and somehow worthy children of Him, our loving Father, worthy possessions of Him to whom we belong, worthy creations of Him in whose spiritual likeness we are made, who is the God of the spirits of all men, and in whose hands is the soul of every living creature?

When Moses asked of God: "O show me, I pray thee, thy ways, that I may find grace in thy sight? Show me, I pray thee, thy glory;" the answer came: "I will make all my goodness pass before thee; I will proclaim the nature of the Lord before thee. No mortal can see me and live, but thou shalt see my aftermath." The prophet then heard the nature of the Lord proclaimed as the eternal, Almighty Power, compassionate and gracious, long-forbearing, forgiving iniquity, transgression and sin, but by no means clearing the guilty. Thus was he made to learn that the poison growths of sin are followed by the aftermath of God, the manifestation of divine mercy and pardon, crowned with love and throned in justice.

It is God's way to be merciful, it is his glory to forgive. His goodness makes him love us, but it is his nature to be just. True, we know not where his mercy ends and his justice begins. "The hidden things belong to the Lord

EXTRACTS FROM LETTERS.

Rereading "The Sabbath."

DEAR BROTHER:—I have been rereading your article on "The Sabbath." I never read its equal on that subject. The points are brought out very clearly.

How clear Hebrews iv. is: "There remaineth therefore [or there still continueth] a rest to the people of God." Though the typical rest is ended, the real rest continues. Years ago I wondered why he should say just to God's people. Has he no care for all these poor, hard-working people, but only for Christians? I wondered at the seeming partiality, and in prayer I asked, "Why is this?" and the answer was: "Because none but believing ones can enter into this rest in Christ—rest in his finished work." He ceased from his work when it was finished, as God ceased from his work of creation—a wonderful type, or lesson.

How rich and full and grand is that whole chapter! It shows the importance of faith. Through unbelief they failed, and ever since the law was nailed to the cross in the Person of Christ, that system of worship which God had ordained for Jewish Israel, consisting of types and shadows, has been a dead letter. The *system* ended, and a new system was inaugurated, namely, the antitypical, or spiritual. And it seems that only those who have the Spirit can see, or enter into, this spiritual rest, or worship, or life. The Spirit of Christ which was in the prophets enabled them to write, and the Spirit of Christ in us enables us to understand their teaching.

The omens are good. We have light in our dwellings. Mount Pisgah is our standing-point, overlooking the land, north, south, east and west, and the near future.

God in heaven bless you in heart and in purse. Your sister in Christ,

CHICAGO, ILL. MRS. L. D. HEATH.

A Similar Experience.

DEAR BROTHER PATON:—I have been so much impressed by your article, "Christ's Coming and Work," and the similarity of our experience in conviction, and converting power of the Spirit of Truth, in regard to the full meaning and intent of the blessed gospel of Jesus Christ, and the similarity of views in doctrine and its application to *all* of the sons of men, that I felt it a blessed privilege to write this, and send it at all hazards.

I, too, have been in the army, first, as a Surgeon in the Confederate army, and as a prisoner, and from that to Drill-master under Gen. Carrington, in the Union Army: and in your relation, I was struck by the similarity in experience of two different characters in the truth of the gospel and its harmony with the entire pictorial expression of the whole Bible. Blessed and enlightening portraiture! "First fruits," in shadow, become first fruits in the substance,—the gospel, the Amen, the Alpha and Omega, the mystery of God, now solved.

I hope you will pardon me for thus entering into the privacy of your heart's favor of our Master, but, indeed, I could not resist the desire to let you know of my joy in finding my double. We see through the same darkened glasses now, but soon we shall see face to face, and know as we are known. All things in Christ. Very affectionately and truly, Yours in "The Largest Faith," DR. J. COBB.

ELDORADO SPRINGS, MO.

Korea has an area about equal to that of New York and Pennsylvania, and a population of about 10,000,000. The people are hospitable and friendly to foreigners. Everywhere the country is open to the gospel. Recently the Baptists offered to turn over a whole station to our church free of charge if we would only occupy it, but our church could not for lack of workers, and it fell into the hands of the Catholics. So great is the desire of the Koreans to hear the Gospel that a large audience sat for two hours in the rain listening to an illustrated lecture on Bible truths. The medical work is especially promising, but there is now in our Korean mission no male physician. Many new stations could be opened up at once if only the workers were available. The greatest harmony prevails among the various Protestant denominations at work there. Although Protestant missions have only been established about fifteen years, there are some 20,000 adherents.—*Selected.*

Japan is about as large as California, and yet there are about forty-five millions of people in Japan proper, or about thirty times as many as in the State of California. Go where you may and you are rarely out of the sight of the people. The people are not noisy and riotous. I never heard of a quarrel while in the country.—*Selected.*

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of MOSES AND CHRIST for $2.00! Or we will send you part of each kind of book at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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NOTES FROM GOD'S TRIUMPH.

By N. T. Schedin.

Greeting.

All who have the Spirit of Christ—the spirit of life, love and loyalty—are one in Him, however they may differ in opinion; and they will gradually come nearer to a full knowledge of the truth, and therefore nearer to him and one another.

Regarding the unity of all Christians, see Rom. xii. 4, 5; 1. Cor. xii. 12, 13; Eph. iv. 4-6. Yet our peace should not be the result of stagnation. Our aim should be to search for truth, wisdom, and knowledge of Him, whom to know is life eternal.—John xvii. 3.

To begin the Christian life does not require much knowledge—only to be convinced of sin, and of the all-sufficiency of Christ our Saviour. But to progress in the way toward God, to stand, overcome, and fight manfully, we must feed on His truth.—Matt. iv. 4; John xvii. 17; Heb. v. 12-14; 2. Pet. i. 1-4; Prov. iv. 18. And until the perfect day is reached, there will always be more to learn in the shining path. Then let us not be content to be tied up to any creed, however good, which has been formulated in the partial darkness of any past generation. "Prove all things, and hold fast [only] that which is good."

Will All Mankind Be Saved?

Much depends upon what is meant by being saved. The question is not, Will all, irrespective of character, go to heaven when they die? Neither is it, Will all be admitted into the kingdom of heaven when Jesus comes? Emphatically *No*. No wicked person will ever enter heaven, or God's kingdom of immortals. To be with the Lord will be heaven. But sin makes "hell."

No one will enter heaven until he is so changed as to love the pure, and good. What, then, is salvation? Answer is given by the angel to Mary in Matt. i. 21. Saved from what? From punishment? From going to "hell?" No; but saved from their *sins*.

None can be saved without being born of the Spirit—regenerated. Whatever the reader's creed may be, if he has a kind and loving heart, even a little like the heart of him who "gave himself a ransom for all," and who "came to seek and to save that which was lost," he must be interested in this subject, and think that it would indeed be a blessed thing if all could be saved from sin and death. Why not believe it? Let me tell you why I believe it.

1. God Is Love.

See 1. John iv. 8, 16. God hates sin because he loves his creatures. Sin is

the destroyer of the happiness of his own children. And he desires to bless and save all the objects of his love.

Nothing can be true of God, as to his purpose, his plan, or his word, that is not in harmony with love. "All things work together for good;" and in God's own way.—Eph. i. 11. That a God who is love could have created a race of beings, knowing that some of them would suffer endless woe, is inconceivable. It is too horrible to be entertained in the light of love.

But some say: "God is just." In Isa. xiv., 21, we read that he is "a just God and [what? Therefore an avenger and tormentor? No, but] a Saviour." "Every knee shall bow, and every tongue shall confess" allegiance.

Parental love is like God's love. It is a spark of the infinite fire—a drop from the ocean of boundless love.—Ps. cxlv. 9. If some were to be hopelessly punished, how could it be true, that, "All thy works shall praise thee?"

Still he chastises. Why? That the erring ones may become "partakers of his holiness."—Heb. xii. 10. Then the highest reason says that sooner or later God will bring all the erring ones into loving harmony with himself.

Christ did not purchase God's love, but he came to reveal it; not to reconcile God, but to appease *man's* wrath, or destroy *man's* enmity, and reconcile him to God. Church creeds say the other way, but it reads different in 2. Cor. v. 19. God is love, and he will surely win every one to himself.

2. God's Revealed Purpose.

A second reason for believing that all mankind will finally be brought into harmony with God is based on his purpose as revealed in the Bible. God is love, and his purpose must be in harmony with his nature; and no creature can thwart his purpose.—See Isa. xiv. 24, 27; xlvi. 9-11.

How important, then, it must be to study God's word in order to learn what his purpose is! "We love," John says, [not only him but all others], "because he first loved us." Man may change, but God's unchangeable purpose is on the side of mercy.—Mal. iii. 6. He will therefore be as kind and merciful to poor sinners at his second coming as he was when as God's Lamb, he came to take away the sin of the world.—John i. 29; Hab. iii. 2. Christ is the manifestation of the Father, "and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and be satisfied."—Isa. liii. 10, 11; Heb. ii. 9; Acts xvii. 31.

Read of God's purpose of mercy and life eternal for all men, in 1. Cor. xv. 22. Not raised to die again. But the Lord's purpose is complete deliverance, or birth out of sin and corruption into righteousness, life and glorious liberty. See also Rom. viii. 21. In keeping with this, we are told that, "Our God is the God of salvation [not of endless woe or destruction]: and unto God the Lord belong the issues [those whom by Christ's power come forth] from death."—Ps. lxviii. 20.

God's purpose shall be accomplished. Isa. lv. 8-11; 1. John iii. 8. Nothing short of absolute and universal success could be "the pleasure of the Lord" or secure to Christ "the travail of his soul," or fully satisfied the longing of his loving heart.

Punishment for sin is certain. But the Lord's *plan* takes this into account, and the *purpose* is realized as a result. What a consolation we find in Rom. v. 18-21.

God's Purpose Restorative.

Peter calls it the restitution of all things.—Acts iii. 21. Things mean people also.—Col. i. 18; 2. Cor. v. 19. To reconcile is to destroy the enmity, or restore the harmony. There is no heaven for the sinner, but all are to be made righteous, and therefore fit subjects for God's kingdom. According to

Peter, any prophet of *old*, who did not speak of it, was not God's prophet.

And at last "there shall be no more curse."—Rev. xxii. 3; xxi. 4, 5. If even one were to suffer endless pain or death, it would prove John a false prophet, and the original promise a failure. Read Isa. xlii. 1-4, compared with Matt. xii. 17-21. God's purpose is to judge men unto victory, not to endless pain.

But who are the elect? As referred to in Acts xv. 14, they are the called out people to reign with Christ to bless *all* mankind after his second coming, in "the ages to come."—Eph. ii. 7. This "little flock" is the true church, "the overcomers" of this age "a royal priesthood," "kings and priests unto God," to "reign on the earth."—Rev. ii. 26; iii. 21; v. 10.

This gives a glimpse of the coming day of gladness. Hear the joy of the psalmist.—Ps. xxii. 27. And where in the Bible does it say that God's method of grace and salvation is limited to this life? The resurrection is redemption. Christ abolished sin by his death, and death by rising.—2. Tim. i. 10. This is gospel because it secures the same rising and victory for all. This is why the issues from death (by resurrection) belong to the Lord.—Ps. lxviii. 20. Then read carefully Ps. lxxxvi. 9. This includes the dead nations as well as the "remnant" of the living ones. God's mercy reaches the dead as well as the living, and that resurrection is redemption, is shown in Isa. xxv. 8: "He will swallow up death in victory." Also read Isa. xxvi. 19. Verses 13, 14 refer to the powers who have had dominion over men. The people have been oppressed, and one of the Lord's methods of blessing is to destroy oppressors by severe judgments, and "when his judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. xxvi. 9. "All nations shall come and worship before thee: for thy judgments are made manifest."—Rev. xv. 4. See Zeph. i. 14-18 and iii. 8, 9.

The same idea of destroying death and the grave, for the purpose of raising men, is shown in Hosea xiii. 14. It would do many good to learn that the true "second death," is not the destruction of man, but of man's low condition, called "death and hell,"—sheol, hades—the death state.—Rev. xx. 14. As to destroy life is to kill, so to destroy death is to make men alive. The "power," or "sting of death" is sin (1. Cor. xv. 56), and when all are redeemed from sin, there is no need of further death for men.

Paul shows the universality of this redemption in and through Christ, in 1. Cor. xv. He first says that, "Christ died for *our* sins, [not the church simply, as some claim, but "while we were yet sinners," (Rom. v. 8) "every man," (Heb. ii. 9) "the sins of the whole world."—John i. 29 and 1. John ii. 2] and rose again for our justification." "Therefore being justified [not by faith, but by Christ's death and resurrection], by faith we have peace with God."—Rom. v. 1.

Read carefully Hosea vi. 1, 2. Does it not refer to the third thousand year day (now begun?)

3. Many Testimonies.

Matt. xvii. 11; Matt. i. 21; Dan. ix. 24; 2. Cor. v. 19. Compare Rom. viii. 19-21 with Mark xvi. 15. (The manifestation of the sons of God, means the appearing of the Lord and all the saints, previously delivered).

The whole plan is found in John xii. 31, 32. And Paul understood this.—Phil. ii. 9-11. And remember that no man can say that Jesus is the Lord, but by the Holy Spirit.—1. Cor. xii. 3. Then read the glorious promise in Philip. iii. 21.

When asked therefore, "What is man?" like Paul we point forward, and say: "We see Jesus." And what he is, man will be.—Heb. ii. 6-10. Like him, we must be perfected through suffering. And the purpose of God is that all

should be saved.—1. Tim. ii. 4-6; also Titus ii. 11, margin.

There shall be final victory.—Rev. v. 13. No wonder that the angel announced the birth of Christ as good tidings of great joy, which shall be to *all* people.—Luke ii. 10. Shall we not sing verse 14? Amen.

The above is condensed from our 64-page booklet, "God's Triumph," by Bro. N. T. Schedin, of Cripple Creek, Colorado; and he is translating these "Notes" into the Swedish language. As soon as he has means enough to pay for the work, he intends to have it set up in Swedish, and have it electrotyped, and send the plates to us. Then we can print as many as he and others may want to send to Swedish readers. Meanwhile, we will print it in tract form for English readers.

If any desire to contribute toward this work,—for setting the type, electrotyping, buying paper, printing, and postage in the foreign mail—they may communicate with Bro. Schedin, as above. The following is his letter to me.—EDITOR.

Plan for Translation.

DEAR BROTHER PATON:—Planning for a suitable exposition of the truths as we have found them in the holy writings,—for the benefit of the hundreds, yea thousands of my countrymen in Scandinavia, whom I know are hungry to hear these truths, being in opposition to the State religion, and in many cases becoming unbelievers on account of originally Catholic errors in the translations of the blessed Book,—I have taken the liberty to abbreviate your wonderful 64-page tract, "God's Triumph" to perhaps a 16-page tract for translation into Swedish, which work is progressing.

Now before planning the printing of the same, I send you, in English, the short rendering of your tract, asking you whether you would permit this work which I feel I am led to start. And also desiring your revision of the work as it is advanced.

While I am translating, I am praying the Lord for means to have it set up and have electro-plates made, for means also to pay the printing at your establishment, the buying of 5,000 to 10,000 copies, as I know you depend upon the Lord's tenth from here and there for publishing the sweet truths. I am also praying the good Lord for a clear way of distributing the same, the postage for which will take a neat sum.

To show you the way God has helped me to secure some addresses, I will mention the following: A few days ago I received papers from my home town in Sweden, containing the tax list of every family and their addresses:—the town containing about 12,000 people.

And I know that, when the time comes for the realization of these plans, the Lord will send the means. As I have told you before, it has been my heart's yearning, if God wills, we might, in Sweden or wherever the Viking tongue is spoken, "cast the bread upon the waters," knowing that it would "return after many days." And also, while I could correspond with the Scandinavian peoples, God might make me useful. The tract might awaken slumbering thoughts of God's love in the people of the north, liberty-loving, intelligent and honest as they are; especially as most of them are throwing off what they consider creed-bound errors and, while having nothing better, soon they drift in upon streams of disbelief.

Thus my burning desire (while I am walking with Christ toward Emmaus) is to tell others how the Scriptures are opened. Should not "our hearts burn within us?" As I for years have trusted the Lord for means to do his work, so I have translated the "Notes from God's Triumph," placing the manuscript on file until the Father will provide for plates to be forwarded to you, and for other expenses.

I know that "God's Triumph" will cause a sensation "over there" (Praise the Lord!) and the result will be a heavy correspondence and a call for larger hope tracts.

An English tract in concentration might work side by side with the translation and facilitate the spreading of the latter. The Lord grant that those interested in spreading the true word of God, and the larger hope sun-rays, might come to the help of the Lord.

"May the kingdom come and His will be done," we pray. And one way of helping the Lord is to spread the glad tidings by covering "the dark sayings" about the Lord and show him to hungry hearts as the eternally loving Father, who gave to us 1. Cor. xv. 22 as a light shining on our way, necessary especially while we are gathering "the marks of Jesus Christ" in our bodies.

May God bless you, is the prayer of a little band here, who love the Lord's appearing. With love from us all, to yourself and the family, I remain,

Yours in Christ the Lord,

N. T. SCHEDIN.

CRIPPLE CREEK, COLO.
216 W. Carr Ave.

STUDIES IN GENESIS.

Chapter V.

1. Here we have our only key to the age of the world before the flood.

2. The register or account of the generations of man. The Mighty One created man in his own likeness. He made him male and female.—v. 1, 2 as in i. 26, 27. He was not a son, as wrongfully supplied by the translators in Luke iii. 38. He was not begotten at all. Jesus the Anointed was the First and, at that time, the "only begotten Son of God."—John i. 14, 18; iii. 16.

3. Fallen man begat in his own likeness and and after his image.

4. This record is not of the eldest son, but the son in whose family Noah and Christ, the Seed, should come. Cain and Abel, although men, and probably fathers, before Seth was born, are not mentioned.

5. No inventions or improvements are here. But—"and he died!"

6. Every Hebrew name has a meaning or meanings. Ask God (Jas. i. 5) and you will learn much more. (*a*) Adam, *earthy*, now mortal, because a sinner, with certain death before him, begets (*b*) Seth, *appointed*, as being the one through whom the Seed should come, instead of Abel. (*c*) Enosh, *frail, mortal*, Greek Enos, begets (*d*) Cainan, *acquired* grace which produced (*e*) Mahalaleel, *praise of the Mighty One*, (*f*) Jared, *descent*, whose son was (*g*) Enoch, *initiated* or *dedicated* to God, then (*h*) Methuselah, *when dead it shall be sent*, (*i*) Lamech, *powerful* in faith, calling (*j*) Noah, *rest* or *comfort*; not deluge or sorrow.

7. Some names appear in both families, reminding us how false and human religion likes to assume divine names and characters. Cain had a son Enoch, instructed, initiated and dedicated to human religiousness. How many thousands of priests and ministers are educated for years in theology, who know nothing of the new life in Christ Jesus by the Holy Spirit! Seth's Enoch was instructed in the Mighty One so that he walked 300 years with him, although a family man, with sons and daughters. One day he was not found, for he had a testimony that he pleased God, who translated him that he should not see death. To what place we do not know. The Bible does not say. The Lord Jesus Christ declared that in his day no man had ascended into heaven. Some transcriber wrote a note in the margin of the MS., which was afterwards placed in the text, "except the Son of man, who is in heaven."—John iii. 13; Heb. xi. 5.

8. Cain's Lamech was powerful to do daring sins, and his sons were ingenious and great in the eyes of the world, while his daughter Naamah was pleasant or beautiful; but there was no fear of God; just as now there are powerful preachers and reformers seeking to make and really making the world more civilized by their efforts, but God is not in all their thoughts. How do we know? Only because their own testimony and works show it: having a form of godliness, they deny the power thereof; while highly esteemed among men. He that is a friend of the world, however moral or religious, is an enemy with God. Hard indeed! Who can hear it? 1. John ii. 15-17. Seth's Lamech was strong in faith and looked forward to the resurrection, the new adamah after the flood, although he did not live to see either.

9. [Under this number Bro. V. makes a chart with his pen which we cannot reproduce in type—showing the birthdays and the ages from Adam to Abram, as given in Gen. v. and xi. Read these chapters, and you will have all the numbers.—ED.]

10. Adam lived with Seth, Enosh, Cainan,

Mahalaleel, Jared, Enoch, Methuselah and Lamech. Enoch walked with God 243 years before Adam died. Noah lived with Enosh, Adam's grandson, but he never saw Enoch. Noah died two years before Abram was born. Shem, Noah's second son, [chapter x. 21], lived with Methuselah 98 years, Lamech 93. Noah 448, Abram 150 and Isaac 50 years.

11. Noah's father died 5 years before the flood, and his grandfather the year of the flood.

12. Do you say, "These are mere curious things, we can be saved without knowing any of them?" Blessed be God, that is so. But we are studying, and students of God and His Word should not refuse any light thereon. A boy can be a kind son and not learn algebra. Would it be wise to omit all problems, but those he thinks will be of use to him? A scholar may never need Latin or trigonometry, but all instruction is helpful. To him that hath shall be given, if he use his knowledge humbly to the glory of God. Please read Heb. v. 11-14; 2. Pet. iii. 18; 2. Tim. ii. 7, R. V. margin, and pray God to direct the writer.—V.

(Dates and numbers are no doubt given in the Bible for time measurements on the Christ line (see "Bible Chronology," in DAY DAWN), and not as mere curiosities.

Concerning the second paragraph, it is suggested that if the word *son*, in reference to Adam, in Luke iii. 38, is "wrongfully supplied," it is so in all the verses from 23 to 38. Cannot God *create* sons? [Gen. vi. 2, angels or men.] Is not Jesus called "the beginning of the *creation* of God?"—Rev. iii. 14. In Acts xvii. 28, 29, Paul teaches that "we are the offspring [children] of God." In Rev. i. 17, 18, we learn that "He that liveth, and was dead," is both the First and the Last—the All-comprehensive One—the Unit of the whole—the Seed of the whole crop. This is "the only begotten Son," whom the Father sent into the race—the world of men—and whose glory we have seen. There is no need of, and there never can be, another such as he. "The only begotten" contains "all the fullness of God." It is this fullness—this allness—that constitutes Him "the Saviour of the world." All that we need is in Him, and all that we have, or can have, is "of his fullness."—John i. 16. He is the Life and Light of all.—EDITOR.)

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, five cents a single copy; or we will mail six to six addresses for twenty-five cents.

THE EVENING OF STRIFE.

OMINOUS are the signs of an unprecedented time of trouble. The Red Sea of mankind is raging, turbulent and angry, and sorely needs the Galilean Pilot to command, "Peace, be still." Is it not significant in these strenuous times of conflict on land and sea, that the nations apprehend the dread potential elements of a world-wide time of trouble?

Worldly ambition, sovereignty and jealousy, are the characteristics of all nations, with an intense desire for peace on their part; while the world's evolution for universal peace is wider than ever before. Each country, like ancient Babylon, Medo-Persia, Greece and Rome, has an earth hunger and would like to be the anchorage of all other nations. All these things can but attract much attention by the student of Prophecy.

Let me here give you a sketch of the world in brief. Nearly every country on earth today is on the verge of internal revolution. Owing to this revolutionary danger in Russia, the government of that country has proclaimed a minor state of siege and a mild form of martial law in fifty-three of the seventy-one provinces in European Russia. There is not a nation in the world that is not deeply concerned in the present clash of Christian and Pagan. Watchmen on the walls of Zion have the gift of discernment, and they get glimpses and visions of all that is revealed of the Prophetic Word. And there is evidence from this source that Russia will get a terrible punishment and humiliation from the dagger thrusts of a Pagan enemy.

Europe too is secretly fighting Russia over the shoulder of the doughty little giant, Japan. Turkey is always on the verge of war and dissolution. Her greatest time of trouble is in the very near future, and her fate will be similar to that of Babylon. Bulgaria, Servia, Macedonia, Roumania, all see the extreme seriousness of the inevitable coming conflict in the Balkans, and are having their resources taxed to the uttermost. And all this for their brothers' blood.

Intense activity is shown in Danish military preparations, increasing the strength of the forts and raising new ones. Spain's preparations indicate the fear of European war. She is suspicious that the present Russo-Japanese war may lead some of the powers to attempt to secure strategic positions near Gibralter. And wild excitement prevails everywhere as the result of startling complications growing out of this duel of the Eastern giants. Wars are so constant in South American republics, and over such trivial occasions, that it is said of them: "They contribute measurably to civilization by murdering one another."

Yet they form an alliance for protection against the U. S. A. Europe too, forms a Protective Customs Union against the United States. France orders all her citizens, subject to military duty, now abroad, to return home. Little Greece is arming to the limit of her ability, intending to occupy Macedonia in case of war between Russia and Turkey. British arsenals are working night and day with feverish haste. "Beat your plowshares into swords, and your pruning-hooks into spears," (Joel iii. 9, 10) is the order of the day.

I could continue this paper to some length on the international complications discerned on the horizon of every nation. There is a terrible hatred of one nation to another, with an equally emphatic dislike of that nation in return,—one inciting the other to conflict. O God! "Thy kingdom come." It looks as though the world will be an unsightly Potter's field before the ushering in of the morn of universal peace. That which is written, "Behold he cometh with clouds," is fulfilled. The world could have sweet peace today by the recognizance of the presence of Christ. And such will be their joy in the near future, for "every eye shall see him," and "all shall know him, from the least to the greatest."

R. H. LIST.

(This article has been unintentionally mislaid since March.—ED.)

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take more time than he had thought to bring about the needed result, and yet what he had done was not lost. So it is with many now. They have thought that they must win the world for Christ now, or never. And their failure has made them despondent. But those who can see farther on, and realize that God's plan is not limited to this age, but that an Elisha is to follow Elijah, are full of joyous hope. But this does not hinder them from doing all that they can now. God uses all the means and little things of today to work toward what he will do tomorrow, or in the ages to come.

III. ELIJAH THE AVENGER OF NABOTH.—1. Kings xxi. 1-29. After leaving Horeb, Elijah first found Elisha, and cast his mantle upon him. He made a sacrifice and fed his people, and kissed his parents, and then followed Elijah.—xix. 19-21.

In the twentieth chapter we learn that the prophets at this time had influence in the court of Ahab. (This is like the influence of the Church over the Kings in "the time of the end,"—since the beginning of the nineteenth century.) We learn also that the Syrians came twice against Israel and were overcome. Also that Ahab was put under ban for treating as a brother one whom the Lord had appointed to destruction.

Then follows the record of Ahab and Naboth. With all his wealth and luxury, Ahab was dissatisfied, and coveted the vineyard of Naboth. Ahab was not as bad as some kings, or he would have taken the vineyard by force. He offered to buy it. But Naboth, being a true Israelite, refused to give up his inheritance.—See Lev. xxv. 23-28; Num. xxxvi. 7. In this matter, Ahab did not shew cruelty, but childishness. Being denied what he wanted, he went into a fit of the sulks. He refused to eat, and went to bed. Then was shown again the ruling spirit of his cruel wife. On learning from him what made him so sad, she jeered at his weakness: "Dost thou govern Israel?" She had the spirit of tyranny and absolute monarchy. She told him to get up, eat and be merry, and that she would get him the vineyard of Naboth.

Then both her falsity and cruelty appeared. Using the king's name and seal, she sent letters to the elders and influential men proclaiming a fast—as if in penitence for sin—and ordering that Naboth be set on high, and charged by two reckless men with having blasphemed against God and the king, and cause him to be stoned to death; and all this was done.

The meanest things have been done in the name of the best religion. This wicked woman pretended to honor God's law, that she might violate its teaching concerning covetousness, lying, stealing and murder. For Jezebel's antitype see the woman controlling the beast in Rev. xvii.

When Naboth was dead, it was reported to Jezebel, and she told Ahab, and he was willing to accept the vineyard under such conditions. But instead of a conscience, Elijah confronted Ahab in the vineyard, charged him with his crime, and assured him of his terrible death. Because he had sold himself to work evil, evil should come upon him, and his family should be cut off. He also foretold the doom of Jezebel. It is a shadow of the doom of the woman and the beast which carrieth her, and is controlled by her. But because Ahab repented, the destruction was postponed until a later day.

Elijah Taken up into Heaven.--2. Kings ii. 1-11. (Lesson for Sept. 11.)

GOLDEN TEXT.—He was not; for God took him.—Gen. v. 24.

INTRODUCTION.—We last saw Elijah in the presence of Ahab in the stolen vineyard. Because Ahab humbled himself, his punishment was postponed. In 1. Kings xxii., we learn that there was peace for three years between Israel

and Syria. Then Ahab, deceived by false prophets, though warned by a true prophet of the fatal end, went to war against the Syrians, (with Jehoshaphat, king of Judah, to help him), and fell in battle at Ramoth-Gilead; and the dogs licked his blood, as foretold. Ahaziah succeeded his father in the throne of Israel, and Jehoshaphat made peace with him. Idolatry still prevailed. Ahaziah reigned only two years, and followed in the wicked ways of his parents and Jeroboam.

In 2. Kings i., we have Elijah's last rebuke of sin. Ahaziah fell and was sick, and sent messengers to an idol to inquire if he would recover. And the Angel of the Lord sent Elijah to meet the king's messengers, to rebuke him for his idolatry, and send him word that he should die. When they told the king, and described the man, he knew it was Elijah; and he sent a captain and fifty men to bring him. In answer to his prayer, fire came down and consumed them. This was repeated. A third captain with fifty men was sent, and he fell down before Elijah and prayed for the life of himself and his men; and the Angel told Elijah to go with him to the king, and not be afraid. (This calling down fire is the scene mentioned in Luke ix. 54–56, and which the disciples of Jesus wanted to repeat; but he said: "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." This is a clear illustration of the difference between the law and the gospel.)

I. ELIJAH'S LAST JOURNEY.—Vs. 1–6. Elijah was about to be translated, and Elisha went with him from Gilgal to the Jordan. It appears that in this journey Elijah was making a final visit to the several schools of the prophets along the way. At the several stations —Gilgal, Bethel and Jericho—Elijah urged Elisha to remain; but each time, he said: "As the Lord liveth, and as thy soul liveth, I will not leave thee." There was no doubt a strong attachment between those men. Elisha knew that Elijah was about to be taken away, and only the Lord could separate them. Judging from the question of the sons of the prophets to Elisha, it appears that they knew that Elijah expected to be taken that day; but Elisha did not want to speak to them about it. Perhaps they were disposed to make light of what to him was a sacred subject.

Why did Elijah pray Elisha not to go with him on that last journey? We can only guess. It may have been because he wanted to be alone with the Lord. He may have wished not to attract attention, or to make people talk about this sacred subject. But it may have been that he wanted to test Elisha's devotion. The two went on together to the Jordan.

II. ELISHA'S REQUEST.—Vs. 7–10. As the two prophets stood by the Jordan, the sons of the prophets—the theological students of that day—stood afar off and watched. And Elijah smote the waters with his mantle, and they were divided, and the two crossed on dry ground. The mantle was the symbol of his office and power.

They still went on together, but to no definite point. It must have been a solemn experience. Elijah introduced the subject of which they were both thinking, and said: "What shall I do for thee before I am taken from thee?" Elisha's answer would test him, and show his fitness or unfitness for the future work. What he most desired was a double portion of Elijah's spirit. This showed his veneration for Elijah and his God. If he received it, he would be a worthy successor of Elijah. "Thou hast asked a hard thing," was the answer, "but if you see me taken from thee, it shall be so; but if not, it shall not be so."

Why was this a hard thing? 1. Because it was a spiritual thing, the giv-

ing of which depended on the fitness of the receiver. 2. Because it was the greatest of all gifts, which God only could bestow. But he is always willing to give his Spirit to them who ask.—Luke xi. 13. And if Elisha could see the wonderful vision, it would prove his fitness for the great gift.

III. THE SEPARATION.—Vs. 11, 12. While the two still went on and talked, the Lord's messenger, assuming the form of a chariot and horses of fire, separated them, and carried Elijah up into the heavens, and out of sight. It was like disappearing in a cyclone. But it did not move Elisha. He saw Elijah taken, and had a glimpse of Heaven's chariot and horsemen. Who can imagine his feelings when he realized that his dear friend was gone, and he was left. Was it not in deep grief that he rent his clothes? This reminds us of Jesus' words: "One shall be taken, and the other left," and the latter was not a wicked man, but a man of God, left to do a needed work.—See our lesson for October 2.

By the translation of Elijah disappeared one of the grandest and most mysterious of men. His career was miraculous throughout. The many phases of his life might furnish the theme for a book. In our studies, the allegorical features, not commonly seen, have been suggested. They seem wonderful, and when seen, are a safeguard against the modern delusions concerning personal Elijahs. It seems clear that the faithful few—the overcomers—of the gospel age are the antitypical Elijah. As he lamented over the idolatry of Israel, so they lamented over the "falling away" of this age. As he fled from the face of Ahab and Jezebel during the 1260 days of drouth and famine, and was cared for by special providences, so they fled from the face of the Roman Jezebel united to the Roman kings, and were nourished in the wilderness for 1260 years (Rev. xii. 6, 14), from 538 to 1798. In his conflict with the prophets of Baal on Mount Carmel, we see them, headed by Martin Luther, in the great Reformation, calling Europe to a decision: "Choose ye this day whom ye will serve." Both, after that exalted experience, were hated and hunted, and found on their knees praying for deliverance. In the abundance of rain that followed the long drouth, we see a foregleam of the copious showers of blessing, and the wonderful increase of light and knowledge that have come since the dawn of the nineteenth century. (Dan. xii. 4.) In this generation, some, like Elijah, have been led up into the Mount, and have learned that the loudest voices and trumpets are not those that appeal to the outer ear, and that the earthquake and fire and storm, which appeal to the physical senses, are not the best evidences of the "presence" of the Lord, but "the still small voice," that speaks to the inner ear, saying: "Behold, I stand at the door, and knock." Then, in Elijah's translation the truth is foreshadowed that we shall not all sleep. Because of this, some expect a literal, bodily ascension; but is not the antitype always higher or greater than the type? Is it not reasonable to think of the carrying up of the natural body as the type of the exaltation of the inner man, the new man in Christ, with a spiritual body? With this in view, we regard what happened to Elijah as the foregleam of the experience of those who, in the days of the presence of the Son of man, shall cast off the outer man, or die in the Lord, but shall not sleep in death's embrace, but pass at once, in the Lord's fiery chariot, to be forever with him, and with him share in the work of judgment and salvation which is to follow. This allegorical view does not lessen the value of any other lesson that may be learned from Elijah's life.

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GOD'S BOUNDLESS PLAN.

(*Continued.*)

Now look into Isaiah, the prophet of the glory of God. He foretells a blessed era. And by him the Almighty calls the world to see one he has chosen and inspired, and that elect Messenger and Man "shall bring forth judgment to the Gentiles."

That will surely be something worth the while. For what will a man expect this judgment to be? Will it be affliction? Will it be calamity? Will it be unmitigated and remediless evil? No, this elect Man is a Minister of mercy. At his first advent, he will be gentle, compassionate, and so set on doing good, and so great in resources, nothing will discourage or defeat him.

He will do one great thing—"Set judgment in the earth." He will begin to do it at the very first, but that beginning will be but as a drop in the bucket compared with what he will do in the fulness of time, and in the plenitude of power.

Along in the course of this picture of coming glory, the sins of Israel are not unchided. No, they are asserted, and penalties with them, but in the progress of what we may call the grand discourse, gleams of glory break through and brighten the scene. And what splendor of eloquence, whose inspiration is love, makes all radiant and glad.

Here is a Father's manifesto:—"I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." Sing O, ye heavens! Shout, O earth! and mountains and forest sing! and let not one tree be silent. Jacob is redeemed, and God is glorified in the redemption—a double grand finale—the coronation of the toil of the ages, and the compensation of the long agony of suffering and waiting. What God will do for Israel, he will do for the universal creature and human kind.

Leaving this theme of judgment for the moment, we can see what pity must move the heart of love as the earth turns on and on, neither slacking nor hasting, with all its load of misery, and the cries of the grieved, the moans of the sick and dying are ever and everyone heard. Misery mute and even thus the more pitiful, is always known and marked. It is all a struggle between life and death, with death always victor. The weakness of mortal man, is itself a shadow of death, so that we may say the millions of the pilgrim host are travelers to the grave.

There is weakness but a step before death, or a step or degree above it, and many a one smitten with paralysis, if he can speak at all, will say this is death. But there is one stronger, who died as one of us, and yet he lives again, and he is set and pledged to put away death, and set the abject free. Every instinct of creating and paternal love must be in truth antagonist of death. And so the very phrase, "the weakness of death," will be turned to signify that what has been so great a tyrant, will itself become the synonym of uttermost weakness. If the dead are weak, then death shall come to that: for death must die.

And this leads to a hint of the two grounds of assurance, love and despair, that shall have a fruit of unspeakable good. A strange conjunction of reasons or causes, I know. But it was love that suffered the agony of the tree accursed. It never was a picture of delight, but intensely the opposite. The cross becomes indeed the most sacred thing in the world, but cannot be loved, or shall I say endured, only that it is a remembrancer of what love and patience could and would endure. The disciples looked affrighted on the spectacle, and how one woman's heart was torn with grief above all language to utter.

And when I speak of despair, I mean that moment of aloneness in all the universe—aloneness in the bitterest pain—a sense of utter abandonment, yes, even by the Father himself. For the question of all most pathetic that was ever articulated was this, "Why hast thou forsaken me?" That was a moment memorable in all annals—when the last wave of bitterness rolled over the soul of the innocent Sufferer. And by that desolation and desertion, by that darkness, by that hour and place of weakness and woe of body and soul, we may call for all the countless dead to come and utter their cry of gladness that he has risen from this lowest depth of grief, and kindly called them out of their sepulchres in all lands and ages. We may say, Let all the dead come.

Let the Sufferer be conqueror to the utmost. Let not one of the lost be left. Let no soul fail to swell the host of his trophies, or swell the tribute of praise to his worth. As Adam holy, in lieu of Adam fallen, let him have the millions of whom he is the true Brother and Saviour and Head, and let not one be left out. There will be no songs too many. The word of God can sanctify all the outcast, and recover all the broken and ruined. God can new-create all the spoiled and polluted, and raise all the ruin of the fall to an edifice of glory and delight.

(*To be continued.*)

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ON THE GENERAL MEETING.

As Bro. Paton has given us such an accurate account of the meetings at Yale, I could add but little concerning subjects and speakers. But I will say that I thank God that we can see an increase of laborers in this harvest work. We rejoice that the Lord is calling, preparing and sending recruits into the field, who are willing to be soldiers of the cross, to stand for truth and right, and battle against error and wickedness. May God be with them, giving wisdom and knowledge, that they may be approved of him, workmen that need not be ashamed, rightly dividing the word of truth.

It is a grand thing to be called of God, my brothers; and to be teachers of the oracles of God requires divine fitness, that you may be able to endure hardness as good soldiers. No one that warreth entangleth himself with the affairs of this life, for he cannot afford to lose sight of his calling. The Lord knoweth them that are his. "The servant of the Lord must not strive, but be gentle unto all, apt to teach, patient," for ye are the children of the light, not of darkness. And may the Father of Light give you an abundance of his Spirit to guide you into all truth.

After attending the business meetings of the "Larger Hope Association," I was convinced of its great importance and helpfulness. We certainly need more zeal and cooperation in giving this light. We who see the Presence of the Lord of the harvest, know there is work to be done now. Harvest, both naturally and spiritually, calls for laborers to gather the ripe grain into the barn. The elect must be gathered into Christ's kingdom. Many who are ready and waiting, who have not heard of these truths, must be reached. It is the Lord's work, but through his agents; and on their part it requires systematic labor and earnest prayer. Father, help us to catch the spirit of this truth. Every one who has this blessed hope for the world should now more than ever push this cooperative work, both to reach the world, and to more fully instruct those who are babes in Christ. We were all babes, and such need milk; but we should learn to use the strong meat of the word.—See Heb. v. 12-14. Now God has opened ways by literature and teachers, for this work to be done; so let us all make a great effort on this line. If we cannot help by money, we can by earnest prayer. If we truly pray, we will work.

The General Meetings are very helpful in many ways. We not only hear preaching, but we have sweet counsel together, and plan ways and means to carry on the work, which is twofold: to gather the ripened grain, and to sow the seed for another age. Jesus said: "Ye are the light of the world," and it is ours to let our light shine both in teaching and in life. In our meetings we enjoy hearing different views of our hope; and we exhort and comfort one another. And when separate, we are to remember that we are not of this world, but heirs of Christ's throne, if we suffer with him. Oh! how important to endure hardness patiently. We need much wisdom, and love. We know that God's love is far-reaching, and all-inclusive, and if it is shed abroad in our hearts, it will show itself in holy life, and in love toward others—not only believers, but all men—not the sin in men, but the men in sin, for they belong to God, and he will save them in his own time and way.

Praise God for this all-inclusive hope. It is good to realize our relationship to all mankind, and to show that God loves them, and is manifesting his love through us. By doing things pleasant and helpful we may draw them to the Lord. "Cast thy bread on the waters: for thou shalt find it after many days."

This corporation, according to law, we do not confound with the Body of Christ, which is a heavenly institution, of which all Christians are members, and whose guide in all things is the inspired word.—2. Tim. iii. 16, 17. Paul says: "Ye are lively stones, built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Being in him we are part of the heavenly church organization. Here we organize that we may more effectually cooperate in doing our work. Human laws and government are ordained of God and are given for the protection of all men. They belong to us, while we are subject to them, and we have a right to appeal to them in business matters, that we may do things legally and in order.—Rom. xiii. 1-7.

We cooperate for the good of all. The truth must be made known by preachers and literature. It requires men and means. Let us be wise as serpents, and harmless as doves, and give meat in due season to all. Some can see now, and others will see later on, and in due time all shall see. Let us not neglect our gift. Let us be perfectly joined in the same mind and judgment, that we come behind in no gift. May God keep and use us all. He has not given us the spirit of fear, but of love and a sound mind, and we are not ashamed of his testimony. May his Spirit continue to lead us in the narrow way.

M. A. FINK.

DETROIT, MICH.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE NEW MAN.

In these last days, when, if it were possible, the very elect would be deceived, does it not behoove us not only to try to discern the truth, but also to detect and point out the counterfeit—error so closely mixed with truth that the error is overlooked by many? As the time approaches for the manifestation of the sons of God, the devil puts forth the counterfeit to cast discredit on the true when it appears.

The question arises, How shall we distinguish? Have we any guide? It seems to me we have the test in the Word. John xiv. 6: "I am the way, the truth and the life; no man cometh unto the Father but by me." John x. 9: "I am the door." Acts iv. 12: "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Now join to these the statement of Paul, no less than six times, "All things are of God."—Rom. xi. 36; 1. Cor. viii. 6; xi. 12; 2. Cor. v. 18; Eph. i. 11; Heb. ii. 10; also Isaiah xlvi. 10: "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure;" xliii. 11: "I, even I, am the Lord; and beside me there is no Saviour."

How clearly is the counterfeit put forth in Theosophy, and other systems, that teach that all things are a *part* of God, to be finally returned to and absorbed by him, for, "Then shall the dust return to the earth, and the spirit shall return to God who gave it."—Eccl. xii. 7. "To the law and testimony."—Isa. viii. 20. Let us compare Scripture with Scripture to get the spirit of their teaching, and not rest in the letter. "If any of you lack wisdom, let him ask of God."—Jas. i. 5.

In Isaiah liv. 13, we have the blessed assurance: "And all thy children shall be taught of God." What a glorious Teacher! Any plan aside from God's ("Ye must be born again."—John iii. 7.) whether it be evolution, reincarnation, calling in the help of angels, or man's willingness—must be error, no matter how much truth may be mixed with it. Let it be God alone.

As in the days of Moses the magicians duplicated his works, so now—as the time is near when men "shall do greater works" than Jesus did (John xiv. 12), healing the sick, as in James v. 12—we see let loose a flood of Spiritism, Hypnotism, and a host of others, back of much of which is some truth at present latent, laws of which we are at present ignorant, but which will be revealed in the coming age. In some cases I think the error is in claiming now powers due after we are born again. One of the greatest dangers of the present time is that man in his mortal condition will claim for himself what he is to be when born again in the resurrection. How many hold that they are born again while only begotten, with a "life hid with Christ in God." Jesus is the Author and will be the Finisher of our faith, and it is only when we shall see him as he is that we shall be like him. Till then we can only do as he works in us, as he during his earthly life only did things by the Father dwelling in him.

Anything that will help us to understand the mystery of the regeneration is helpful. At the beginning of the year, my attention was called to "The New Man," by Jukes. It is founded on the twelve Amens ("Amen, Amen, I say unto you.") of John's gospel. A few of us who have had the pleasure of reading it agree that it is a treat of strong meat. The following is taken from it. I have endeavored to use mainly the words of the writer, but at times have condensed for the sake of brevity:

More than two thousand years ago, a captive in Babylon was carried in spirit into his own land, to see a vision of a Temple, from which flowed living waters to all the world; and a voice was heard saying, "Son of man, behold with thine eyes, and hear with thine ears, and set thy heart on all I show thee, and declare it to the house of Israel."

A vision not unlike this has been seen in every age, a temple destroyed in Adam, but raised up in Jesus Christ our Lord. In him the house is shown as God alone can show it: but to the church for 1800 years it has been for the most part sealed. Yet this is the vision God would have us see. In Christ is the pattern to which we are predestined to be conformed; and "we shall be like him when we see him as he is." In proportion as we see are we changed from the wretched ruin to be a building of God, a house not made with hands, in which we shall be served, praised and seen forever. The Gospel shows it in all its length, depth and hight. Much is shown in the twelve sayings of our Lord. It seems as if without words his life would not be understood. They form in themselves a distinct and perfect series. There is much that can only be understood as we live the life drawn for us. Only as we live the Christ life will it all open to us.

Nothing is more characteristic of the present day than the tone of questioning and doubt. Never probably was there such mental activity and anarchy of opinion. Science and philosophy have searched so deeply into the nature and origin of man as to unsettle

much that was believed, but supplying little to take its place. The church is divided and unable to guide itself, much less the world, so that thousands are asking, "Is there, or can there be, any certainty for man?"

There was another age that much resembled ours, which saw the break-up of old world civilization. Not only Greece and Rome were bankrupt, but also Israel, which had been set for a light among the nations, was turned like the sun to darkness. But when darkest, the morning was at hand. Into that dark age he came, who could meet doubt with certain truth. He had always been in the world, although it knew him not. Now he was made flesh and came with a truth that made the darkness light. He did not argue. He was the Truth and bare witness to the Truth, and those who received his witness could set to their seal that God is true, and has not left his creatures. The truth still lives. His creatures need him, for he has formed them for himself. He alone can satisfy their needs. Their ruin was the lie. Their salvation is the truth, which brings eternal life. Has he no message for a doubting age? Is he absent from us now? To the last Apocalyptic church, which says, "I am rich," and knows not her true state, the same Lord appears and speaks as the "Amen," "the faithful and true witness, the beginning of the creation of God."

Of all his words perhaps none are more weighty than the twelve reiterated Amens, calling attention to them as though he foresaw how slowly we would apprehend them. Does not the form of expression, "Truly, truly I say unto you," imply that we need light, and are dull hearers? I must speak to you as one who will not believe me but upon oath. It tells of distance: for what friend need say Amen, Amen? It also tells of him. He will stoop even to this, that he may meet us where we are, that at first receiving his word, we may in time, come to know the power, that they are spirit and life.—John vi. 63.

They are found only in John, who describes himself as "the disciple who testifies."—xxi. 24. It may be that the truth thus introduced so far transcends our fleshly apprehension, that only as testimony can it first be received, before it can be felt or seen or lived by us. John only, tells us of the Word, who was with God, and was God, the only begotten Son, who brings again God's eternal life into our fleshly nature; in his own person first revealing and declaring it to men, that of his fulness we might receive and manifest the same. They say nothing of the outward church, as such, but only of "The New Man" and his eternal life, which grows and works in us, which will not only outlive the church's apparent failure and shame, but is never so fully seen as in that failure. This omission of reference to the church is a lesson full of comfort and instruction for those, who, like the disciples of old, are perplexed and troubled at the cross and shame, which must ever attend Christ's true body. Here is the appointed way, in and by which alone the eternal life is manifested.

This teaching concerning the

eternal life, its works and manifestation, though implied in all the New Testament, is in some sense distinctive of St. John. It is the one idea of his Gospel, Epistles and Apocalypse. In each he shows different workings of the one life—first in Christ's flesh, then in believers, then in the course of the world. 1. In his Gospel, it is in the beloved Son, rather than in those whom he makes sons and heirs with him, that it may be received by others through him. 2. In his Epistles, when the other apostles had been gathered home, when the sole survivor of the favored twelve, the one thing he presses on his brethren is, that the eternal life he had seen on earth in Christ, was a life to be continued and manifested in all believers. They are called to share it, because God gives us this life, and invites us, not only to fellowship with an apostle but with himself.—1. John i. 1-3. We are no longer to live our natural selfish life, but to walk as Christ.—1. John ii. 6. For now we are sons of God.—1. John iii. 1. We ought to lay down our life for the brethren. As God loved us, so should we love one another, and the elect are called to live and manifest it. Last in Revelation is the opening of the mystery of the manifestation and development of this same life in the wider sphere of a fallen but redeemed creation, out of which evil is to be at last forever put away, by the coming in and revelation of the life and glory and kingdom of the Son of God.—Rev. xi. 15.

The other apostles have each their special truth, suited to some stage of the church or individual. 1. Paul shows our need to be set at peace with God, through faith in Jesus Christ. As we advance, James teaches the moralities which belong to, and must accompany, Christian doctrines. Peter addresses not the churches as Paul, but "strangers scattered" on earth, who yet are elected to an inheritance reserved in heaven for them. Then comes John, his teachings peculiarly fitted for a time when the outward church is fallen, the "last time" of which he speaks, when carnal church-rule prevails (2. John 9-11), when the life shines brightest, most fully seen, not in escaping the cross, but in triumphing over it. This teaching will last us to the end, till Christ comes. "If I will that he tarry till I come, what is that to thee? Follow thou me."

This teaching shows us the course and stages of that eternal life given us in Jesus Christ. In some the Amen is spoken once, in others twice, or thrice, in two, no less than four times. The first tells us of the home of "The New Man:"—heaven, long shut, but now reopened, to him.—John i. 51. The second shows how we enter—by a new birth (iii. 3-5), death to our present nature, by the power of God's Spirit. The third shows the law of the life, that he does nothing of himself, but only what the Father doeth, unlike the old man, who doeth all of self and ruins all.—v. 19, 22. The fourth tells of his meat, the living word, that man may eat and not die.—vi. 26-58. The fifth, his liberty, to be free from sin (viii. 34-36), making him a son instead of a servant; for the son abideth in the house forever. The sixth, his divin-

ity, a partaker of God's nature (viii. 47-51). The seventh, his service, as a Shepherd walking with his sheep and laying down his life, that they may live (x. 1-18). The eighth, his sacrifice, and its result, —the seed must die to bring forth fruit. So we must part with the carnal to receive eternal life (xii. 24-26). The ninth, his lowliness, and that his disciples are cleansed and God is glorified by his humiliation (xiii. 1-32). The tenth, his glory, so that he who hath seen the Son hath seen the Father also (xiv. 8-14). The eleventh, his sorrow and joy (xvi. 16-25). The twelfth, his perfecting, still marked by entire surrender of self (xxi. 15-23).

Such is the series, each of which unveils some further truth or new aspect of the distinctive life of the New Man, created in righteousness and true holiness.—Eph. iv. 24. In these, it is not the outward form, when Christ first comes, which is here drawn; that form which is in our likeness, rather than his own, for he was made in the likeness of sinful flesh (Rom. viii. 3), but rather the "new creature."—2. Cor. v. 17. The whole universe contains no wonder equal to this, of man reformed by God into his own image, the heir of all things.—Heb. i. 2; Rom. viii. 17: 1. Cor. iii. 21-23. He is even the "image and glory of God," for there is nothing in him which does not show something of God.—1. Cor. xi. 7: Col. i. 15. The shadowy body of sense, our raiment of humiliation, for a season hides this new man from us, yet at times, as in Christ's transfiguration, an earnest of his glory is seen even by some who are his fellow heirs. The way appointed for this New Man, as of old, must lie along the highway of the holy cross, through shame and sorrow, yet all things serve him, of course, according to the law, referred to by Paul.—1. Cor. ii. 11. We can not expect to understand what is written of this life, unless we have it quickened and growing and working in us. If we are only babes, we shall find many things hard to understand, though the same things may be the daily experience of others of our brethren. Only let us follow on to know the Lord, and one day what we cannot now understand, will be plain; and where we cannot follow now, we shall follow hereafter. Just in proportion as we do the work, shall we understand the doctrine.

Most men are now content with the tradition of this life only to be attained in the world to come. But this life has been, and may be, and shall be, manifested here. God in giving his Son, has given us this life. In proportion as we receive the Son, is his life revealed in us. Here is described the working of the life of God in flesh and blood. The work wrought *for* us, in Jesus Christ, is the sign and pledge of the self-same work, which God works *in* man by his Spirit.

The life of the New Man depends on God, living by him, with him, and for him, in all things. The Old Man would live without God, if he could;—not really without him, for no creature can be thus independent, but looking to self or creatures more than God,—choosing self-will rather than obedience.

The New Man's life is a life of faith, guided, not by self, but by

God in all,—receiving from him, depending on him, and giving of him. His home is not self-made; his birth not of the will of the flesh, nor of man; his law not to do his own will, but what he sees the Father do; his meat is the Father's gift; his freedom, to be as a son in the Father's house; his service to spend and be spent for others, entire dependence and surrender. God is his strength. Joy he surely has, but also must suffer, as love suffers in bearing others' burdens, often misunderstood. Having God's nature, love, he must do.

Christ is man according to God's mind. In him we see what man can be, as quickened and remade by God's Spirit. The New Man to be revealed is the hope of the world, waiting for the manifestation of the sons of God, the called to be joint-heirs with Christ. Our real shame is not the cross, but that we know so little of it. We are so easily contented to be saved, and not to be saviours; to be converted to Christ, as people say, but not converted into Christ, as God would have us; for he has called us through the cross to be conformed to him, that it may not be we, but Christ, who liveth in us; to see only with his eyes, to hear only with his ears; to be, like him, quickening spirits, by whom he works his will.

Such is our calling. Man is God's heir in Christ Jesus. If, then, nobility of ancestry in this world lays an obligation upon the heirs, not to disgrace the name they bear, by any act unworthy their high lineage, what should those be who know their calling, and their Father's purpose, that they are called to judge the world, and that when he shall appear, they shall be like him, for they shall see him as he is.

In reading "The New Man," I was greatly pleased with the manner in which the writer treated Christ's "flesh and blood,"—as meat and drink. We often speak and sing about "the blood," but how little is understood.

Two answers are generally current: first, it is said to mean only sacramental bread; others contend that it is merely figurative, and is fulfilled in our believing in Christ and his sacrifice. Both seem to me defective. Christ's flesh and blood must be his flesh and blood. We only need see what this really is, that we may understand how literally and exactly our Lord has here spoken. He is speaking of life and substance, of the spiritual world, and as long as we know nothing of such substance, we can but feel his word to be mysterious. Yet while shut up in this present body of corruption, we are witnesses, that what is unseen or spiritual in us is the true substance, which stands under and supports the rest, this outward body being but a tabernacle in which we sojourn for awhile, and the inner man the true and real person. Holy Scripture declares that this inner man by disobeying, lost the life of God; that this lost life has been reformed and restored in Jesus Christ, that to sustain it, we need the substance that sustained the Lord.

Thank God! as the babe in nature takes in its mother's flesh and blood, and grows thereby, without in the least understanding either what it takes in or how this nour-

ishment is communicated, so it is with those who are quickened by Christ's life and born (begotten) of him. We live by him, while yet we understand little or nothing of that on which we live, or how we are sustained by it. But it is Christ's flesh that feeds or supports us. It is something of his very nature, that we take in through a real receiving and appropriating of his substance. The flesh we need to eat is not the divided flesh, either of the woman's, or of Abraham's seed, that could not give eternal life, but rather the flesh of the Son of man, that is, of man as he came forth from God, before separation had marked God's work. "The Son of man who is in heaven."

It may seem a hard saying, but the fact remains, a new man is quickened in us who is no mere figure of speech but a reality. And this new man needs and has proper food. To say we cannot define what this substance is, does not alter the fact that it is a reality, given to us of God, and if we receive, we grow thereby. We do not know what matter is; yet if we take it in, it feeds the outer man. Every creature can only live by eating something of the substance of which it is formed. None are self-subsistent. Food must be assimilated to build us up. It only feeds us as it becomes our flesh and blood. As by the fire of this outward life, in these bodies of corruption, the food we eat is changed by the wonderful chemistry of what we call nature, first into blood and then into flesh and bones; so by the Divine fire working through our inward man, does that new man assimilate and make part of himself heavenly bread or substance of the Word. Until it does become a part of us, it does not strengthen, but like undigested food may even hurt us. But when the word is so received as to become part of our blood or life, it not only nourishes, but cleanses our whole body. For pure blood formed from pure food, flowing through every artery and vein, carries away diseased and effete matter and renews the whole body. Thus "Christ's blood" washes us, for "the blood of Christ cleanseth from all sin;" not by mere outward application, but by freely circulating through every part of our renewed nature. That blood or life, which was in Christ, must actually be appropriated and assimilated and circulated through us, if we are to be conformed to him.

Either by preaching, or by signs, may we receive Christ's flesh and blood; by the spoken word or by bread and wine. All nature speaks to some. He will stoop to the lowest to reach and rescue all. Many have obtained peace through the words, "The blood of Jesus Christ cleanseth from all sin," who if questioned could only give erroneous or imperfect answers; so with the outward signs. If we do but touch the hem of his garment, virtue goes forth from him.

In regard to the first Amen, heaven seems to me to imply a condition, rather than a location, though that is included,—being with God. As to the new birth, how often do we see substituted for God's plan, the idea of evolution, reincarnations,—the same end but not God's way. In

(*Continued on page 281.*)

EXTRACTS FROM LETTERS.

Poor but Interested.

DEAR BROTHER:—I have been think- for a year to ask you to stop sending me the HOPE. Not that I do not enjoy it, but I thought it an imposition to take it when I cannot pay you anything. I am 77 years old, and have an invalid son and self to support by my own exertions. It takes every cent I can get to supply our wants, and sometimes I cannot get what we need. But I will pay you if I ever can. I have read much of your writings, and by them have learned more of the Bible than I ever knew before. I delight to read them. I have found one man who will read them. He is enthused by them. I would have sent for MOSES AND CHRIST, but could not. My son has been sick four years. But I am thankful for what I have learned. Your sister, J. C.

MONTICELLO, ARK.

(The HOPE will still be sent.—ED.

Failing, yet Thankful.

DEAR BROTHER PATON:—I now endeavor to dictate one more letter to you. I have changed my residence from Moscow to Lewiston. I know but little about my surroundings. My hearing and seeing are defective. I can neither read nor sew. I can wait upon myself and walk to the near neighbors. Let all these faculties fail as they will, I still have much for which to be thankful—that I retain my senses, and that my desire for light and truth remains with me as strong as ever.

As I hear no preaching and cannot read, shall I fall into forgetfulness? Most people own a Bible, and would not part with it, but appear to be satisfied without any earnest searching for the truth that will never be exhausted.

The headless beast is alive and active, and when it has filled its portion of time, it will go down, and everlasting righteousness will follow in the Lord's time, and stand forever.

I send you five dollars, one to renew for my paper; someone may read it. Please send me one copy of the PERFECT DAY. The remainder use as you think best.

The distance is so great or I should hear you preach again, and ask some questions. But I must content myself, assured that a better time is coming.

LEWISTON, IDAHO. L. S. G.

Both Love the Hope.

DEAR BROTHER PATON:—Inclosed you will find fifty cents. It is all I have now, and I may never be able to send you any more, as my health has failed, so that I am not able to work, and my husband has been an invalid for several years, so that we are entirely dependent on a son for a home and support. But we both love the HOPE, and would be loth to part with it. Its teaching has revived our weary spirits, and confirmed our hope in our weary pilgrimage. It has been all our preaching for several years, until for the last two months, Bro. Russell has been sending me the "Watch Tower." A friend gave me a copy of his paper, and seeing that he too offers to send to those too poor to pay, I wrote for it. I find a great deal to cheer and comfort us on our way. I see but little difference in your teaching, only he thinks that some will be so incorrigibly wicked that they will finally be destroyed. I cannot accept his view on that subject.

If you can continue sending me the HOPE, I will be so grateful. I have taken it for fifteen years, and though for the past few years, I have not been able to pay in full, yet the paper has come, and has become so dear to us, that we can hardly bear to think of having to part with it.

I pray God to bless and reward you for all your kindness to us, and may you long be spared to cheer and comfort his children.

Your humble sister. MRS. H. C. W.

ABILENE, TEXAS.

(This aged sister always paid when she could, and she and her invalid husband shall not be deprived of the HOPE as long as I am able to send it.—EDITOR.)

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE SABBATH.

THE word Sabbath occurs in the Old Testament about one hundred and ten times; and in the New Testament, about sixty times—fifty times in the four Gospels, nine times in the Acts, and only once in all the Epistles.—Col. ii. 16. It means rest, and is sometimes referred to by that word. It usually refers to the seventh day of the week—the sabbath of the fourth commandment.—Exod. xx. It is applied to the seventh year,—a sabbath to the land, (Lev. xxv. 1-7), and to its seventy years of rest.—2. Chron. xxxvi. 21. That system of sevens was the basis of reckoning for the Jubilee—the fiftieth year—in which also the land was to rest. Lev. xxv. 8–13. Pentecost—the fiftieth day—was also reached by a multiple of seven. The wave-sheaf and the wave-loaves, were offered on the first day of the week, "the morrow after the sabbath," and in these first days the people were not to do ordinary or "servile work."—Lev. xxiii. 9–21. The first day of the seventh month was a sabbath, and also the tenth day of that month—the atonement day.—Vs. 24–32. The same was true of the fifteenth day of the seventh month, and a week later.—Vs. 33–39. According to this, sometimes each year two sabbath days—seventh and first—came together; and the forty-ninth and fiftieth years were both sabbaths to the land.

The weekly sabbath was the seventh day.—Exod. xx. 8–11. And that "any day of the seven" would not answer, is shown by the fact that the manna fell in double portion on the sixth day, that it might not need to be gathered on the seventh, on which none fell. And if a double portion were gathered on any day but the sixth, it would not keep for the next day.—Exod. xvi. 16–26.

This is the first passage in the Bible where the English word sabbath is used, and the first hint that man was to observe the day—and this was about 2,500 years after the creation of man, according to the Bible Chronology. Some may question this statement, and even reject it without examination. The

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EDITOR'S APPOINTMENTS.

Sept. 18, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Sept. 19, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Sept. 20, Englewood, Ill., Hope Mission, 6149 S. Halstead St., at 7:30 p. m.

Sept. 25, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Oct. 2, Yale, Mich., 10:00 a. m. and 3. p. m. and at Peck, Mich., 7:30 p. m.

Oct. 9, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 279.*)

the third, how often we claim credit for right doing. In the eighth, Jukes says, "It is easy to give up many things, but how hard to give up self-will, to be as clay in the hands of the Potter, God." But it must be done. Instead of man being merely counted righteous, as so often taught, or instead of some mysterious change, by or at death, how beautifully does Jukes present it as a growth, no more mysterious than birth and growth of the mortal life—God being the Author and Finisher of both. As we bear the earthly, we shall bear the heavenly image; for so God has spoken.

A. R. SHAW, M. D.

PHILA., PA.

NOTES ON SUNDAY-SCHOOL LESSONS.

Israel Reproved.—Amos v. 4-15.

(Lesson for Sept. 18.)

GOLDEN TEXT.—Seek ye the Lord, and ye shall live.—Amos v. 6.

INTRODUCTION.—Amos prophesied about a century after Elijah's day, and the condition of Israel had not changed much. His story and message show the terrible evils by which they were cursed. They were idolatry, covetousness, which led to the oppression of the poor, love of wine, and sensuality. They were the outgrowth of their sinful nature, and the experience and all the results show the helplessness of man without regeneration. The same evils, in one form or another, are seen in our national life. This selection is intended for a temperance lesson. On account of their sins the Israelites suffered untold woe. General ruin came upon them. They lost their property. They were conquered by their enemies, and carried away captive. Sin never can result in blessing. The same rule always holds good. It is safe to say that intemperance always brings desolation, sorrow and death. It wastes the heart, the energy, the life, as fields are ravaged by fire.

Amos means a "bearer," and is usually interpreted to mean a "burden-bearer,"—appropriate to a prophet weighed down by the woes he saw coming on the nation. His parents are not named, and it is inferred that his family was an humble one. He was not educated to be a prophet. He says of himself: "I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycomore fruit,"—wild figs.—vii. 14. We might call him a farmer—which is no mean business. It lies close to the basis of all life. All classes of people are largely dependent on the farmer for their bread. It is a calling of which no one need be ashamed. He might be thought of as a shepherd—a business that is also closely akin to the land and to the people's need.

He did not choose his work as a prophet, or teacher; it was laid upon him. He says: "The Lord took me as I followed the flock, and said unto me, Go, prophesy unto my people Israel." vii. 15. The Lord does not always work within the limits that man makes. It has not been rare that a marked and special demonstration of the Spirit has appeared outside of the cut and dried methods of the theological schools. In close contact with nature, Amos received his education. In solitude his heart communed with the Lord. He thought of the terribly sinful condition of the chosen nation, and saw the woeful calamities that must come upon them if they did not repent. All this was a great burden upon his mind, and he felt that he must speak out. The nation was in what is often regarded as a prosperous condition. Israel's rule had extended until they occupied nearly all the territory that belonged to the united kingdom under David and Solomon; and the wealth of the nation had become

very great. But the moral condition grew dark as the material glory brightened.

It is a dark picture that Amos draws. Wealth increased, but men decayed. The rich grew richer, but the poor grew poorer; and the majority were poor. Society had become corrupt. All manner of immorality prevailed. And the final cause of it all was their idolatry. This is why it is condemned more than anything else; it is the root sin. It is clear that the heroic Amos was moved by the inspiration of the Holy Spirit, when, though an untaught shepherd-farmer, he saw even in the face of the apparent prosperity, the terrible reversal that was coming. He spoke because he must.

The prophecies of Amos were delivered at Bethel, which was on the southern frontier of Israel, and his warnings were mostly against the Northern Kingdom—the ten tribes. It was more wicked than Judah, and was in more danger from Assyria. Here Amos openly faced the king and his priest, and foretold their doom.—vii. It revealed a great courage thus to face the lion in his den.

I. THE PROPHET'S MESSAGE.—Vs. 4–15. In the beginning of his prophecy, Amos says no word about the sins of Israel, but brings a sweeping denunciation against all the surrounding nations, including even Judah. In all this his hearers would likely approve his words. But then follows a terrible condemnation of the Northern Kingdom, and a call to them to prepare to meet their God, who was about to come upon them in great judgments. In the midst of his severest threats, our present lesson is a loving invitation to repent and turn to God and live.

Ver. 4.—The Lord says: "Seek ye me, and ye shall live." This was a call to return to the worship that God had ordained, with the promise that they would escape the calamities that he had threatened, culminating in national captivity.

Ver. 5.—They were not to seek Bethel—though it was the house of God—as it had become a center of idolatrous worship, nor Gilgal, nor Beersheba, places famous in their history, but all given over to corrupt worship. They were doomed to utter ruin.

Ver. 6.—The exhortation to seek the Lord is repeated, with an added motive—lest he come mightily like a fire in the house of Joseph—the Northern Kingdom, Joseph being the father of its most powerful tribes, Ephraim and Manasseh.

Ver. 7.—The language is poetic and very strong—condemning their cruel and bitter treatment of the poor and needy, and casting the right under their feet. The rule in some kinds of business now is: "Anything to make money; no matter how many may be ruined; I am not my brother's keeper."

In verses 8 and 9, is a poetic description of the greatness and power of Him against whom they dared to sin. He is the Creator of the heavenly bodies. He makes the day to follow the night, and the night to follow the day. He controls the great waters, and pours them in the form of rain on the earth. He strengtheneth the spoiled (the oppressed) so that they bring destruction upon the strongholds of the oppressors. What folly to stand in defiance of such a God.

In verses 10 to 12 we have a description of the offensive characters, of their ways, and of their great disappointment. They hate the reprover who speaks the truth. They oppress the poor, collect unreasonable taxes, afflict the just, take bribes, and turn aside the needy from their right. Their transgressions are many. They are mighty in sin. But it will not always last. The tables will be turned. They shall build strong and expensive houses, but shall not use them. They shall not drink the wine from their own vineyards. In many ways such a disappointment might come.

Ver. 13.—In such an evil time, the prudent are inclined to keep still, thinking that protests would do no good, but cause danger to themselves. But Amos—inspired of the Lord—was taking a different way. He did not fail to give the warning.

Verses 14 and 15 repeat and emphasize the exhortation to repent, with the hope that the Lord of hosts might be with them and be gracious unto them. But they did not repent, and went right on into the national captivity which the Lord had threatened. But it is worthy of note that the destruction was to be followed by a restoration.—ix. 8-15.

Were Amos with us now, he would find in the liquor traffic the chief cause of the evils for which God overthrew Israel. It makes many poor and embitters their lives. It enriches the selfish oppressors. It corrupts and defies justice. It prevents righteous rule. It promotes sensuality. It leads the victims, and the nation, into a captivity worse than the Assyrians could inflict. The intemperate are made slaves of appetite. All other evils are aggravated by the use of strong drink. It binds with strong chains. What shall we do about it? If every one would be a Christian and take a decided stand for the right, the saloon and the whole liquor business would perish. They have no just claim to be protected. They ought to be destroyed; and if all the professed Christians would stand together, it could be done. If we do not destroy them, they will ruin our nation.

(We omit the Review Lesson for September 25.)

Elisha Succeeds Elijah.—2. Kings ii. 12-22.

(Lesson for Oct. 2.)

GOLDEN TEXT.—Let a double portion of thy spirit be upon me.—2. Kings ii. 9.

INTRODUCTION.—We have seen that the closing years of Elijah's life were spent in teaching those who should later teach the nation, and that he took Elisha into close relation to himself. The young man evidently loved and revered the older prophet, as he would not leave him, but remained with him to the last, and his greatest desire was that a double portion of his spirit should come upon him. Elijah's answer to this request is peculiar: "If thou see me when I am taken, it shall be so." This ability and the gift of the spirit would make him the right successor of Elijah.

I. ELIJAH'S LEGACY.—Vs. 12-15. Elisha saw Elijah taken, got a glimpse of the heavenly messenger, and, knowing that he would see him no more, in grief he rent his clothes in two pieces. Then he took up the mantle left by Elijah—the symbol of his office—and returned to the Jordan. With the mantle he smote the waters, calling on the name of the Lord God of Elijah. This showed that he regarded himself as acting under Elijah still. The waters were at once divided as before, showing that his prayer had been answered, and he went over fully equipped as God's prophet; and the sons of the prophets at Jericho saw that the spirit of Elijah was upon him, and they bowed to the ground before him, thus showing that they recognized him as their leader. This new prophet we may say was Elijah's legacy to the nation.

II. ELISHA AND THE DOUBTING PUPILS.—Vs. 16-18. It appears that Elisha had told the sons of the prophets of the ascension of Elijah in the whirlwind and the fire, and not being sure of just what had happened, they wanted to institute a thorough search for him. They thought the Spirit of the Lord had perhaps taken him up into the air, and cast him upon some mountain, or into some valley. They wanted to solve all doubts by a personal investigation. At first Elisha objected, saying, "Ye shall not send." He felt sure himself, and did not like to have his word doubted. He knew the search would be useless. But when they urged him till he was embarrassed, and knew not how

else to answer, he said "Send." It was better so, both for their sake and his. Then fifty strong men searched three days for Elijah, but did not find him. Then they were satisfied, and returned to Elisha, who waited for them at Jericho. Their doubt and the search had confirmed Elisha's word. This reminds us of the doubt of Thomas, and his demanding to see the prints of the nails, confirming the truth of the resurrection.

III. ELISHA'S AUTHORITY CONFIRMED.—Vs. 19-22. The men of the city were deeply impressed with what had happened, and spoke to Elisha of the pleasant place, only that the water was bad, and the ground barren. What did they think he could do about it? Full of faith, he called for a new cruse, with salt therein, and he cast the salt in the spring of the waters, and said: "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." And the waters were healed.

If we are right in believing that Elijah represents (allegorically) the saints of the gospel age, those who at the Lord's coming are to be exalted to reign with him, it appears equally evident that Elisha represents those left, who, with an increase of Spirit power, shall heal the nations—typified by waters.—Rev. xvii. 15. This first official act of Elisha has a grand significance. The words of the men of the city concerning the pleasant place, only for the bad water and the barren land, fairly represent the difficulty under which this earth has so long groaned. The world is indeed beautiful, and it has many grand possibilities, but the waters—"the peodles, multitudes, nations and tongues,"—are bitter. Selfishness, hatred, and sin corrupt life at its very fountain, and because of this, the land is barren—the earth does not yield her increase.—See Psalm lxvii. 5, 6. All physical evils are the result of mental conditions. So much that is fair and good is spoiled through the unfaithfulness, the hatred and the greed of the human heart. Some think it will always be so; but, thank God! the remedy is at hand. The kingdom of God is to come, and God's will shall be done in the earth. Elijah being in the heavens, there will be a new era on the earth. That will be a new cruse with salt, a new dispensation. The everlasting gospel will be preached to every nation and kindred, and tongue, and people.—Rev. xiv. 6. And the nations will be healed, and there will be no more death nor curse.—Rev. xxi. 1-4; xxii. 1-3. The saints with Christ in his throne will be the Elijah,—the invisible power—acting through Elisha—the believers on earth—in dealing with the nations. (See "Elijah and Elisha," in DAY DAWN, and "The Coming Kingdom," in THE PERFECT DAY.)

'TITHES OF ALL I POSSESS.'

A lady sat in her quiet, beautiful room. In the early morning she had read the words of the Pharisee: "I give tithes of all I possess," and now, in thought, she was reviewing the busy day's work; but all through the crowded hours the words had followed her persistently, and she found herself continually repeating, "I give tithes of all possess."

Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for her sick friend and the beautiful picture for her young daughter, sitting in her sunny home with fingers moving swiftly over beautiful fancy work, continually the refrain ran on: "I give tithes of all I possess."

It annoyed her, as she had often been annoyed by the strain of a foolish song, caught up by the memory and reiterated mechanically.

"It was a miserable Pharisee who said

it," she reflected, "and I don't know why I should be haunted by it. It is much the easier way to keep the peace between your conscience and so many conflicting claims. When I've laid aside my tenth, I feel perfectly comfortable over the rest of the dollar."

Silence for a few moments in the busy brain, and then a little laugh, with the thought: "The Pharisee seems to have been perfectly comfortable about the rest of his dollar or shekel. I suppose the great trouble with him was feeling too comfortable about his tithes—as if that ended the matter. I never felt so, I am sure. My tithe is a real thank-offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay idle in the lap, and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony and comfort.

"Tithes of all I possess," said the mistress of the home. "I never thought before how much that meant, and what a very small part of my possessions the money was. It would mean a tithe of my time, and my thought, and my ingenuity, and my ability to make things go. I've always said, "I will give; but I will not be on committees and take responsibility and get other people to work." I've paid my fees, but I would not take time to go to the missionary meetings. I've subscribed for our missionary paper, but never had any interest in reading it. I cannot honestly say as much as the Pharisee did.

"All I possess," that would mean love, human love, that makes me blessed among women. I am sure I never gave that. I never in my life gave any real love to those women whose lives are empty of it. I haven't taken time to love them. I have just let them be crushed out of my thoughts. I don't know just what good love could have done them; but it might have done me good, made me more grateful, more generous, more eager to help, and that would have reached them.

"All I possess," would mean opportunity and influence with others; it would mean the beauty and rest and delight of my home; but how could I tithe that except with those who can be brought in to share it?

"If I had plenty of money I should love to help in every other way, but I have no talent for personal giving. Yet that was the way Christ helped: 'Who loved us, and gave himself for us,'—first the love, and then the giving of himself.

"Perhaps, if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give, for Paul says: 'The love of Christ constraineth us.' Well, I'll never say again: 'I'll give tithes of all I possess.'"

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words, a gentle, pursuasive voice seemed to whisper, "Freely we have received, freely give." "Beloved, if God so loved us, we ought also to love one another." "Wherefore receive ye one another, as God for Christ's sake hath received you." The tears began to fall, and in the quiet, beautiful room, David's prayer of thanksgiving ascended again: "Bless the Lord, O my soul, and forget not all his benefits."—*Selected by Mrs. L. Pelton.*

☞ THE revised edition of MOSES AND CHRIST has 256 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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GOD'S BOUNDLESS PLAN.

(*Continued.*)

WE may recall what an apostle said: "Ye have seen the end of the Lord, how that the Lord is full of pity and merciful." This is James, who cited the case of Job. And on a careful and prayerful study and observation, do we not believe this is the true intent and trend of the Great Governor and of His Government of the world? With checks, penalties, afflictions and disciplines in their due place and order, do we not believe heartily, that Love shall far more than recover what was lost by ignorance, haste, weakness and wickedness of men?

There are many sad endings of pitiful follies, and in common phraseology "death ends all." But we look for an end when mercy and wisdom and power shall prevail over death, shall prevail over errors and transgressions that are couriers to death, or that are themselves named death. And death shall end, for, as a last enemy, it shall be destroyed.

And it seems to me this is not only physical death, but every other. Should loving kindness make an end of death, so that sin should thrive and intensify and be perpetuated? What an incongruity! Shall life become a doom and not a blessing? A curse and a misery rather than a deliverance and a joy? The miseries of this mortal life have multiplied for so long, and creation has been so perplexed and oppressed, that love will long to reverse, and abolish the darkness, and make the new life a perennial and a perpetual joy.

Christ is the end of the law, the law of ordinances, to every one that believeth; and there is the call to the ends of the earth to look and be saved, and that is the look of faith. Or what if in the new age, it is in some sense a look of sight? It might be called an act of faith, when the astonished and reawakened dead behold the glory of God in His grace, and find the mercy not too marvelous to credit. It may be called an act of faith, on the forgiven sinner's part to believe the good he sees, since there are said to be things in our common parlance, that are too good to be believed.

But with the faith there will surely be such a deliverance from sins as will include the liberty of a new love, a new choice and therefore a new life with the utter abhorence of sins. And not of sins only, but of the very thought of sin—the bondage of it, the perversity of a diseased nature—root, thread, fibre and all.

Pitiful and destructive we deem the labor that would make the majestic prophecy of Daniel a mere device to calm the fears or pacify the uneasiness of a few Jews in a panic. Not such is the book to us. And how readeth the prophet? Why—, a period is determined "to finish transgression, to make an end of sins, and to bring in everlasting righteousness." There it is—*an end* of transgression and sins. To make an end of them! What a year of jubilee then! John the Baptist follows, with the call, "*Behold!*" In his heart he knew he saw Messiah. His form, his stature, his bearing, the something more than mortal that caught his eye and fixed his faith, brought forth the cry:—"Behold the Lamb of God, who taketh away the sin of the world."

And there are two Johns to bear record. The second John has written what Jesus said of himself: "I am come a light into the world," and so he is well called "the Sun of righteousness," and the light of the sun is for every man that breathes. It fills the world, shining even in the world of polar cold.

And more yet: "I came not to judge the world, but to save the world." If there is rebuke and penalty for sin, and there is, nevertheless that is not all, nor the end. Salvation is the *finale*,—salvation not of here and there a pitied and favored creature only. God's love is

more and better than that. It is a love for all the wayward and weak, all the distempered, the ill-tempered, and even the flagrant ill-doer and misdoer, even for the fool mad on his idols, even for the wretch that, with an insatiate thirst, covets the wealth of the world, or with a boundless ambition strives for universal empire. The pluri-millionaire, who has set up his gold dagon, or built his great trust Babel, like a tower, will in due time see himself a fool. He will have a glimpse of his selfishness and hate it, and be ashamed of it, or look with chagrin and dismay on his madcap antics, as he spent time and toil to catch at a prize he could not keep.

O, yes, this will all come in good time —the vision of a lost and squandered life,—and it will bring him down wonderfully. He will peep and mutter in the dust if need be, and voluntarily put himself with the meanest of mortals that ever lived, for aught I know, this wretch who could not rest or be content, except he were adding to the riches he could not count, and would not divide or surrender.

Look at the man and mark him, but he will soon lie low in the dust, as low as the vilest beggar. With him there will be an end of sin, because he has had his day; and grace can reach even to his mortal, or even post-mortem, wretchedness.

(To be continued.)

HOLLAND, N. Y. C. COLEGROVE.

EXTRACTS FROM LETTERS.

Word From Brother Chase.

Dear Bro. Paton and all the HOPE Family:—I hope to be forgiven for not writing sooner to let you know how the battle of life goes with me. I am well —thank God for that. But I have been very busy all the Spring and Summer. I have canvassed some for nursery stock, carried on quite a large farm, preached most of the time Sundays, and attended several funerals. The fact is I have labored most of the time from daylight till dark, and the dear Lord has blessed me in every way, so that I am getting along nicely. Mrs. Chase is poorly, but is able to be about the house and does some work. Her sister has been with us for the last ten months, and helped about the household affairs, and has also been good company for my wife when I have been away from home.

I expect to commence holding extra meetings on September 18th., and to do all I can in the Lord's Vineyard the coming fall and winter. I feel strong in faith. I am certain we have the truth of God, and that Christ will be the Victor. Bless his dear name! It is good to feel that the Lord is more than a match for all the devils of every kind, and is able to bring the Old Ship of Zion safely to the eternal shores in spite of head winds; that nothing can hinder him from accomplishing the work he has begun, since he is all-powerful and all-wise. Oh, glory to his name! I am so glad that God has led me to see so much light and truth. It is so comforting to me.

Well, beloved brethren, now let me say that I have not forgotten your kindly remembrance of me after a godly sort, in my troubles of last year. I often think of you, and expect some day to meet you on the evergreen shores, with every tear and trial past, where we will never need to say good-by. Some of you said to me in your letters: "Bro. Chase, in the future I want to see more from your pen in the HOPE," and, do you know, I thought this in my heart, "Yes, I will write very often." But, dear me! It is hurry, hurry, hurry, all the time from five in the morning until eight, and sometimes nine, at night, and I cannot seem to get any time to write. But, God helping me, I will try to write oftener. ORA M. CHASE.

HARTLAND, ME. R. F. D., No. 1.

From One Who Thinks He Knows.

Mr. John H. Paton, Sir: For some time you or someone else has been sending me a paper, which please have discontinued. It is entitled, "The World's Hope," I believe. As a witness for God and his Son, I will state that Jesus Christ is the only true unmistakable hope of the world, and that God says, "Christ in you the hope of glory."—Col. i. 27. [Just so we believe and teach. If the brother had read, he would have known this.—ED.] Satan holds out and presents many false hopes, but God says, "He is a liar and the father of it."—John viii. 44. Also read in this connection, Rev. xx. 1-3, and you will see what his work is—"deceiving the nations,"—for he is not bound yet, not until the Millennium, when Christ shall reign.

No, Mr. Paton, don't let Satan deceive you longer, but turn to the living God, and "Repent ye and believe the Gospel." Yes, repent (see Luke xiii. 3-5) and receive Christ, and thereby obtain eternal life.—Please read 1. John v. 12. Also John iii. 36, and you will see the wrath of God abides [until unbelief ends—ED.] Also Isaiah lxvi. 24; Mark ix. 44-48; Job xxi. 30; Prov. xi. 7; 1. Thess. i. 10; Eph. v. 5, 6; 1. Cor. vi. 9, 10; Gal. v. 19-21. Jesus says: "Take my yoke upon you, and learn of me." Was he teaching your doctrine? [Not at all. Our aim is to teach his doctrine.—ED.] He said: "Follow me." He says: "My sheep hear my voice, and I know them, and they follow me." Acts iii. 19; Acts iv. 12. Yours truly,

CHICAGO, ILL. JOSEPH B. EARL.

(I have looked up all the references our brother has given. Let others do the same, and take the passages at full value. Had he understood the teaching of the HOPE, the above letter would not have been written.—EDITOR.)

Why Did He Say?

IF the Lord did not send Paul to preach the full gospel of salvation for all, why did he say, that "As the judgment by one sin came upon all to condemnation, so also the free gift came upon all to justification?—Rom. v. 18, 19.

Why did he say that as in Adam all die, even so in Christ shall all be made alive, every man in his own order?—1. Cor. xv. 22, 23.

Why did he say that all things shall be gathered together in Christ?—Eph. i. 10.

Why did he say that every knee should bow to Christ, and every tongue confess him Lord, when no man can do this except by the Holy Spirit?—Philip. ii. 11; 1. Cor. xii. 3.

Why did he say that the living God is the Saviour of all men, especially believers, and that he will have all men to be saved, and to come to the knowledge of the truth.—1. Tim. ii. 6; iv. 10.

This fullness of salvation in no way militates againts the truth in the following passages: Each one shall "receive according to what he hath done, whether good or bad;" "Whatsoever a man soweth, that shall he also reap;" "He that doeth wrong shall receive for the wrong which he hath done."—See 2. Cor. v. 10; Rom. ii. 6; Gal. vi. 7; Col. iii. 24, 25. [Restoration comes after destruction.—ED.]

In the garden, the devil said God lied when he told our first parents that they should die if they disobeyed. Now many say it is a lie when the Bible says all shall be made alive in Christ. But they are both true. Rev. xxi. 4 says: "Neither shall there be any more pain;" while many say the large majority of mankind will suffer eternal torment in fire and brimstone. When the Bible says: "The mercy of the Lord endureth forever," and also that "God is Love," why do men say that one of his attributes is tyranny? Christ came not to pay the debt, but to reconcile man to God, who always loved mankind.—Eph. ii. 16; Rom. xi. 15; 2. Cor. v. 19; Rom. v. 8-10. J. M. G.

CRIPPLE CREEK, COLO.

Word From Bro. Lawrence.

On July 21st. Bro. Lawrence wrote in acknowledgement of the receipt of six dollars in June and six in July. He wrote again on September 1st. In that letter he said he had received three dollars in the month of August—two through the HOPE office, and one from a sister in Brooklyn, N. Y. He says:—

"I thank God for the HOPE. It is my stay in my decline of life. I rejoiced to read the account of the annual meeting. * * My help for this life has come alone through the dear ones of the HOPE Family. For over a year I must have suffered greately only for them. I want to express my heartfelt thanks for this Christian kindness to a poor old man.

"I write in my bed. I am now confined to the house, and to my bed most of the time. This may be the last you will see from me. You will be notified when the end comes. If so, do not say that I ever did any good. Just say a poor sinner has gone, trusting in the Lord, and thanking him for THE WORLD'S HOPE." Your aged brother in Christ,

FAIRHOPE, ALA. SILAS LAWRENCE.

☞ SPECIAL OFFER:—*New* subscriptions received before January 1905 will be credited from the time they are received to December 1905. When you send your own renewal enclose fifty cents more and have the HOPE sent to some friend for a year.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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SUFFERINGS AND GLORY.

THE Apostle Peter tells us that the prophets of old enquired and searched diligently concerning what, or what manner of time, the Spirit of Christ which was in them signified when it foretold the sufferings of Christ and the succeeding glory.—1. Pet. i. 11. The idea is at once suggested that his sufferings and his glory were not at the same time, but that they were related as cause and effect. The glory followed the sufferings.

How shall we regard his sufferings as to their nature? Were they merely physical or bodily? Very many think of the bodily pain of Jesus, which he endured on the cross, and his physical death thereby, as the essential means of man's salvation:—that they made the needed atonement for the sin of the world. This is often proclaimed from the pulpit, and made the ground of an appeal to people's feelings of sympathy, when they have no thought of the deeper sufferings, by which he was exalted to the glory of being our great High Priest.

What evidence have we that Jesus suffered more in a bodily way on the cross than those who were crucified with him? He certainly did not suffer as long as the thieves, for he was dead when the soldiers took them down from the cross. His side was pierced to make sure, and the "blood and water" which flowed from his heart proved that he had been dead for some time; but the others, not being yet dead, suffered the further punishment of having their legs broken. Evidently Jesus' sufferings were of a deeper kind.

If Jesus' sufferings referred only to the bodily pain which he endured on the cross, would it be possible to show that there was any real or vital connection between his sufferings and his glory? Do bodily pain and death tend to spiritual glory? As we are taught that his glory was the *result* of his sufferings, we infer that his sufferings must have been deeper than the physical. Referring to his cross and death, Paul says: "*Wherefore*, [for which cause] God hath highly exalted him, and hath given him a name [position of glory] which is above every name:

that at the name of Jesus every knee should bow, * * and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."—Philip. ii. 8-11.

A superficial reading of this and similar Scriptures may give the impression that Paul referred merely to Jesus' death on the Roman cross; but we have learned that both our Lord himself and Paul taught that all true disciples must share his cross, and be crucified and suffer with him, which is impossible if it referred to the death on the wooden cross. But with the daily cross of self-denial, of Luke ix. 23, in view, it is easy to see the necessary relation between the sufferings and the glory.

The letter to the Hebrews emphasizes this deeper phase of the truth; and yet many habitually speak of Christ's cross and death as if they were to be understood in the letter, and not in the spirit. In this, as in some other things, the tendency has been to take the shadow for the reality—the two being spoken of together, and without explanation.

Let us look at Hebrews ii. 9. It may be read in two ways. With the ordinary punctuation, it reads: "But we see Jesus, who was made a little [while] lower than the angels *for* the suffering of death, etc,"—that is, that he took our nature that he might die. And no doubt this is true, both as to the physical death and the deeper death above mentioned. But the marginal reading gives *by* instead of *for*. With this in mind, it seems necessary to put the comma after angels, instead of after death, and make it read thus: "But we see Jesus, who was made a little [while] lower than the angels, *by* the suffering of death crowned with glory and honor, etc," that is, that his glorification was the result of his death—the deeper death. To those who can see this, there is a greater significance in the fact that by God's grace (loving favor) he tasted death for every man; "For in that he died, he died unto sin once, but in that he liveth, he liveth unto God."—Rom. vi. 10. His deeper death was the means of his higher life, and by his grace, when applied, it secures the same kind of death and life for all. This makes his death and resurrection goodnews indeed.

Some may object to this view of Hebrews ii. 9, but the next verse seems to confirm it, as it shows that Christ was made "perfect through sufferings." This clearly expresses what is here maintained, that his perfection, his glory, was the result of his suffering of death. And as it was the deeper death (death to sin. Rom. vi. 10), the destruction of "the body of sin," (ver. 6), it gives a greater significance to Hebrews ii. 14: "That through death [to sin] he might destroy [overcome, or render powerless] him who had the power of death, that is, the devil." As death to sin means the success of righteousness, it is easy to see the vital relation between the sufferings of Christ and the salvation of mankind. It is a blessed death—the death of sin and all related thereto—that leads to glory and immortality. And in regard to its broad application, verse 15 shows that Christ's mission is to "deliver them who through

fear of death were all their lifetime subject to bondage." Blessed deliverance!

The remainder of the chapter shows the practical value of the glory of Christ in relation to the work of reconciling mankind to God. His coming in our nature, his sufferings, and his exaltation, were all "That he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For [mark this] in that he himself hath suffered being tempted, he is able to succor them that are tempted."

This shows that his suffering by which he was perfected was not his physical suffering on the Roman cross. He "suffered being tempted." It is evidently a mistake when people think that it was perfectly easy for Jesus to do the will of the Father. We have seen that he took our nature. In 2. Cor. v. 21, we are taught that he was "made *sin* for us." Rom. viii. 3 shows that he was sent "in the likeness of sinful flesh," for the purpose of condemning sin in the flesh. How could he have done this had the sin principle not been in his flesh? But for this, there would have been no ground for his temptation, his suffering being tempted, and his overcoming. Yes, he "suffered," but in his deepest trial, he conquered, and was enabled to say, "Nevertheless, not as I will, but as thou wilt."

Because of his suffering thus in our nature, he sympathizes with us in our weakness and our struggles. This fact the apostle uses for our encouragement: "Seeing then that we have a great High Priest, who is passed into the heavens [the glory], Jesus the Son of God, let us hold fast our profession. For we have not a High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

The first Adam was tempted, and yielded; Christ, the Second Adam, was tempted, and did not yield. He resisted, though he suffered in the temptation, and overcame, and was *therefore* highly exalted. In this we see the Scriptural relation between the sufferings of Christ and the glory that followed. And seeing it, we can appreciate the exhortation of the apostle: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Another View.

WE have been considering Christ's *personal* "Sufferings and Glory." Let us now look at his *dispensational* "Sufferings and Glory." The former relates to his personal experience, and the latter, to the experience of his followers. These are spoken of in the Bible as the Church, or the Body of Christ. (Christians often speak of it as the *mystical* body.) Of this body Jesus is the Head, and all who have his Spirit are said to be "Members of his body, of his flesh, and of his bones." Eph. v. 23-33.

The human body is thus used as one of the New Testament illustrations of the oneness of Christ and all his true followers. They are not only one with him, but also "members one of another."—Rom. xii. 5. To belong to any earthly church is no evidence of spiritual

life; but to be a member of Christ is to have part in the nature and life of God.

The human body is an illustration not only of the *unity*, but also of the *variety* in the body of Christ. All the members, however exalted or humble, are essential to the body in its uses. No one can say to another with impunity: "I have no need of thee."—1. Cor. xii. 21. Read the whole chapter. This oneness is an illustration of God's plan, as expressed in the New Jerusalem, the measure of which is "the measure of a man." By one Spirit all believers are baptized into one body.—1. Cor. xii. 12, 13. This truth, appreciated, must prevent pride on the part of the strong, and encourage the weak. Let us all remember that, "To whom much is given, of him much shall be required."

Because of our oneness with Christ, we are taught to ask for blessings "In his *Name*," but never "for Christ's *sake*." The oneness with him, even in the suffering for the truth's sake, is shown in his words to Saul of Tarsus, on his cruel errand to Damascus: "Saul, Saul, why persecutest thou ME?" "I am Jesus whom thou persecutest." What a comfort to the toil-worn and suffering ones, that He counts their sufferings as his own. He has taken them into himself. They suffer with him. He suffers in them. What a blessed thought! Christ in me, and I in him! It implies great responsibility, but it also gives great encouragement. Our Head has passed through the trying ordeal, and has overcome. We have seen that he has therefore been highly exalted, has all sympathy for us, and all power to help us. He as our Head represents us in the heavenly state—the presence of the Father, and we as his body represent him in the earth. When we suffer, he feels it. When we are tempted, he remembers that we are dust, and is able and ready to defend us. He will not suffer us to be tempted above what we are able to bear, but with the temptation makes a way for our escape. He has conquered, and has promised to make us victors too. Each member of his body must share his sufferings in order to share his glory. In us, as it was in him, the glory must be the result of the sufferings. The Christian's reward is not an arbitrary thing, but the natural outcome of his experience here.

Romans viii. 17, and some other Scriptures, speak of the joint-heirship, and the joint-sufferings of Christ and his followers. They are crucified with him.—Rom. vi. 6. Being dead with him, they shall also live with him.—Ver. 8. Our afflictions work glory.—2. Cor. iv. 17. The fellowship of his sufferings is a means of attainment to his resurrection.—Philip. iii. 10, 11. Paul speaks of his sufferings as filling up what is behind in the afflictions of Christ.—Col. i. 24. He says we are dead and risen with Christ.—Col. iii. 1, 3. "If we suffer, we shall also reign with him."—2. Tim. ii. 11, 12. This shows that the suffering and the reigning are not both at the same time, as some claim. This is a dispensation of sufferings, and the dispensation of glory is to follow. The reign of the saints over the nations is future, the

teaching of some to the contrary notwithstanding. Jesus said: "To him that overcometh, and keepeth my works *unto the end*, to him will I give power over the nations."—Rev. ii. 26. For other evidences bearing on the oneness with Christ in the sufferings, see 1. Pet. ii. 21; iv. 1; Rom. vi. 7, 10, 11.

Let it be noted that though it is often said that Christ died *for* us (in our behalf), it is never even implied that he died *instead* of us—that is, as our Substitute.

In connection with Rev. ii. 26, see iii. 21. These are precious promises. They locate the suffering and the overcoming here, and the crown, the throne and the reign hereafter. Christ overcame in the conflict of his mortal life, and as a result was highly exalted. He has power *because* he overcame. So it will be with all the overcomers. Their power is not mere physical or legal power. It is not like the selfish, oppressive and revengeful power of human governments. It is the power of sympathy and all-conquering love for mankind. It is the power that comes as the result of the former experience of evil and the weakness of the flesh. It is the kind of power which Jesus uses as our High Priest in the throne of grace. As with him, so with us. The overcomers are to be kings and priests.—Rev. v. 10. This is the glory that Christ gained as a result of his sufferings, and the promise is that the faithful shall share his glory and his joy.

Oh! that the fullness of these promises might be realized. They would be such an encouragement to faithfulness in the life of self-denial for Christ and humanity. They would give to many the larger hope for mankind. As the overcomers are to reign, so the nations are to be under their merciful administration. What does it mean to be a king but to reign—to exercise governmental power? And what is it to be a priest, if not to mediate and bless? As we have a Friend in court—Jesus the Overcomer—in this age, so in the ages to come, there will be a whole Body of overcomers who shall be friends in court for the nations, both able and willing to help them. And as the Spirit came on the Church as a result of Jesus' exaltation, so the Spirit shall come on "all flesh" after the glorification of the saints.

This is a glory for the saints for which it is worth while to suffer. Even in the midst of trouble they can rejoice in hope of this glory of the Lord.—Rom. v. 2, 3. It is not mere personal glory, to be used for selfish enjoyment. The best part of the Christian's hope is that it reaches out in love and power to bless and save the world. Thus will be secured to Christ the full reward of his sufferings—the travail of his soul. He will then be satisfied. How can anyone having his Spirit be satisfied with less than a perfect and universal victory? It is a great blessing to have the assurance that no power nor obstacle can always withstand the suffering, self-sacrificing love of the Lord. The end for which the sufferings were endured will surely be accomplished. And as we share the sufferings, we shall share the glory and the joy.

☞ See Editor's Appointments, p 296.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Widow's Oil Increased.--2. Kings iv. 1-7. (Lesson for Oct. 9.)

GOLDEN TEXT.—Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Psalm xxxvii. 3.

INTRODUCTION.—Elisha was the son of Shaphat, of the tribe of Issachar.—1. Kings xix. 16. (Elijah's parents are not named.) Before his call to be Elijah's successor, he was engaged in farming. In 1. Kings xix. 19-21 is given the record of his call by Elijah, and it shows his filial affection, and, in his sacrifice. the religious significance of his new life. There is quite a contrast between his social life and the wild and lonely retirement of Elijah, the son of the desert. Elisha seems to have worn the common garments of the day.—2. Kings ii. 12. About the same difference in dress and habit existed between Elijah and Elisha as between John the Baptist and Jesus.

Elijah interviewed kings as a denouncer of their sins, and was like the storm preparing the way for the calm and prosperity. But Elisha entered palaces as a counselor and friend. Prominent men came to him for advice in war, sickness and trouble.—2. Kings iii. 11-19; viii. 7, 8; xiii. 14-19. He was welcome in the homes of the people.—iv. 9, 10. His career was marked by many deeds of mercy. He was a teacher and a statesman as well as a prophet.

Yet we find the element of judgment against sin in his career. Though gentle, he did not hesitate to denounce and punish when it was necessary. He caused the death of the scoffers.—2. Kings ii. 73-25. He despised Jehoram, the king of Israel, the "son of a murderer."—2. Kings iii. 13; vi. 32. He devised the plot that led to the overthrow of the house of Ahab.—2. Kings ix.

Someone has made the following contrast: "Elijah made the most definite and lasting impression on the nation. He is mentioned in the New Testament at least twenty-eight times, while Elisha is mentioned but once.—Luke iv. 27. Elijah was the more original, Elisha the more pervading; Elijah more like the lightning, Elisha like the light; Elijah like the torrent, Elisha like the silent forces which lift the mass of the waters and bear them on the cloud-chariots to the mountains; Elijah like the wind and earthquake, Elisha like the still small voice."

After the healing of the waters in our last lesson, Elisha went up from Jericho to Bethel—retracing the steps the two prophets had taken together. On the way he was beset with a company of "young lads," (see American Revision), who cried, "Go up, thou bald head." This was mocking at the translation of Elijah; and the work of the bears may be a foregleam of God's judgment against the scoffers of the latter days. 2. Kings ii. 23-25; 2. Pet. iii. 3, 4.

In Chapter iii. is the record of Jehoram, the king of Israel, Jehoshaphat, the king of Judah, and the king of Edom, forming an alliance to put down the rebellion of the king of Moab, and of a miraculous supply of water for their armies through the instrumentality of Elisha. This, he said, was a small thing for the Lord to do. And according to his word, they had victory over Moab. The next thing in the record is the incident of our lesson.

I. THE WIDOW'S OIL INCREASED.—Vs. 1-7. The incident is a touching one. A poor woman—the widow of one of the sons of the prophets—is in trouble, and appeals to Elisha for help. She says Elisha knew that her husband feared the Lord. The sons of the prophets are supposed to have been associations for the study of religious truth, and to administer to the moral and spiritual wants of the people; that many of them belonged to the tribe of Levi, which was set apart for such

purposes. Being such a man, he did not leave much property, but he had left a debt, which the widow was not able to pay; and the creditor had come to make her two sons slaves for the debt.

Josephus (Book IX., iv. 2) says this woman was the widow of Obadiah, the steward of Ahab, and that this debt was contracted for the purpose of supporting the hundred prophets whom he hid away from the wrath of Ahab and Jezebel. This fact it seems did not awaken the mercy of the creditor; but it may have been an appeal to the heart of Elisha.

Elisha at once said to her, "What shall I do for thee? tell me, what hast thou in the house?" He wanted to know her circumstances. And she told him that she had nothing but a pot of oil. Olive oil was used for many purposes, for food, for light, for medicine and anointing. The fruit of the Olive tree was very important, even indispensable. But evidently this widow had very little left, so little that it would avail nothing toward paying the debt. While her poverty-stricken condition ought to have appealed to the heart of the creditor, it is worthy of note that Elisha did not propose that she repudiate the debt. He would help her by the manifestation of the divine love and power. But what she and her sons could do, he required them to do. He set them to work borrowing vessels from her neighbors. The sons brought the empty vessels to their mother, and she filled them by pouring the oil into them out of her own vessel, and the oil continued to increase until all the borrowed vessels were filled. The miracle was limited only by the degree of their faith and work. There is no limit to the ability of our God. Commonly he works through what we call nature, but he is greater than nature, and can do what he will. His resources are unlimited. And evidently there was enough for the widow's need. When all the vessels were filled, she came and told the man of God; and he told her to sell the oil and pay the debt, and use the rest for herself and her sons. There was no ostentation or show about this matter, but a quiet and effective meeting of the necessity of the case.

The thought is suggested that what was done by this miracle of the oil is an indication of the unlimited supply of Spirit power to accomplish all that is needed, so that it will be poured upon all flesh, bringing about the time when "All flesh shall see the salvation of God." And may we not safely conclude that there will be no imprisonment or slavery for debt under the reign of Christ and his saints?

Elisha and the Shunammite.—2. Kings iv. 25-27.

(Lesson for Oct. 16.)

GOLDEN TEXT.—The gift of God is eternal life through Jesus Christ our Lord.—Rom. vi. 23.

INTRODUCTION.—This story of domestic life and a peaceful home reminds us of the story of Ruth in the days of the Judges. Elisha's home probably was at Samaria. Shunem was situated in the valley of Esdraelon, said to be the richest and most fertile part of Palestine (a part of Galilee in Christ's time), seven miles south of Nazareth, three north of Jezreel, and about ten from Carmel, where Elisha sometimes retired.

It came to pass that Elisha in going from place to place in his work came to a home in Shunem, where there was a great woman. It does not say in what particulars she was great. Any woman is great who is able to make a good home. Almost everything depends upon the homes of any people. This woman constrained Elisha to eat bread; and it became his habit to turn in thither for that purpose. The family consisted only of the man, his wife and their servants. Evidently it was a well-to-do farmer's home. Verse 23

(*Continued on page 297.*)

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS.

Oct. 2, Yale, Mich., 10:00 a. m. and 3. p. m. and at Peck, Mich., 7:00 p. m.

Oct. 9, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

Oct. 16, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Oct. 17, Englewood, Ill., Hope Mission, 6149 S. Halstead St., at 7:30 p. m.

Oct. 18, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Oct. 23, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

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(*Continued from page 295.*)

implies that they attended religious meetings. This woman recognized the godliness of Elisha and proposed to her husband that they make him a little chamber (probably on the flat roof) and furnish it with a bed, a table, something to sit on, and a lamp. And it was done. Here was a generous hospitality; and it was appreciated by the prophet. And Gehazi, Elisha's servant, shared in it. Three times in the New Testament we are exhorted to be given to hospitality.—Rom. xii. 13; 1. Tim. iii. 2; Heb. xiii. 2. The last shows that angels' visits have resulted from entertaining strangers.

Elisha was anxious to show his gratitude to this family. Considering the circumstances, money payment was not to be thought of. Being well acquainted at court, he proposed, through his servant, to speak a good word for the woman to the king or the commander of the army—a favor that most of the orientals would greatly value; but this she curtly declined by answering, "I dwell among mine own people." When the servant reported this answer to Elisha, he said, "What then is to be done for her?" The servant called attention to the fact that she was childless. Geikie says: "A western woman can hardly realize how great a sorrow such misfortunes are to her eastern sister. A son is affection, support, position." The woman was called, and Elisha promised her from the Lord that she should have a son. She thought this was too good to be true, and answered, "Nay, my lord, thou man of God, do not lie to thine handmaid." But the promise was fulfilled, and the kindness of this woman was rewarded by the gift of a son.

Years afterward, when the child had grown to be quite a boy, he went to his father in the harvest field, and was taken suddenly ill. He said to his father, "My head, my head." The father directed a lad to carry him home to his mother. He sat on her knees till noon, and then died; and she laid him on Elisha's bed, and left him there.

It was a strange affliction that God should take away the child which he had given her for her kindness to the prophet; but there was some lesson to be learned. Affliction has its uses. True sympathy is often learned through affliction and sorrow, and in the helping of others, good character is developed.

At this time Elisha was at Mount Carmel. Instead of waiting to mourn, and apparently without telling her husband what had happened, she called on him to send her one of the asses and a young man to drive her to Elisha. Her husband was surprised that she should think of going then, as it was neither new moon nor sabbath. Perhaps she was inspired by the hope of her child's restoration. Her answer to her husband was, "It shall be well." And the ass was urged to Mount Carmel with the utmost speed. Our lesson text shows the outcome.

I. THE CHILD RESTORED TO LIFE.—Vs. 25-37. As the bereaved mother was approaching Mount Carmel, Elisha, from the hilltop, looking down into the valley, saw her afar off, and sent his servant to meet her. He probably anticipated her trouble. He knew that only a matter of great importance could have brought her there. The servant was to *run* to meet her and ask: "Is it well with thee? Is it well with thy husband? Is it well with the child?" Her answer was but one word, "Well," or "Peace." There was great self-control. She had nothing to say to Gehazi. It was his master she came to see. When she came to Elisha, she caught him by his feet—quite a common act in the Orient. The servant was inclined to thrust her back, perhaps regarding her importunity too great, or such liberty as beneath the prophet's dignity. But Elisha knew the woman and sympathized with her,

and said: "Let her alone; she is in deep trouble, and the Lord hath hid it from me." Greater good was to result from this matter than if the Lord had told Elisha beforehand and had him on hand to heal the child when he was sick.

The woman's suppressed grief now broke forth in complaint. She had not asked for a son. She had warned the prophet not to deceive her. Her words implied that her son was dead, and Elisha at once ordered his servant to gird himself, take the prophet's staff, make a hasty journey, allowing no salutation to hinder him, and lay the staff on the face of the child. He evidently expected this would restore the boy; but with this plan the woman was not satisfied. She took the most solemn oath that she would not leave him; and he arose, and went with her. Gehazi went on before and laid the staff on the face of the dead child, but there was no sign of life. This he reported to Elisha before he and the mother reached the house. When the prophet found the child dead and on his bed, he shut himself in the room with him, and began to pray to the Lord. There is no intimation of the struggle in Elisha's mind; but it no doubt was intense. After praying, he stretched himself on the child, and his flesh began to warm up. He not only prayed, but used the means in his power. The returning heat was a sign of life. Then he walked to and fro in the house, and then stretched himself again on the child, and he sneezed seven times and opened his eyes. The Lord had again honored his prophet and manifested his restoring power. Elisha called his servant, and said: "Call this Shunammite." When she came, he told her to take up her son; but she first fell at Elisha's feet, and then took up her child, and went out. No doubt she was full of gratitude and unspeakable joy, though this is not mentioned.

The restoration of natural life is a shadow of the raising to spiritual life—the making alive in Christ; and all earthly blessings are types of spiritual blessings. The Christian's privilege is always to be a coworker with Christ in blessing the people; but the future or millennial work—represented by what Elisha did—while it has an element of severity in it, is especially one of blessing. All sickness, sorsow, pain and death shall be banished from the earth.—Rev. xxi. 4; xxii. 2, 3. Not only are the nations to be healed, but death is to be swallowed up of life.

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STUDIES IN GENESIS.

Chapter VI.

1. AGAIN we have new terms and facts.

2. When the adam began to multiply on the adamah, the great or powerful sons (of Seth's family) saw the daughters of adam (descendants of Cain, who had been driven from the adamah (iv. 14;) and they intermarried. Jehovah said, "My Spirit shall not always strive with adam, for he is flesh: yet he shall have 120 years." There were the nephilim, that is, fallen ones, in the erets, or land beyond, in those days: and also afterward, when great or powerful sons, possibly of Seth's descendants, intermarried with the daughters of adam, or Cain's descendants; and their children became the gibbor, the mighty ones of old, the conquerors of antiquity, anashim, men of fame, of double name.

3. "Sons of God," that is, of the elohim. But elohim is translated "great" in chap. xxx. 8: with "great wrestlings," literally "wrestlings of God," elohim. See 1. Sam. xiv. 15, "charadam elohim," trembling of God, that is, "a very great trembling." In Gen. xxiii. 6, Abraham is addressed:—Thou art nasi elohim, a prince of God, that is, a "mighty prince." Now as we have seen that God had not yet begotten any sons, these beni elohim, vi. 4, were not sons of God, but "great or mighty sons." Compare Psa. xxxvi. 6, Thy righteousness like mountains of God, that is, "great mountains." Psa. lxxx. 10, The boughs of God's vine, that is, Israel, were like cedars of God, that is, "great or goodly cedars." Psa. lxxxix. 6. Who among the beni elim, that is, the sons of the mighty, or mighty, valiant ones, can be likened unto Jehovah?

4. "Giants," nephilim, fallen ones, occurring only in Num. xiii. 3. There we saw the nephilim, sons of Anak, of the nephilim. The Septuagint, or Greek, translates the word gigantes, that is, "earth-borns." They typify the result of great men intermarrying worldly women, namely, heroes without the fear of God.

5. Gibbor is translated man four times, also we find the word in 1. Sam. xvii. 51, the Philistines saw their "champion" was dead; 1. Chron. ix. 26, Levites, four "chief" gatekeepers: Ps. ciii. 20. Bless Jehovah, ye His angels, "that-excel-in" strength, mighty in power, Job xvi. 14, God, el, the Mighty One, runneth upon me like a gibbor, a "giant." Gibbor is translated "mighty" 52 times, "strong" 6 times, "valiant" 5 times. God is called gibbor at least 7 times and the Son of God twice in prophecy. These earth-borns then were mighty champions.

6. But although of renown, as afterward, Nimrod, the "hunter" and Nebuchadnezzar, "the head of gold," having an extra name or title by their valor and deeds, they were only anashim, plural of enosh, a mortal man. There are 14 Hebrew words translated "man:" principally (1.) adam (530 times,), earthly or human, from the Latin, humanus, the ground, showing his (humble) origin, Gen. ii. 7, yet distinguishing him from the lower creation, or living souls of Gen. i. 21, 30, margin, who were formed or created from the adamah, i. 26; ii. 7, 19; and had the breath of the spirit of life in their nostrils as he had, ii. 7; vii. 21, 22, margin. (2.) ish, (955 times, man; 63 times, husband,) in social relationship, in contrast with isha, woman 214 times and wife 287 times. "She shall be called isha, because she was taken out of ish," translated "a man of high degree" in Ps. xlix. 2; lxii. 9; Gen. ii. 23, margin. (3.) Enosh, mortal-man, 507 times. "Shall mortal-man be more just than Eloah, the Adorable One?"—Job iv. 17. "Let not mortal-man prevail against thee."—2. Chron. xiv. 11, margin.

7. Noah was a just ish in relation to isha his wife particularly, perfect in his generations or marital connections. Noah walked with the Mighty One when all other men corrupted their way and were living in lust, adding murder to adultery.—vi. 9-13.

8. Noah was commanded to build an ark for the safety of only himself, wife, three sons and their wives.—1. Pet. iii. 20. Notice (1) No one else was invited to find refuge or shelter there. (2.) Noah's youngest son was married before Noah was told to build the ark. (3) Noah's second son was 97 years old (xi. 10) at the beginning of the flood. If they married at 60 years of age, then Noah was only 30 years in building the ark, and he might have been a much shorter time. (4.) Noah was a preacher of righteousness by his godly conduct, but not a preacher of salvation.—Heb. xi. 7; 2. Pet. iii. 5. (5.) Noah represents the godly Jewish remnant who will pass through the great tribulation, preserved in the time of Jacob's trouble; while Enoch typifies those who walking with God will be taken away without sleeping before the judgments are poured out. 1. Thess. iv. 17; 1. Cor. xv. 51, 52; Rev. iii. 10, "I will keep thee from (or out of) the hour of trial which is to come upon the whole habitable (or Roman) earth." V.

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"THIS GENERATION."

PROBABLY no sentence of the Saviour's great discourse, as recorded in Matt. xxiv., has been more carefully studied than the words, "This generation shall not pass till all these things be fulfilled." The specific character of the declaration, limiting and terminating as it does a certain period called "this generation" by the consummation of all "these things," has naturally made it a key verse in the whole chapter. No declaration of this wonderful discourse seemingly approaches so closely the question of definiteness as to the time and order of the consummation as this much written, much preached, and much prayed-over verse.

In a former issue we called attention to one or two theories concerning it which have been practically disproved by the lapse of time. It only remains to gracefully yield any ground proven untenable, and then cast about for some anchorage which may be more secure.

A view which had for its advocacy so able a champion as the late D. T. Taylor, regards the "generation" as applying to the generation or race of the Jews. This view, so far as we are able to judge, was never generally received among our people. It was too indefinite as compared with the view that one hundred years from 1780, or that the generation of a lifetime from that period, would compass the "generation" specified. To make the words mean that the Jewish race should not pass away until all should be fulfilled, has seemed to many to take the matter of point and definiteness altogether out of the declaration and render the testimony valueless as a sign of the approaching consummation.

While there is good ground on which to base such a conclusion, it may be urged on the other hand that many a people which held a separate and seemingly permanent existence two thousand years ago have passed off the national stage and are actually extinct today. When, in the light of this experience, one considers that the Jews have been preserved without a throne or seat of power, have been exiled from the land which was their national heritage from the days of Joshua, with their Zion-metropolis in the hands of infidels and oppressors, when one considers all this, their preservation as a separate and distinct people up to the present time, is the national wonder of the ages. And this is still more apparent when one considers that the Jews have not only been subjected to all of the ordinary vicissitudes which might beset a people, but also to a special hatred and vindictiveness on the part of nations which it is hard to account for. Forcibly exiled from one country and another, scattered to the ends of the earth —literally among "all nations"—persecuted and oppressed in all the lands, sometimes by the frenzy of religious bigotry, sometimes by the settled policy of nations—unaccountably hostile and relentless—the Jewish race survives the wreck of ages, and shows at the dawn of the twentieth century a cohesiveness and vitality which is the most surprising thing in the history of nations and peoples.

If, during the next few decades, the Boers were to be forcibly exiled from South Africa and scattered among all nations to be subject to persecution and oppression, and no more to re-assemble as a distinct people, there is no modern prophet who would be rash enough to predict that in the fortieth century they would still be identified as the same separate and distinct people. Judged in the light of all human probability and by past national experience—the Jews excepted—it would be confidently expected and predicted that the Boers, or any other race, would, under the circumstances, be entirely swallowed up, obliterated, and pass away, in the nineteen hundred years of exile and

oppression. Contrary to experience and expectation, and in spite of the strenuous efforts of proud and powerful nations to oppress and even stamp them out, the generation or race of Jews remains intact; in a way poor, and yet dominating the finances of nations, and a present living factor in the race problems of the time.

These considerations are at least a sufficient ground on which the friends of the above theory may rightfully ask a candid hearing. And in addition to the weight which may be given to testimony of our late Bro. Taylor, it seems —as will be seen on another page—that the same view is held by Dr. Scofield, who as a scholar and preacher identified with Mr. Moody's work, is widely and favorably known.—*World's Crisis.*

"GENERATION" AGAIN.

BY REV. C. I. SCOFIELD, D. D.

AN anonymous correspondent urges that by using the English word generation as the translation of *genea* in Matt. xxiv. 34, the translators have put the weight of their learning on the side of the interpretation which makes our Lord's meaning to be that all the things predicted in verses 1-33 should come to pass during the lifetime of the persons then living.

The answer is (1) that the present writer has no controversy with the use of "generation" as the translation of *genea*. On the contrary, it is the right word. (2) It is only insisted that one of the legitimate meanings both of *genea* and its English equivalent "generation," is "a race, family or nation." As to *genea*, Thayer (whose authority in the field of New Testament Greek no one questions, and who translates the Grimm-Wilke definitions), says: 1. A begetting, birth, nativity.....2. That which has been begotten, men of the same stock, a family. As to "generation," Webster: "Race, kind, family, stock, breed." Century Dictionary: "Family, race, kind." And this is borne out by New Testament usage. Compare Matt. xii. 39, "an evil and adulterous generation seeketh after a sign," with 1. Cor. i. 22, "for the Jews require a sign." Luke xvi. 8, "the children of this world are in their generation wiser than the children of light." Would any pretend that that distinction was peculiar to "the persons then living?" In Mark vii. 26, *genei* is translated "nation:" "a Gentile, a Syrophenician by nation." This is repeated in Gal. i. 14, "and profited in the Jews' religion above many my equals in my own nation," (*genei*). In Acts iv. 36 the word is rendered "of the country of Cyprus," where certainly the meaning is that Barnabas was a Cypriote. So in Acts xiii. 26, the rendering is "stock of Abraham"—which is precisely the meaning contended for in Matt. xxiv. 34. In Acts xvii. 28, 29, the word is rendered "offspring;" in 2. Cor. xi. 26, "countrymen;" in Phil. iii. 5, "stock of Israel" (which is again the meaning to which our anonymous correspondent objects), and in 1. Peter ii. 9 of all Christians "a chosen generation." Surely no one would contend that only the persons living when Peter wrote, are of this "chosen generation!"

Since then, both the Greek word and the English word, lexically and by New Testament usage, bear as one of their legitimate meanings the sense of "nation, race, kind," why not give the words that sense in Matt. xxiv. 34?

We *must* either do this, or involve ourselves in the absurdity of saying that within the lifetime of those to whom our Lord spoke, the following words were fulfilled:—

"For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of man be....Immediately after the tribulation of those days shall the sun be darkened, and the moon shall

not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, *and they shall see the Son of man coming in the clouds of heaven, with power and great glory.*"

And not only are we involved in that unnecessary absurdity, but we must further maintain that all the events which Scripture attaches to the glorious appearing of Christ were also fulfilled within the lifetime of the persons living when the Olivet discourse was spoken. We must say that "the resurrection is past already" (2. Tim. ii. 18; 1. Thess. iv. 14–18); that all sleeping saints have been raised, and all living saints caught up to meet the Lord; that Jesus has been "revealed from heaven in flaming fire taking vengeance on them that know not God;" that the apostasy has come with the revealing of the man of sin, and that already the Lord has destroyed him. We must say that the destruction of Jerusalem was the "great tribulation," and therefore that John erred in writing long after the destruction of Jerusalem that that "hour of temptation should come upon all the earth" (Rev. iii. 10), and not upon Jerusalem only; and in speaking of it (Rev. vii. 14, R. V.), as yet future.

On the other hand, to give, as would be natural to a discourse of Jewish significance, the natural meaning of "race, kind, nation" to this word, avoids such exegetical extravagance, enables us to trace the gradual unfolding of the events in history while maintaining that the last and greatest of them awaits fulfillment; gives a continuing force to the injunction to "watch" and commits us to neither the post nor pre-millennial interpretation of the second advent.—*Record of Christian Work.*

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GOD'S BOUNDLESS PLAN.

(*Continued.*)

AGAIN, the apostle says of the Saviour, "Now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." Does this mean only ideally, or in infinitesimal quantity? We would not think so, if it were a physical malady, like typhoid fever, or if it were indeed all disease of the body organic and functional. It is written: "And the inhabitant shall not say, I am sick." "The Lord will be with us in majesty." "The Lord is our Judge, and Lawgiver, and King, he will save us."

These are like stars in a constellation of promise, and to complete the category and compass of loving good intentions it is added: "The people that dwell therein shall be forgiven their iniquity." And of two aspects of causation, let either one be chosen. That is, if sins beget all sorts of bodily maladies, the sins shall be removed, and with them, and after them, the disorders that fill the earth with sick-beds and burials. Or, if it were so, that a physical disease or infirmity were the cause and occasion of sin, then that "*fons et origo*" shall be abolished, for the saved shall have healthy bodies and perfect organisms. The elect, as so denominated, having immortality, cannot be sick or die, and the nations without the new Jerusalem will be healed by the sanative leaves of the tree of life.

In our day, there is an immense amount of braggadocio, and false pretense, and pellets and powders are vaunted to do wonders, with a hundred thousand failures, and a pitiful waste of money. But the leaves of God's provision will not fail. Blessed virtue and happy magic of the tree perennial and millennial. So the end is coming of sin and sickness together. No death in the new city of God could be for one moment imagined, nor any ache or faintness or shadow of moral, mental or bodily disorder.

When it is said, "I came not to judge the world, but to save the world," we should certainly think this would be a work worthy of a God, and worthy of a Son and a Saviour. Salvation is put in contrast with judgment. Not rectifying judgment, but judgment of rejection precedent to perdition. This was neither in the heart or mind or mission of Jesus. When Jesus shall judge, it will be to restore. Restorative judgment will be blessed, and he shall reign till he hath put all enemies under his feet, and they will not be under his feet as slaves or lost and dead, but as subject and loyal, and this would be a glory. When the wicked are ashes under the saints, they are so

as reft and bereft of power to do harm, and we may believe, the disposition to do harm. When a day of fire shall burn them up, it will be to render them powerless to do evil, and also to think or intend it. Therein is the virtue of the fire, that it consumes the spirit of error, and the malady of a perverted will. Fire is then an agent of salvation.

Now here is the coming of Christ for that one great aim and act, one great work to be admired as long as there are hearts to be glad and tongues to sing. Judgment in the sense of an utter casting off, was not at all in the eternal plan. And Isaiah says "He shall not fail nor be discouraged till he have set judgment in the earth." This is the judgment that rules, rectifies, regulates, judgment auxiliary to salvation. And if there is one thing settled, it is the certainty of success. If love lacked at all, it would not be in courage, nay rather it is strong in courage even to invincibility. And love leagued with righteousness can not falter. Blessed is the invincibility of divine good-will. Men may fail, God will not. Look at the patience of a steady pursuit to one end, and that is the salvation of a world, which means the people and their habitation. This steady and unchanging aim runs through all the ages of the world's weakness. The mystery of the misery is lighted up by the grandeur of a plan, whose root is in love. And the stars themselves show the power and persistence of the God, Creator and Father. Is he weary of upholding them? Does he faint with the burden of their rotations? Is he appalled with the faintest symptom of miscarriage? Never. And if God can conduct all the marvel and majesty and magnitude of the worlds above, he will carry on this work of salvation to completion. Nothing can disconcert or discourage him whose courage and power are infinite and whose will is immutable. "He is of one mind and who can turn Him?"

Let us say with all conscious or sub conscious creation, benevolence—love is king. And benevolence is love in action. There is and can be no other rule or law of government, but that of love one with power, or power one with love,—unless by some unfathomable mystery evil and hate were in dominion,—but if this were so, the universe would long ago have been wrecked, for these are disintegrating and destructive forces. Nay, evil is non-constructive. If hate were at the head, there would be no creation. No worlds would sit in majesty on high, or roll sublime in immeasurable circuit, peopling infinite space with their torches of silver flame. Hate is envious of joy, and that too while it is ignorantly or madly suicidal.

That love is omnipotent is fit to inspire all creatures with gratitude, and all nature with gladness. How reads the promise of the Eternal to the coming Messiah? "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Here we see how love delights to be liberal, even to lavishness. Woes and grief are the veil under which the most masterly thoughts and purposes of kindness are hidden. Woes and griefs are "avant couriers" of blessedness. They precede and partly hide the glory to come. Let Jesus, who has suffered intensely, ask anything he will,—it shall be given him. Let him ask for territory, and he shall have it. Let him ask for mountains, rivers or seas, let him ask for deserts or fertile plains, they shall all be his. The deserts, he will have the gift and the will to turn into delightful oceans of verdure. He will touch them with his wand of magic, and they shall shine and smile with beauty. He can woo the water forth in springs, or send it sparkling from the mountain sides. He can rebuke the bitter gales from the far north, and melt the mile-deep ice-heaps of Greenland. He can make Spitzbergen and the White Sea friendly and genial, and kill the things that are hostile with spite, or horrible with deadly venom. He can and he will. For surely if he can have such power and privilege for the asking, he will not long be mute. Nay, has he not long ago asked, and is he not now with expectation waiting the clock to strike the hour? O, the glory of the new earth! O, the magic and marvel of the great change, and the glory of the day when a signal stroke shall sound, and a voice call, *Time!* And he who has waited, shall fly to his task with unspeakable alacrity and joy. Full of the zeal of his grand enterprise, how will he not use the great power, with which he is entrusted, to work such marvelous transformations as were never dreamed of! As the disorder and misery are so abhorred, and have been, and of necessity must be, so the day of recovery and reconstruction will be one of joy, of love, of making haste, and activity, never weary, and performance stupendous.

(To be continued.)

HOLLAND, N. Y. C. COLEGROVE.

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EXTRACTS FROM LETTERS.

How Some Read and Think.

J. H. PATON:—I guess the year is up for which THE WORLD'S HOPE was paid. Please do not send it any more. I wish to say a few words in regard to your religion. You say all shall be saved at the last great day. Now just stop for a brief moment and study. You yourself are afraid to run the risk. If we could all be saved, what use would it be for anyone to try to be so pure and holy? Why not enjoy life and have a jolly good time here in this world, when according to your doctrine we will all be saved at the end anyway?

I think you had better study the Revelations, the last book of the New Testament, which teaches so plainly that there is a hell that burns with fire and brimstone. God is just; he will not scare his people and then save them at the last. God does not lie. He said the smoke of their torment shall descend forever and ever. And again, he said that outside shall be all liars, whoremongers and blasphemers. They cannot enter God's kingdom. Why would some need be so pure, while others can go on whoring, lying, blaspheming, stealing, and committing the vilest of sin, and at the end all be saved? Ah, no! I think you are sadly mistaken. What kind of a heaven would it be? Why would he need separate the wheat from the tares, if they are all poured into the same garner at the last day? I have no belief in your kind of doctrine. There is a hell, and all the wicked and all false teachers shall be put there and burned with fire and brimstone. I have no use for the paper. You can cancel my name. I have no money to pay for it. If you send it on, do not look for any pay. * * *

KITTANNING, PA.

REMARKS.—I regret that a woman—probably one who professes to be a follower of Christ—could write such a letter. She has had the HOPE for a year, but I do not think she could have read it very much, as she does not know what it teaches. I would be willing to send it to her another year, free, if she would read it, earnestly seeking to understand it, and comparing its statements with the Bible teaching as she reads. Judging from this letter she thinks I believe and teach that all the wicked are going right into the kingdom of God, or into heaven, just as they are, in their sinful state. This makes her ask, "What kind of a heaven would it be?" Sure enough! I think that would be as bad a hell as sin could make—as bad as the worst place on earth has ever been. She ought to know that I believe and teach that no one can ever enter the everlasting kingdom of God without being saved from all their sins, and from the *love* of sin and all unrighteousness.

But, according to her letter, she seems to think that the way to "enjoy life and have a jolly good time here in this world," is to go on doing all the mean, low and vile things that she enumerates. Somehow I have the impression that these are the things that make all the misery and shame with which our fair earth is cursed. It does not take much thought or reason to trace the course of sin to all the shame and woe that are possible. Is it true that anyone who has the Spirit of Christ dwelling in the heart can think that these wicked things are necessary in order to have a good time? Do not those who have the Spirit of Christ love the way of truth and righteousness? And if we love the right way of living, we do not need the fear of a hopeless hell to keep us trying to be pure and holy. If going on in all the wicked ways mentioned in this letter is necessary to having a happy time in this world, how could we be happy in the other world without these wicked things?

Away with the delusion that wicked people enjoy themselves in this world better than those who love the Lord and the ways of truth and righteousness. The same things that will make people happy in heaven, make them happy in this world so far as they have them; and whoever love the ways of wickedness will have to go through God's purifying fire and brimstone before they will be fit for even the lowest place in the kingdom of heaven.—ED.

Another Sister's View.

DEAR BROTHER PATON:—Inclosed find a dollar to renew my subscription for the HOPE—the best paper I have ever read. Everything in it is made so plain that every one who reads can understand. How I thank our Heavenly Father for the happiness and peace I have received through your teaching. I feel that you are really one whom God has chosen to teach of his ways and truth; and I pray that his richest blessings may be yours.

I was greatly disappointed not to be able to attend your last meeting in Chicago. I have had a great deal of trouble of late. I cannot explain to you, and you will not wish me to. I know our Saviour bore a heavier cross than we can ever bear; and I feel that this trouble is one of my crosses, and I am trying to bear it patiently, and say, "Father, thy will be done."

I wanted so much to send you some money before, and had it saved up, but I was obliged to use it, and again say, "Father, thou knowest best." All will be well some day. I now send the money for the HOPE because I promised to do so, and I never break my word if I can possibly keep it. Your sister in Christ our Lord, A. G.

CHICAGO, ILL.

THE WORLD'S HOPE

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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ADAM AND CHRIST.

In 1. Corinthians xv. 45, we read: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening [life-giving] Spirit." This is used by the apostle to show the reason for the difference between the body sown and the resurrection body. "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural [animal] body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written," as given above. Thus he shows that the difference between the two Adams—the "living soul" and the "quickening Spirit"—is the key to the difference between the present body and the future body of man. In verse 47, the two are called the "first man" and the "second man," and it is explained that the first is of the earth, and the second of heaven.—R. V. Verse 49 says: "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." Is it not clearly taught here that the resurrection body will not be on the earthly or fleshly plane?

When Adam was created, the whole race was created in him—all that ever will be generated on the plane of the flesh. All were in him in the same sense that the crop is in the seed. As the seed contains the crop (in essence), it seems right to say that the seed represents the crop. So when Adam sinned and died, all the race sinned and died; and what was done in the seed (the head or representative), must be carried out in all the race—according to the natural order. Evidently Paul had this principle in mind when he said: "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for [in him] all sinned."—See Rom. v. 12, margin. This is divine philosophy, based on the fact that God deals with every living thing on the seed plan.

In this fact see the important difference between headship and substitution. Had Adam been a substitute, all whom he represented

would have been exempt from what he did; but being the head, what he did included the race, and hence all follow him because of the weakness and tendency inherited from him.

As all the race on the plane of the flesh is one, because they were all created in Adam, their head, so all that is necessary is to save Adam; and to this end another Adam—the Second Man—was created—that is, the Lord Jesus.—1. Cor. xv. 45-47. Had he been simply one of Adam's race, as some teach, he would not have been "the Second Man," as there were millions of men before him. But in harmony with the principle above stated, it is written: "Since by [the first] man came death [on all], by [the second] man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order."—1. Cor. xv. 21-23.

Christ was the Second Adam because he was the Head of the race for regeneration, righteousness and life, even as Adam was the head of the race for generation, sin and death. The relation of seed and crop, or head and body, holds good in both Adam and Christ—the natural and the spiritual life-givers—and therefore in both the downward and upward ways. In the downward way, the death of each one is of the same kind as the death of Adam the head; and on the same principle, the life and body given to each one in the resurrection will be of the Second Adam kind. As he was spiritual and immortal, so all will be when made alive in him. Each seed imparts its own nature to the crop, and the body is according to the nature.

As with Adam, so with Christ, if He had been our Substitute, all would have been exempt from what he did; but instead of that, his work involved the race, and all must follow him into his resurrection life; and the imparted nature of Christ includes righteousness as well as life, even as the nature of Adam included both sin and death. The fact that Christ as the Seed included the whole race, even as Adam as the Seed included the whole race, makes the death and resurrection of Christ the gospel for all mankind. 1. Cor. xv. 1-4; Heb. ii. 9. His death to sin (Rom. vi. 10), and his resurrection to immortality, are God's pledge and security that all shall die to sin and share his life. The salvation secured by Christ is better than an offer that may be finally rejected; it is a gift. "The wages of sin is death [to all, through Adam]; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23.

All shall follow Christ into his life by the power of life which he imparts, just as all are following Adam into death on account of the weakness of the nature inherited from him. The breadth of this statement cannot be limited by the fact that only a few, comparatively, believe in Christ in this age. They are the chosen of God, to be "kings and priests unto Him," to "reign on the earth," and have "power over the nations;" and as such, are "the firstfruits unto God and the Lamb." Rom. viii. 28-34; Rev. ii. 26; v. 10; xiv. 1-4. Firstfruits implies later fruit; and while it is true that severe

judgments are to come on the nations, the outcome is to be their salvation. The kingdoms of this world are to become the kingdoms of our Lord during the sounding of the seventh trumpet.—Rev. xi. 15. And when the kingdom is the Lord's, and he is the Governor among the nations, all the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before him.—Psalm xxii. 27, 28. In Isaiah xxvi. 9 we are told that when God's judgments are in the earth, the inhabitants of the world will learn righteousness. Zephaniah iii. 8, 9 shows that after the terrible and fiery indignation of the Lord has devoured the nations, then he will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. And Revelations xv. 1-4 shows that after the company of victors stand on the sea of glass, all nations shall come and worship before the Lord, because his judgments are made manifest. These and other Scriptures show that God's plan of salvation does not end with the coming of the Lord, and the salvation of the church at the last trump.

Though Christ is not our Substitute, he is our all-competent Life-Giver. No man can save himself, (that is, make himself a new man), any more than he can be his own father. All are dependent on Christ and the Spirit of God. No man can come to Christ except by the drawing of the Father.—John vi. 44. Man by nature cannot receive or know spiritual things.—1. Cor. ii. 14. The new life is not of the will of man, but of God.—John i. 13. The will of the unquickened man can neither help nor hinder the begetting of the Spirit of God, and it can no more prevent the execution of the decree, "Ye must be born again," than it can set aside the other decree, "Ye shall surely die." It is the quickened man who is responsible to obey the law of life, and be a coworker with Christ in its development. It is to the Christian, not to the unquickened, that the question is pertinent: "How shall *we* escape if *we* neglect so great salvation, etc."—Heb. ii. 1-3.

It is a blessed fact of the gospel plan—we might say, of the mystery of God's grace—that when a man is quickened by the divine Spirit, his individuality is no longer reckoned on the side of Adam—the old man, but is transferred to Christ—the new man; and therefore, "Though the outward man perish [because of its relation to the law of sin and death], yet the inward man is renewed day by day," because he lives by the divine power of the Second Adam.—See Rom. viii. 9, 10; 2. Cor. iv. 16 and on to v. 8. Though "The wages of sin is death," yet by the gift of God in Christ, our life is renewed on the higher and immortal plane.

If Jesus had been a mere man—simply one of the race of Adam—he could not have been the Second Man, and in such a case, he could not have helped us any more than any other man. The New Testament doctrine of the incarnation, the manifestation of God in the flesh, is not only "the mystery of Godliness," but the necessary basis

of the salvation of the race. What the mere man Adam, the arm of the flesh, could not do for us, the Divine Christ, the arm of the Lord, could do—that is, he could overcome all enemies, and condemn sin in the flesh.—Rom. viii. 2, 3. This he did in Himself for us, and brought the human that he had assumed into oneness with God. This was the great atonement. And what he did in himself, he is pledged to do in us, and thus reconcile the world to God. Paul says: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19. This states the two great gospel facts—the manifestation of God in the flesh and the atonement—and their relation as cause and effect.

It is the Lord that bought us, and not a mere man.—2. Pet. ii. 1. He gave himself for us, to redeem us from all iniquity, etc.—Titus ii. 13, 14. Many prophecies of the Old Testament shew that the Lord—Jehovah—was to come, and the New Testament shews that they were and are to be fulfilled in the coming of our Lord Jesus Christ. No solution of the prophecies and of the plan can be realized without recognizing this fact of the Lordship of Christ. For a prophetic glimpse of his loving purpose and success, let us read the following passage from Isaiah xxv. 6-9.

"And in this mountain will Jehovah of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy [swallow up] in this mountain the face of the covering that covereth all peoples, and the veil that is spread over all nations. He hath swallowed up death forever; and the Lord Jehovah will wipe away tears from off all faces; and the reproach of his people will he take away from off all the earth; for Jehovah hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is Jehovah; we have waited for him, we will be glad and rejoice in his salvation."—R. V., American Edition.

From the same edition, we read Paul's statement concerning the divine fullness, the all-comprehensive work and success of the Son of the Father's love: "In whom we have our redemption, the forgiveness of our sins; Who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the Head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it was the good pleasure of the Father that in him should all the fullness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross, through him, I say, whether things upon the earth, or things in the heavens."—Col. i. 14-20.

With the apostle's high conception of the nature of Christ, the Second Adam, the Life-Giving Spirit, it is not surprising that he should teach that all shall be made alive in him, that they shall bear the image of the heavenly, and that God shall be all in all.

MODERN VIEW OF HELL.

In the July number of the North American Review, George T. Knight, professor of Christian theology in Tufts College, discusses, in an article entitled "The New Hell," the change that has taken place in the popular conception of hell. The change in question, Prof. Knight attributes to an increase of kindly and altruistic feelings. The growth of tenderness for the little ones has put an end to the old idea that unbaptized infants are lost, and both among Catholics and Protestants there is a much more hopeful opinion as to the number of those who are to be saved. A concurrent modification has happened in the general view regarding the nature of the punishment to be anticipated in hell. It is to be questioned, however, whether modern thought on this subject is capable of furnishing food adequate to sustain a vigorous religious life, and Prof. Knight suggests that a remedy may be desirable for the backboneless condition of current theology. An effective remedy would not be unlike the good old orthodox doctrine of fear and the sense of justice executed. There is a danger that hell may become like some of our "reform prisons," which are made so comfortable as to fail of the purposes of prisons. In describing the old doctrine, Prof. Knight says:

"In the strenuous days of the reformation, however, and among the leading Protestants, no ray of compassion lighted up the darkness of their thoughts of the pit. To the question whether the blessed in heaven will not be saddened by seeing their nearest and dearest ones tortured in hell, Luther answered: 'Not the least in the world.' Jonathan Edwards said: 'The view of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven.' Andrew Welwood thought: 'The saints will be overjoyed in beholding the vengeance of God.' Samuel Hopkins expressed the opinion that the sight of hell would be 'most entertaining' to those who love God, and would give them the highest and most ineffable pleasure. The great Dr. Bellamy capped the climax by an elaborate calculation, based on science and philosophy, in which he estimated that the happiness of the blessed in heaven would be increased 9,600,000,000 times on account of the misery of the damned."—*Selected by A. H. Swank.*

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NOTES ON SUNDAY-SCHOOL LESSONS.

Elisha and Naaman.--2. Kings v. 1-14.

(Lesson for Oct. 23.)

GOLDEN TEXT.—Heal me, O Lord, and I shall be healed; save me, and I shall be saved.—Jer. xvii. 14.

INTRODUCTION.—Following the raising of the Shunammite's son, in the same chapter is the record of Elisha curing the poisoned food, and feeding the hundred men with twenty loaves. "Give unto the people, that they may eat," is important concerning the spiritual bread, and is expressive of the true gospel and missionary spirit. Our present lesson is interesting as a story, and is often used as an illustration of the terrible power of sin and the gospel of salvation.

I. NAAMAN AFFLICTED WITH LEPROSY.—Ver. 1. Naaman was the Captain, General, or Commander-in Chief, of the army of the king of Syria. This king was Benhadad II., whose capital was at Damascus, and whose kingdom joined Israel on the north. Naaman means pleasant or beautiful. He was great with the king--probably his wisest counselor and best general, and having a strong and pleasing personality. Besides, by him the LORD (Jehovah, as LORD in capitals always means) had delivered Syria. He was great, honorable, brave, mighty, trusted, but ———he was a leper. Leprosy is a disagreeable, disfiguring, generally incurable, and, especially in its later stages, loathsome and defiling disease. In the gospels, the healing of this disease by our Lord is nearly always called cleansing. This was a terrible "but." In the early stages he could do great things, and occupy an honored position, but still he was a leper, and on the road to certain death by his leprosy, unless he could be healed.

Like leprosy, sin mars the natural greatness and beauties of human nature. Leprosy is a strong illustration of sin, or the moral uncleanness that leads to transgression. Man is in many respects great and noble, but———he is tainted with the terrible, incurable (by human means), and in its advanced stages, loathsome disease of sin. This, if duly appreciated, is a worse "but" than the other. There is a bad "but," in every life; but we may thank God for another kind of "but." Naaman was a leper, but———his healer was near. Man is subject to all manner of diseases, but—Christ, the great Healer, is near. Many have been healed. It is still an open question, Why does he not heal all?—See Luke iv. 27. Man is a sinner, and "The wages of sin is death; but——— the gift of God is eternal life through Jesus Christ our Lord." That is a "but" which no doubt or obstacle can set aside.

It is worthy of note that Naaman's leprosy led him to the knowledge of the true God. So man's need as a sinner leads to the knowledge of God as a Saviour, through Jesus Christ.

II. THE LITTLE MAID'S INFLUENCE. Vs. 2-4. A Syrian band of marauders had gone into the land of Israel, and taken captive a little girl, (Such things are very common today along the Turkish border.) and she became the servant of Naaman's wife. She knew her master's condition, and her sympathy for him was awakened, and she said to her mistress, that she wished her master were with Elisha in Samaria, for he would heal him of his leprosy. She knew of Elisha as God's prophet, and had child like faith in the healing power. Her captivity did not make her morose or revengeful, but like Joseph in Egypt and Daniel in Babylon, she spoke for the God of Israel, and was the means of Naaman's healing, by pointing to the healer. The little girl's words were reported to Naaman, and though he may have been skeptical, he was naturally interested. A little child has often been used of the Lord to lead older people to Christ.

III. SEEKING DELIVERANCE FROM THE WRONG SOURCE.—Vs. 5-7. The maid's suggestion was reported to the king, and he urged Naaman to go at once. He would give him a letter to the king of Israel—probably Jehoram, Ahab's son. He doubtless thought that such a great healer would be in the king's court, and that this would be the best way to find him. To go on such an errand without a present would have been thought rude. Naaman started for the court of Israel's king, taking his servants with him, and a present of silver and gold worth not far from $80,000 dollars, and ten changes of costly robes. Such a present indicated the dignity of Naaman's position, and his appreciation of the proposed healing. Like sinners generally, he wanted to do something to merit salvation, not fully realizing that it is the gift of God.

Naaman went directly to the king of Israel, and delivered the letter. It assumed that *he* would heal the leper. When he had read it, he was greatly troubled, and rent his clothes, and said: "Am I God, to kill and to make alive?" He was sure that only the Lord could heal the leper, but he had forgotten that He had a representative in Israel, and imagined that the king of Syria was by this means seeking a quarrel with him.

IV. ELISHA PROPOSES TO HEAL HIM.—Vs. 8-10. Hearing of this matter, Elisha sent to the king and said: "Why hast thou rent thy clothes? [an expression of fear], Let him [Naaman] come now to me, and he shall know that there is a prophet in Israel." And Naaman with his horses and chariot came to Elisha's door, and expected some demonstration in keeping with his honorable position. But Elisha paid no attention to that, but simply sent him word to go and wash in the Jordan seven times, and he would be healed.

This was a sharp blow at the popular idea of human dignity and royal greatness. The Lord's simple ways are not such as sinful man would choose. The prophet's direction required a journey of twenty-five miles, or more, to the Jordan; but considering the value of what Naaman sought, this was so easy that there was no good reason for refusal; but———

V. THE LEPER WAS ANGRY.—Vs. 11, 12. He felt insulted, and turned away in a rage. Elisha had not recognized his dignity, but treated him simply as a *man* in need of healing. In his pride, Naaman was deeply disappointed that Elisha did not come out, pray to his God aloud, and rub his hand over the place and heal the leprosy. He was offended not only because his own official dignity was not recognized, but also because the noble rivers of his country were not preferred to the dirty waters of Israel. His feelings illustrate the natural pride of man concerning the simple conditions of salvation. But the pride did not help Naaman, and it does not help people now.

VI. NAAMAN HUMBLED AND CLEANSED.—Vs. 13, 14. His attendants knew him, and succeeded in getting him to be reasonable. They said: "If the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?" Their wise counsel prevailed. Naaman was humbled. He went to the Jordan, dipped seven times, as he was commanded, and was thoroughly cleansed of his disease. The power was not in the place, in the water, nor in the dipping, but from the Lord; and a simple faith that obeys the Lord was and always is the necessary condition. This reminds us of the gospel words, "Believe and be baptized." There is no power in water to cleanse from sin, but loyalty secures God's blessing.

When Naaman knew that he was healed, (who can imagine his joy?) he came back to Elisha and confessed his

(*Continued on page 313.*)

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EDITOR'S APPOINTMENTS.

Oct. 16, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Oct. 17, Englewood, Ill., Hope Mission, 6149 S. Halstead St., at 7:30 p. m.

Oct. 18, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Oct. 23, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Oct. 30, Yale, Mich., 10:00 a. m. and 3. p. m. and at Peck, Mich., 7:00 p. m.

Nov. 6, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 311.*)
faith in the God of Israel, and urged the prophet to take some reward. But he refused. (The modern so-called prophets are different.) He had earned nothing; he probably needed nothing; and he would that God should have all the glory. With two mules' burden of earth, on which he might worship the God of Israel, and praying that he might be forgiven when he went into the house of the gods with his master—the king of Syria—Elisha bid him go in peace.

But the covetous Gehazi, thinking that his master had let Naaman off too easily, ran after him, lied in the name of Elisha, and received a gift. All this the prophet saw. Besides being covetous, Gehazi was guilty of hypocrisy and lying. And he was punished by the leprosy coming upon him. This disease was the type of his moral condition, and under the law, physical punishment was its penalty.

Elisha at Dothan.—2. Kings vi. 8-23.

(Lesson for Oct. 30.)

GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm xxxiv. 7.

INTRODUCTION.—This is the last of the lessons on Elisha. His acts of kindness were of two kinds: (1) To individuals in daily life, which reminds us of our Lord's method, who went about continually doing good; (2) more public acts in behalf of his country, as the counselor of rulers. Among these is our lesson for today.

We have seen that he performed many miracles: the healing of the waters (2. Kings ii. 19-22); the supplying of water for the three armies (iii. 15-20); increasing the widow's oil (iv. 1-7); raising the dead child (iv. 32-37); healing the poisoned food (iv. 38-41); feeding the hundred men with a small present (iv. 42-44); cleansing Naaman of his leprosy (v. 1-14); and others follow. In vi. 1-7 is recorded an incident in which a borrowed ax-head fell into the water, and he made the iron swim. This miracle neither destroyed nor set aside the natural law, but was a manifestation of God's power which was, and always is, greater than the law. Seeing that a man—a visible agent—can pick up an ax without setting aside the law of gravitation, surely the invisible agencies of God can do as much, or more, when he sees it to be necessary.

I. ELISHA REVEALETH THE KING'S COUNSEL.—Vs. 8-12. The king of Syria, being at war with Israel, took counsel with his officers, and planned to camp at such a place. But Elisha was inspired to know his plans, and notified the king of Israel, so that they were frustrated. This happened several times, and it naturally troubled the king of Syria, and he suspected there must be a traitor in his own camp. He made an effort to discover who it might be, but one of his officers understood the matter, and explained that Elisha the prophet told the king of Israel what the king of Syria spoke in secret. This is a power which will no doubt be greatly developed in the coming age. It is very important to be on the Lord's side—the side of justice—even in war.

II. INVISIBLE DEFENDERS.—Vs. 13-17. The king of Syria sent someone to learn the whereabouts of Elisha, that he might send an army and take him prisoner. He was determined to cut off his communication with the king of Israel. Why did he not think that the same power by which the prophet read his other plans, might reveal this one? Learning that Elisha was at Dothan—twelve miles nearer to Syria than Samaria was—he thought it would be easy to capture him, before the capital city could be aroused, and so sent a large army by night, and compassed the city. Early in the morning Elisha's servant (not Gehazi, who was a leper), seeing the city surrounded by many horses

and chariots, was afraid, and said to him: "Alas, my master! how shall we do?" The answer was: "Fear not: for they that be with us are more than they that be with them."

This man of God knew that he was protected by the invisible angels of heaven.—See "Golden Text." And he asked the Lord to open his servant's eyes that he might see. The young man was not blind to natural things, for he saw the Syrian army. The Lord answered Elisha's prayer, and the servant saw "the mountain full of horses and chariots of fire round about Elisha." Does not this show that man has other eyes than the natural, by which, when opened, he can see what is naturally invisible to mortals? The angels are real beings, of a higher order than man, and are not the disembodied spirits of men.—See Heb. i.-ii. 1-9. But in the vision given to the young man, they appeared in the same form as the Syrian enemies—as horses and chariots.

III. ELISHA'S PEACEABLE VICTORY. Vs. 17-23. When the Syrian army came near to him to take him, Elisha prayed again that the Lord would smite them with blindness—not total blindness, but a dazed, bewildered condition; and it was done. When he said to them, "This is not the way, neither is this the city," it was the simple truth; for in their dazed condition they were wandering in vain to find the city. He did as he promised them, and led them to his home in Samaria, and to himself. He was not dealing with them for revenge, but to bless them, as the sequel shows. After leading them into the midst of Samaria, he again prayed, and in answer, the Lord opened their eyes, and they saw that they were all prisoners in the hands of the army of Israel.

The king of Israel said to Elisha: "My father, shall I smite them? shall I smite them?" This was a natural desire on the part of the short-sighted king. Elisha's reply to the king was a very emphatic: "Thou shalt not smite them." He would not hear to their killing the captives. Instead of this they were supplied with abundance of food and sent home. And "the bands of Syria came no more into the land of Israel." For the time being, the war was over. This method of treating the prisoners is in harmony with the gospel method of dealing with enemies—heaping coals of fire on their heads, and overcoming evil with good.—Rom. xii. 20, 21.

The ministration of angels is clearly brought to view in the Bible. Things are none the less real because invisible to mortals. The greatest forces of nature are invisible—life, heat, electricity, magnetism, etc. God himself is invisible.—John i. 18; 1. Tim. i. 17; vi. 16. The spirit of man is invisible. The angels are invisible, except when they assume a human form. The kingdom of Satan is invisible; and the kingdom of Christ which supersedes it is invisible, even as the kingdom of God was invisible, when Israel had no earthly king, but was under the judges. But the invisible things all have some method of manifestation.

Someone asks: "Did Elisha rule the Lord?" No, the Lord ruled Elisha, so that his prayers were in touch with His purpose and plan. So it is with others: "If we ask anything according to his will, he heareth us."—1. John v. 14.

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☞ See Editor's Appointments, p 312.

EXTRACTS FROM LETTERS.

Criticism of "Modern View of Hell."

I HAVE just received some of the back numbers of the HOPE. These were tardy in reaching me from home; and they were the first intimation I had that another General Meeting was held. I am overjoyed to note the progress that has been made. I inclose ten dollars to be used for your personal needs, or as you see fit.

I inclose you the selection on the "Modern View of Hell," (See page 309.) I have read the entire article by Prof. George T. Knight, Professor of Christian Theology in Tuft's College. The author of this article shows a pitiable lack of hearty Bible knowledge, for one occupying such a position in the College. Surely this professor might have given us a few Scripture passages to sustain his view. But no; he launches out without a visible proof of the faith that is in him. It is this slipshod way of stating what a particular man thinks about religious matters that has brought forth the over-abundant crop of "Backboneless Christian Theologists," as he pleases to call them, or words to this effect.

What modern thinkers demand is that such men as Mr. Knight back up their statements with at least a reasonable and an ungarbled Scriptural account of *why* what he says is gospel. This subject is too important to be treated in the flippant manner he assumes. He tells us what several noted religious men have thought on the subject, in order to sustain his views. I do not doubt that these were good men, but many such have been mistaken. But, even though "He that faileth in one point is guilty of all," I cannot consign these men to an endless, torturing, hell-fire, because the holy Bible, when taken as a grand whole, teaches no such doctrine. A sectional view, without keeping in mind the important truth that, good or bad, we all are still the offspring of God, as the Bible most plainly teaches, leads many into horrifying and discouraging beliefs as to the outcome of God's love, mercy and plan of justice toward us—the involuntary creatures of our blessed Creator—for whom, "while we were yet sinners," God's only Son died.

Will some of the Christian College Professors compare Scripture with Scripture, and lovingly show us how this same blessed Saviour can "see the travail of his soul, and be satisfied" with *any* plan of partial salvation? If "He that loveth not, knoweth not God, for God is love," is true, as the Apostle John states, and if Jesus can be satisfied "on account of the misery of the damned," then the Bible statement, "Ye *shall* [not may or probably will] know the truth, and the truth *shall* make you free," is a falsehood worthy of "the father of lies."

But, bless the Lord! it is the love of Christ that constraineth us. Please note that it says *con*strain, not *re*strain. We are under no restraint through fear, of the Professor's kind, but are constrained through love; and the "*shall*" above shows no suspicion of failure for Him who saw, and sees, the end from the beginning, and of whom it was said: "Behold, I bring you good tidings of great joy, which shall be unto all people."

I still consider THE WORLD'S HOPE next to the Bible in living interest, and as being helpful in the greatest degree. We are sometimes accused of being "Patonites," but I insist that we accept your teachings only so far as the truth is made manifest through indisputable Bible proofs—not hanging tenaciously to some particular part of its teaching, but seeking harmony by using the entire inspired writings as a firm basis for thought and action, along the lines of love, mercy and justice.

Your brother in Christ,

FREMONT, O. A. H. SWANK.

From a Constant Reader.

I AM away from Geneva much of the time, but get back every few weeks, and have the privilege of a careful reading of the HOPE. I visited my sister in Elyria a few days ago, and she told me that you had received a notice to discontinue the HOPE to my address, but not believing that I was the author of the notice, you still continued to send it. I was indeed surprised. I have missed several numbers, and have wondered what became of them. No doubt someone got them who may have thought it better that I should not read them. I am sorry that I should have such an enemy. I am glad and thankful, dear brother, that you knew me better. I am indebted to you, in answer to earnest prayer, for most of the light I have received during the last twenty-eight years. How often I have called to mind, and told to others, the time and the circumstances of my first acquaintance with you, and the results of that first series of addresses near Elyria so many years ago.

From its first issue I have been a continuous subscriber and constant reader of the HOPE; and until its publication shall cease, or the time of my departure shall come, you may be certain of my loyalty to the cause it represents, to the paper itself, and to my dear brother Paton. While there are some ideas published in the HOPE that I do not indorse, I am in full sympathy with its general teaching. I have given away several copies of DAY DAWN, and they are doing good work. I am quoting from your writings (with your permission) in a manuscript intended for publication. I am more zealous now than I have ever been before in spreading the good tidings as advocated by the HOPE.

A few weeks ago I was in Atlanta, Ga. The Lord used me to interest several families in the deeper truths. It is my purpose to return and spend the winter there, and if it can possibly be arranged, we shall send for you to hold some meetings there. The little seed already sown, and which fell upon good ground, has sprung up, and fruit is ripening. Bless the Lord!

And now, after this long delay, I ask you to place my name on the list as a member of the Larger Hope Association. The Lord will use me as a worker, I am sure; and I hope to be present at the next annual meeting. I have written much more than I intended when I began this letter, but as I do not write very often, you will excuse me this time.

I read with entire satisfaction what you said on "adoption" in the May number, and also your reply to a brother in a later number on the same subject. "*Huiothesia*,"—"placing as a son,"—certainly that is just what adoption means. It is blessed to be placed as a son in the family of God.

Your brother in the "Blessed Hope,"

LYMAN KEMP.

One Taken, the Other Left.

DEAR BROTHER:—Thank you for sending the "Special Numbers." They are so good. I specially enjoyed what you said about the "Times and Seasons." It is hard to get subscribers, but I can distribute the papers anyway. They will get truth, which instead of being "devil's doctrine," as some here call the restitution truth, will be links in the chain which will eventually bind Satan.

I am rejoicing in the blessed truths pertaining to the presence of the Lord. How plain Matthew xxiv. seems now. Before, it was very puzzling to me. Two in the field—two women grinding at the mill—one taken, and the other left.—Vs. 40, 41. Also Luke xvii. 34-37. Two in bed, one taken, the other left. The disciples said, "Where, Lord?" And Jesus answered, "Wheresoever the body is, thither will the eagles be gathered together." I would

like to have your view of these verses. They seem to imply sudden death, either in bed, in the mill, or in the field.

Inclosed find a dollar to renew my subscription for another year. Yours in the present Lord, E. H.

WINNEPEG, MAN.

REMARKS.—The two chapters mentioned, and Mark xiii., have puzzled a great many people; and where many earnest students of prophecy have differed, it is perhaps wise not to be over-confident. But we may at least tell how it appears to us. One class of teachers has endeavored to show that all these chapters (which relate to Jesus' discourse on the Mount of Olives) were fulfilled at the close of the Jewish era, by the destruction of Jerusalem; and another class applies them mainly at the close of the gospel age, by the coming of the Lord. At present it appears evident that there are statements in these chapters that must have referred to the close of the Jewish age, and others that could not have been fulfilled then, and that they are very peculiarly blended. This seems to be accounted for by the parallelism between the endings, or harvests, of the Jewish and Gospel ages.—See "The Two Dispensations," in DAY DAWN.

Matthew xxiv. 16-20 seems literally applicable before the destruction of Jerusalem. If it is to be applied down here, it must be in some deeper sense. (See also Mark xiii. 14-18.) So far as the literal application is concerned, the same seems to be true of Matthew xxiv. 40, 41; and Luke xvii. 31-37. The reference to being on the housetop suggests the flat-roofed houses of the east; and the two women grinding at the mill is also Oriental. It does not seem that these passages can be fairly used to teach the idea of a personal, bodily translation at the coming, or presence, of Christ. In such a case, what would any one want with his stuff in the house? Jesus was warning his disciples about the desolation that was coming on Jerusalem, and telling them how to escape.—See also Luke xxi. 20-24. It is said that all the believers heeded his warning, and escaped.

But I see no reason for thinking that the sweeping prophecies of Jesus concerning the history of Israel under the dominion of the Gentiles terminated at the destruction of Jerusalem. That was the climax of their rejection of his first coming. His later coming is for his waiting Church, and the deliverance of Israel.—John xiv. 1-3; Matt. xxiii. 39. But, while I think the one taken, and the other left, had a primary and literal fulfillment when he delivered the believing ones from the destruction of Jerusalem, I see no reason why it may not be a type or foregleam of the deliverance—in whatever way the Lord sees fit—of his people down here. Elijah and Elisha appear to represent the one taken, and the other left. Because of this, some are still looking for a bodily translation. Well, if that is the Lord's way, it will be so. But some are seeing that the antitype is higher than the type, and believe that the body carried away represents the exaltation of the inner man, the new man in Christ Jesus, in this the time of the Lord's presence. But the Lord will take care of his own, and will have his own way; and we all know that his way will be the best.—EDITOR.

About Brother Lawrence.

A SISTER in the east expresses the wish that I will keep the needy condition of Bro. Lawrence before the readers of the HOPE. She says: "I think we might do a little more for him, to make the remainder of his life more comfortable. In doing so, surely God's blessing will rest upon us." His address is Silas Lawrence, Fairhope, Alabama. Any who are so moved may send direct to him, and we are pleased to forward to him whatever is sent through this office.—EDITOR.

For the Larger Hope Association.

DEAR BROTHER:—A "little flock,"—who have tasted the results of standing for the whole truth, despised and rejected, but with hearts filled with exceeding joy; growing daily in light and happiness, realizing God's boundless plan for the restoration of all things in the ages to come; also in perfect harmony with the assurance possessed by those who count themselves in accord with the Larger Hope Association,—sends greeting to those who love the Lord's appearing; and they desire their names to be entered upon the list of the Larger Hope Association.

N. T. SCHEDIN, and twelve others.

CRIPPLE CREEK, COLO.

Adoption of Sons.

DEAR BRO. PATON:—I have had much meditation and prayer on the subject of Adoption, and have read again and again the articles mentioned in the HOPE, and from Galatians iv. 5. there seems to be a sense in which adoption is proper, as regards the firstborn sons. Read Galatians iii. 16. He is not speaking of "seeds, as of many; but of one, and that is Christ." Then in verses 27-29, he refers to those "in Christ" as part of this Seed—this multitudinous Seed, and heirs, as Christ is to be firstborn among many brethren; and these that are in Christ are the ones chosen of God in Christ before the foundation of the world, in his purpose and plan—the antitype of Eve being in Adam before she was made of his rib. I do not suppose that the antitypical system was inaugurated back there, but I give it to you to help you see what I mean, that there is a sense in which the Church, the spiritual Eve, was in Christ; and he was to become the Second Adam, the Head of a regenerated race. Eve was a figure of this plan of God concerning the Church (the *us* of whom you speak). when He chose her in Christ before the foundation of the world.

The idea I get is, that only the firstborn ones are counted *sons* in God's plan, and that all others are *children* of God, as Esau—a son in a sense, but not being firstborn, [He was first, but lost his birthright.—ED.] he holds a lower place, and has a lesser blessing. It is only sons, firstborn, that are to be taken out of the Gentiles during this dispensation. No Jews were added to *their sect* through the preaching of the gospel in the early Christian days. Their age ended where their church-system ended, at the cross; and, as I see it, no people have been taken out for His Name since the gospel age ended, in 1878, where the 1845 years ended; but the work has been manifestly harvest, fulfilling the fish, the wheat and the servant parables. The separation has been so manifest.

The Levitical Priesthood are *servants* in God's house, but are not counted *sons*, because not of the firstborn; and so of the offspring of Christ, begotten and born, yet not sons in the sense that has reference to equality. They will never be equal to Christ, but as the stars differ in glory, so they will differ in honor, or position. I think in God's sight and plan, they will all be children. There are no additions to the Melchisedec priesthood, but there are to the Levitical. Children in the natural *are* (as you say) sons and daughters; but there is a clear distinction in the Bible between the firstborn and the later born. The later born can never become the firstborn. The time is past. It was only in that one age that it could be accomplished; and it applies only to the wife of the Second Adam.

No one but Eve was made from Adam's side, and he had no offspring only by his wife, which God made of his own body, and gave to him, and he accepted her. Then she was his.

Does not God give us to Christ when he says: "I have espoused you unto one husband, even to Christ?" The man

who made the marriage for his son is inspecting the guests. All these parables are brilliant with light. In Christ your sister, L. D. HEATH.

CHICAGO, ILL.

REMARKS.—This letter is suggestive of thought, and it seems well to let our readers have the opportunity to do the thinking. None of us can change God's plan, and we do not wish to; what we want is to learn all we can of what our Father has seen fit to reveal. Our sister has scarcely touched the subject of adoption, which had been mentioned before. While I agree with Bro. V. that all the sons of God are begotten sons, I still think that there is a sense in which they are rightly said to be adopted, inasmuch as they are brought over from the first Adam to the Second Adam, and are not, when begotten of the Spirit, absolutely new creations. If they were, there would be no one saved at all, but all would be an entirely new race of beings. I will only add that, while I still think that all the children of God, as the children of Adam, are either sons or daughters, I agree that the firstborn are the heirs; but in Christ, there is neither male nor female. (Gal. iii. 28.)—EDITOR.

SIX GOOD OFFERS.

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GOD'S BOUNDLESS PLAN.

(Continued.)

BUT not alone shall territory be transformed, and regions of desolation be blooming. There are the people to inhabit the new regions of bliss, who must come and tenant them. Without them, the glory of the country or countries must be comparatively dim. By the prophet, God says: "I will give thee the heathen." What heathen? The little fragments left after the wars and desolations of Armageddon days? What! Did not Christ die for all men? Is he not the propitiation for the sins of the whole world? Is he not appointed to take away the sin of the world? Is he to be ignobly put off with a poor remnant? Is not his life worth infinitely more? and does not his death deserve immeasurably more? As the saving Adam, why is he not indeed the Head of every man? He shall have the heathen, from the tawny myriads of Esau and Ishmael, down to the root-digger Indians of our day, the Cave-dwellers, the fishermen in dug-outs, the poor women that live like dumb beasts, making brick in the valley of Cradley Heath, in South Staffordshire, in merry England.

If a son has suffered everything to fulfill his father's instructions in some hard campaign and perilous journey, will his father not reward him, and generously? Will not God give his Son all for whom he suffered, and died to save? And what will gladden and satisfy the heart of love and sacrifice, like human souls and bodies revived to life? What can give him joy like the joy of calling them up as he did Lazarus, and seeing them alive and glad and thankful, even more than tongue can tell? They are his—his inheritance. Show us an inheritance more precious than living creatures sprung from God in the beginning, and raised out of the dust and damp of death. Will not Messiah value these poor children of God, who have passed through hardships and tribulations, and then gone down into the gloom and darkness of death? O thou thing of havoc, thou shape of deformity, forever breaking hearts, shattering hopes, and shutting all ages and races into darkness, when wilt thou have done? Thou holdest many thousand millions in thy power, but Messiah will compel thee to loose thy hold and let the prisoners go.

The heathen shall be transformed. They lived painfully and precariously, and their little spark of life expired. But they shall be born again. A wand of life shall touch them, a word of love shall reach them, and the dead shall live, the lost will be found, and the Sav-

iour shall grow and increase in his possessions, for "Of the increase of his government and of peace there shall be no end."

And wherein shall be the increase? Shall it be in the joys of a relatively few, and of his joys in them? Or shall it be in the multiplying of souls like the sands of the sea, every one a trophy of grace, and a reward of his suffering and patience? The increase of government must be most fitly an increase of subjects, as well as of their gladness and his. Will not the earth be large enough to hold them? What a pitiful weakness of faith or hope that cannot trust the skill and provision of God, who can do all things! Can not regions of desolation be changed to paradises? Can not the seas be turned to dry land, while the earth opens to receive their bulk into its cavernous deep? Or can they not again be drawn up on high, and set in great rings like the rings of Saturn, enveloping the famous red planet? Or can not the earth be expanded and enlarged to make room for more people? And can not creatures of the new earth live joyfully in comparatively small areas, nay, in villages and cities, like pearls of the ocean gemming the land? And who knows what multitudes may from age to age join the immortals in the New Jerusalem? Or Jerusalem—may it not be the mother of more Jerusalems? There is no end to the resources of Omnipotence. Love must be fruitful in creation forever and ever. Else why the inconceivable vastness of God's wonderful works in the immensity of the sky?

Increase! What a blessed word and work in a good cause—the cause of life, and the glory of growing and happy life! Such is God, the boundless and bountiful, that he cannot rest from his works of goodness; and the pangs of the ages will be the seed bed from which will spring unutterable fruit of joy and praise.

Here is a question for an ignorant man, "Hast thou not known?" Here is another for a deaf man, "Hast thou not heard?" There is an infinite Intelligence—an ineffable "I am." It is well to know of him. "He is the everlasting God, the Lord, the Creator of the ends of the earth." To him activity is joy, and he is never faint or weary. However much we may wonder at it, the fact remains indisputable and immutable. Then can he not help and save the lost and dead of all the generations? Who can forbid him? Who can quench his yearning, or nullify his determination, or make abortive his plan and promise? "He giveth power to the faint," and one grand sort of invigoration will be that of the faith of those faint hearts, who can not rise to a due and true idea of the vastness and universality of the Eternal Love. O, how many faint hearts need a gift and grace of power to see and magnify that Eternal Love!

"They that wait upon the Lord shall renew their strength." They who believe in blessings made ready or making ready for the racked and rocked, and bruised world of human miseries, have waited and are waiting for the shining right hand to flash out of the darkness and raise the dead. And they shall renew their strength. They have seen that all roads end in the sepulchre. They have seen all vigorous youth and stalwart manhood going to this inglorious goal. They have seen the light-hearted maiden, and the lovely child and the precious innocent babe, all born to die. They believe in a new day, a new age, and they have waited for it. And so waiting and so believing, "They shall renew their strength. They shall mount up as eagles." They do that here and now. They will insist and contend that goodness is at the head of creation, and not wrath, malediction and injustice.

Malice, malediction and malfeasance! What a trio of terribleness and woe to imagine possible! But we see a thousand proofs of benevolence. We see the main trend and strength of mind and hand in nature to be friendly and kindly, and the art and skill and power of the work and the worker to be boundless and amazing. The disabilities or drawbacks therefore are and must be momentary, and not merely tolerated, but subject to wisdom, power and will. And proof there is in plenty, that Divine art and power will hold and use the things we wonder at, the sad and painful things, and cause them to yield a thousand fold, the fruits of goodness, gladness, gratitude, glory and praise. Yes, those are the four words, with the initial g, the four blessed fruits in the soul of the saved millions of all the ages.

(To be continued.)

HOLLAND, N. Y. C. COLEGROVE.

IT seems important at times to repeat and emphasize the truth that in the resurrection men are not to be on the fleshly plane of Adam or the raised Lazarus, but they are to be like Christ, in whom they are to be made alive. He, not Lazarus, nor any other one restored in the natural body, is "the firstborn from the dead." "That which is born of the Spirit is [not flesh, but] spirit." The difference between the old body and the new one is expressed by the contrast between earthly and heavenly.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21

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JEWISH AND GOSPEL AGES.

In some respects these two ages are closely related to the subject, Adam and Christ, as given in our last issue of the Hope. They may well be called the dispensations of law and grace. In Adam and his career we have a clear illustration of the law and its penalty—the wages of sin being death; and in Christ we see the grace of God that bringeth salvation to all men, because he "abolished death, and brought life and immortality to light." In John i. 17, we read: "The law was given by Moses, but grace and truth came by Jesus Christ." The contrast between Adam and Christ, on the principle of "First the natural, and afterward the spiritual," is also seen between Moses and Christ, the law and grace, the letter and the spirit, the shadow and the substance, the slave and the free son, the old and the new Jerusalems and the Jewish and Gospel Churches—the two houses of Israel.

The cross of Christ (or perhaps we should say, his death and resurrection) is the turning-point between the two dispensations. He died under the law, and rose free from all that pertained to it. Having assumed our nature, made in the likeness of sinful flesh, his first phase of life was on the Adamic or lower plane, and when he rose, he was on the higher plane. In all this he was our Leader or Forerunner. With this in view, we can understand Paul when he says of Christ: "In that he died, he died unto sin once [once was enough]: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."—Rom. vi. 10, 11.

Moses and all those connected with that legal dispensation were servants, or slaves; and Christ and all who are connected with him are free, and in the attitude of sons. See Hebrews iii. 1-6: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him,

as also Moses was faithful in all his house, * * Moses verily was faithful in all his house, as a servant, * * but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

For Paul's statement of the contrast and the transfer from the old to the new, see Galatians iv. 1–7: "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world--[that is, under the law]. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Though this quickening and development is by the Spirit of God, according to the law of regeneration, the same *persons* are brought over, or transferred, from Moses to Christ, or from the natural (animal) life to the spiritual. It is this transfer that is called "the adoption,"—the placing as sons; and for the proof that they are called both "sons" and "children," see Romans viii. 14–21: "For as many as are led by the Spirit of God, they are the *sons* of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption [sonship], whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the *children* of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us [to others]. For the earnest expectation of the creature waiteth for the manifestation of the [glory above-mentioned, which is to be revealed in the] sons of God. For the creature was made [not high to fall, but] subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself *also* [as well as the firstfruits] shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

While the law dispensation was a dispensation of servants, and the gospel dispensation is a dispensation of sons, it is important to know that they represent principles that are not limited in their application to the two ages. That is to say, we need not think that there was nothing of the spiritual or son element in or before the Jewish age, or that there is nothing of the lower or servant element in or after the gospel age. Some, failing to apprehend this fact, have inferred that Moses and all the other ancient worthies are hopelessly shut out from ever having any part in the divine nature and the kingdom of Christ, simply because they lived

and died before the gospel age; and others, believing in the equality of the two dispensations, and that the gospel age ended in 1878, as shown in DAY DAWN, assume that no one converted since that time can ever become the sons of God and heirs with Christ.

Concerning the ancient men of faith, we learn in Hebrews xi. that they were accepted of God on account of their faith, just as believers are in the gospel age. By faith Abel offered the acceptable sacrifice, and obtained witness that he was righteous. By faith, Enoch walked with God, and had the evidence that he pleased God. By faith Noah built the ark, and became heir of the righteousness which is by faith. By faith Abraham obeyed, and we are told that he saw the day of Christ, and learned to look for the heavenly city and inheritance. By faith Moses esteemed the reproach of Christ greater riches than the highest earthly honors, and was willing to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. These and others died in faith, having seen the promises afar off, and confessed that they were strangers and pilgrims in the earth, and were looking for the heavenly country. These are brought before us as examples of great faith and self-sacrifice, and it is for just such qualities that the New Testament promises the highest reward. In Romans iv. 13–16 we learn not only that Abraham had the promise that he should be the "heir of the world," (the same promise given to the Son of God—Psalm ii. 8), but also that it was not by the law, but by the righteousness of faith. What higher promise has any Christian than that he shall be a joint-heir with Christ, and be blessed with faithful Abraham?—Rom. viii. 17; Gal. iii. 7–9.

In reply to the other idea, I would say that it does not seem necessary to limit the becoming partakers of the sonship, and its great promises, to the 1845 years of the gospel age. If it be true, because of the equal length of the two dispensations, that only those who became sons by the power of the Spirit before 1878, can ever be sons and reign with Christ, then, for the same reason, only those who became servants during the Jewish age can ever be servants. That view would exclude all born both before and after the age of servants. Probably none hold that view. But if those born either before or after the servant dispensation may share in the promises made to the Jewish nation by complying with the Jewish conditions, why may not those led of the Spirit of God, both before and after the dispensation of sons, become sons of God?

Let us be understood here. Though the Lord arranged a servant dispensation which ended at the death of Christ, to foreshadow a spiritual dispensation which was to follow it, it is not necessary to think that none after that period can become Jews. All Jews who have lived and died during the gospel age, and all who are to be restored to their own land from among the living nations, have been added to that nation since their age ended. And so though

the Lord arranged a spiritual dispensation for the development of the house of sons, it does not follow that none can afterward enter the spiritual system or kingdom. Those who maintain that the whole body of Christ must be developed and completed as to numbers during the 1845 years that began at the cross, in order to be consistent should maintain that the Jewish house of servants must have been fully developed and complete as to numbers during the 1845 years that ended at the cross.

To us it seems very clear that the completeness or perfection of any system or institution is an entirely different thing from its completeness as to numbers. Really, the more perfect any system is, the more efficient it is in adding to its numbers. Paul recognizes this principle when he says: "The whole body fitly joined together, and compacted, by that which every joint supplieth, according to the effectual working in the measure of every part, maketh *increase* of the body, unto the edifying [building up] of itself in love."—Eph. iv. 16. As a whole, perfect or complete body, it will grow because of the perfectness of the system and its operations.

If neither the Jewish nor the Gospel Church is complete as to numbers in the two dispensations under consideration, why were they arranged as first and second, equal in length, and parallel in many respects, with the death and resurrection of Christ as the end of the one and the beginning of the other? Our answer to this is that they illustrate the relation of the natural and the spiritual in the whole plan. In them we see the relation of the two Adams. The two dispensations are based on and reveal the two covenants—one of law, which, because it is broken, places all the race under the power of death, the other, of God's grace, or loving favor, which destroys death, and places the race in the condition of righteousness and eternal life. The form, or letter of the law with its ceremonies belonged to the dispensation that ended at the cross; and the grace, or loving favor of God, and the antitypes of the law dispensation, are characteristic of the dispensation that began at the cross. Here we find "the law of the Spirit of life in Christ Jesus," which "makes us free from the law of sin and death." Of course, the spirit of the law, which is righteousness, is essential in all ages, and is fulfilled in those who walk not after the flesh, but after the Spirit.—Rom. viii. 4.

These two dispensations, we have seen, are related to each other as the natural and the spiritual. The contrast between them is great; but there is a parallelism as well as a contrast—the things of the former being a shadow of the things of the latter. The ordinances of the Jewish age were on the natural plane—that people being an earthly nation. One could be a Jew and keep the ordinances without spiritual life; but the Gospel Church—the one Church of which Jesus Christ is the Head—is a heavenly institution, whose fundamental law is: "Ye must be born again." It is called a Body, every member of which has a vital relation to its Head. That was a dispensation of sin and death;

but Christ is the righteousness of his people; and he says: "I give unto them eternal life, and they shall never perish."

We have seen that under the old dispensation the people were called servants, or "the children of the flesh;" but that the Gospel Church are called sons, or "the children of promise."—Rom. ix. 8. Those were in bondage; these are free—according to the attitude of their mothers, Hagar and Sarah, or the two Jerusalems which they represented.—Gal. iv. 22-31. Their law was national, and adapted to their condition of bond-service; but the law of this higher life is love—self-sacrifice for the good of others. That nation was called a "kingdom of priests," (Exod. xix. 6), whose sacrifices were fleshly, bloody—being typical; and the Gospel Church is "a royal priesthood," whose sacrifices are the real, the spiritual.—Heb. xiii. 5; 1. Pet. ii. 5-9.

Their circumcision was literal, fleshly, external; but the antitypical or gospel circumcision is internal, "of the heart, in the spirit, and not in the letter."—Rom. ii. 29; Philip. iii. 3; Col. ii. 11. Their sacrifice of beasts was but a type of the real—the crucifixion of the lower nature, and the destruction of the body of sin.—Rom. vi. 6. Their sabbath was but a rest from bodily labor, which is all that the law required, and was a shadow of the spiritual rest which they obtain who believe in Jesus.—Heb. iv. 3, 10. The typical sabbath was the seventh day;—the antitypical is endless, as foreshadowed by the perfect number—seven. Their life, their Jerusalem, their land, and everything connected with their system, were earthly. The promises and the threatenings of that age referred only to earthly life and death: but the New Jerusalem and the inheritance of the Church are heavenly, spiritual.—Heb. xi. 10, 13-16.

When we consider this parallelism and contrast between the two dispensations, it should not be surprising that the two advents with which they end are arranged on the same plan—the first coming being in a natural, earthly, fleshly body, adapted to the condition and need of the fleshly people, and the second coming being in a spiritual or heavenly body, which is not of the earth, but adapted to the condition of the "new man," the "inner man," or the sons of God. Christ is equally personal at both comings, but the natural body is visible to those on its own plane—the flesh, and the spiritual body is visible only to those on its plane—those born of the Spirit—that is, those who are made like Him. Only such have the promise that they shall see him as he is.—1. John iii. 2. Spiritual bodies, such as the angels and the risen Christ have, and all men obtain in the resurrection, are not naturally visible to mortals; and neither the earthly nature nor the earthly body has any place in the heavenly phase of the kingdom of God.—1. Cor. xv. 50. It appears very evident that those who expect Christ to come *again* in the flesh, will either be disappointed, or deceived into accepting a modern Messiah. Against all such claimants we may safely take our Lord's words: "Then if

any man shall say unto you, Lo, here is Christ, or there; believe it not."—See Matt. xxiv. 23-27; Mark xiii. 21-23; Luke xvii. 20-24. The manner of his first coming was in harmony with the fundamental, natural law of the Jewish dispensation which ended then; and the manner of his second coming is in harmony with the fundamental, spiritual law of the gospel dispensation of which it is the end.

We have mentioned only a few of the many types of the Jewish dispensation, which find their antitypes in the gospel dispensation. The New Testament speaks of meats and drinks, divers washings and fleshly ordinances, which were imposed in the old time (Heb. ix. 10), and then nailed to the cross.—Col. ii. 14. Then the apostle says: "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath: which are a shadow of things to come; but the body [the substance of which they are a shadow] is of Christ."—Vs. 16, 17.

Referring again to the two covenants on which the two dispensations are based, let it be observed that Paul gives us a key truth in Galatians iv. 21-31. He tells us that the facts about Abraham having two wives, a bondwoman and a free woman, and each having a son, is an allegory, and that the two women represent the two covenants. Hagar represents Mount Sinai, where the law was given, and therefore is in the same rank with the earthly Jerusalem, which is in bondage with her children. But Sarah, the free woman, represents the heavenly Jerusalem, which is free. Here are the two systems—one of law, the other of grace; one of the flesh, the other of the Spirit. The first son was by nature, and the other by promise. The first was a slave, and the other was free.

This truth is more or less clearly seen by Christians generally. Abraham represents the Father—God. Hagar and Ishmael represent the natural, earthly Adamic order, and Sarah and Isaac represent the spiritual, heavenly, or Second Adam order. These two covenants are related to the two planes of man's existence, as seen in the two Adams. In 1. Cor. xv. 45-49, what the apostle says of the contrast between the two Adams, he says is true also of the race on the two opposite planes. Hence: "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The two covenants are the basis of the two judgments mentioned by the apostle—the judgment of all to condemnation and death, and the judgment of the same all to righteousness and life.—Rom. v. 15-21. This is the judgment unto victory. Matt. xii. 18-20. The same principle—first the natural, and afterward the spiritual—is illustrated in the two Adams and in the two dispensations. It is seen also in the two phases of the life of Christ. His earth life was on the Adamic plane, and under the law. The law was nailed to the cross, and he made an end of sin; hence the cross was the turning-point of the ages and of the plan, and his resurrection was the beginning of the new creation and the key of hope for all mankind.

But what was done by and in Christ *for* the race must be practically carried out by Him *in* the race. It is an important fact that the principle of the two dispensations—first of law and the second of grace, with the cross between them—applies to each person. The law shows man his sin and therefore his need of a Saviour. Then by the loving favor of God, applied by the Spirit, man learns to die to sin and live unto God.—See Rom. vi. 10, 11. The goodness of God, revealed in Christ and his work, leads men to repentance.—Rom. ii. 4. According to Paul, as shown in Rom. vi., the dying to sin and the rising into righteousness, both in Christ and his followers, is symbolized by baptism. It is a symbolic death and resurrection. It is important to see the relation between the symbol and the reality, but not to confound the two. While what Christ did was for all, still, in order to share its full benefit, it is necessary for each one to follow him. There must be a passing from death unto life, from the old dispensation into the new, in the experience of each follower of Christ, as well as in Christ himself. Because "*God* was in Christ," He conquered Satan, and cast him out. Only by the same Spirit, which comes to us through Christ, can we overcome, and share in the victory and glory of Christ. But fully conscious of his power and certain of his success, He said: "I, if I be lifted up from the earth [into the glory], will draw all men unto me." God in Christ, God through Christ in us, and in due time God in all mankind (1. Cor. xv. 28), is the plan for the salvation of the world. The law reveals sin and condemns it, and the grace of God, in Christ, overcomes it and gives us the victory. It is our blessed privilege not to live in the bondage of the dispensation of law, but in the liberty with which Christ makes us free. Christians are exhorted to "Stand fast" in this liberty, and not be "entangled again with the yoke of bondage."—See Rom. viii. 15; Gal. v. 1.

NOTES ON SUNDAY-SCHOOL LESSONS.

Joash, the Boy King.—2. Kings xi. 1-16.

(Lesson for Nov. 6.)

GOLDEN TEXT.—When the righteous are in authority the people rejoice.—Prov. xxix. 2.

INTRODUCTION. — Sometime after Elisha closed one war by his kind treatment of the prisoners, the Syrians again came against Israel, and besieged Samaria so long that there was a terrible famine, and women killed and ate their own children, and other detestable things were used for food, being sold for a great price. The king of Israel was mad against Elisha, and planned to kill him, as if he were the cause of the famine.—2. Kings vi. 24-33.

Chapter vii. shows that Elisha prophesied incredible plenty in Samaria, and how the famine suddenly ended by the hasty flight of the Syrians, according to the word of the Lord through the prophet. In the eighth chapter we see that the people were deeply impressed by the power manifested in Elisha. The king restored the Shunammite's forfeited property because he learned that Elisha had raised her son to life. Even the king of Syria, being sick, sent his servant to Elisha to ask if he should recover. The answer was that he might surely recover, and yet that he would die—by the hand of Hazael, the messenger, who would reign cruelly in his stead.

(*Continued on page 329.*)

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EDITOR'S APPOINTMENTS.

Nov. 6, Washington, Mich., 10:30 a. m., and Detroit, Mich., 1356 Woodward Ave., at 3:00 p. m.

Nov. 13, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Nov. 14, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Nov. 15, Englewood, Ill., Hope Mission, 6149 S. Halstead St., at 7:30 p. m.

Nov. 27, Yale, Mich., 10:00 a. m. and 3. p. m. and at Peck, Mich., 7:00 p. m.

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(*Continued from page 327.*)

In chapters ix. and x. we see that Elisha, according to the word of God to Elijah, caused Jehu, the son of Jehoshaphat, to be anointed king over Israel, and that he became the avenger of the cruelties of the wicked Jezebel. He slew the whole house of Ahab. There could be no peace as long as the wicked ways of Jezebel were followed. She and all like her were doomed. Jehu had a "zeal for the Lord," (x. 15), like a great warrior used of God to remove national obstacles out of the way of his cause, who was not himself a good man.—Vs. 29-31. In this he was like Napoleon, who struck a terrible blow at the modern Jezebel, at the close of the eighteenth century. The extinction of the house of Ahab and the destruction of Baal worship were important national changes. This was what Elijah anticipated, though he himself could not accomplish it.—1. Kings xix. 15-18.

I. ATHALIAH'S MASSACRE.—Vs. 1-3. We learn that Jehoram, the firstborn son of Jehoshaphat, followed his father in the throne in Jerusalem, and reigned eight years. He married Ahab's daughter and followed in the idolatrous ways of Jezebel. Ahaziah, his youngest son, was his father's successor, but reigned only one year, being one of Jehu's victims. He followed in the idolatrous ways of Ahab's house, having a wicked mother for a counsellor. When she saw that her son Ahaziah was dead, she attempted to destroy all the royal seed of the house of Judah, and came within one of cutting off the line of David, through which Christ was to come. Had she succeeded, Judah would have been made a Pagan kingdom; but God fulfilled his word, though it was done in a strange way. Joash, or Jehoash, was spared. He was only a year old. He was the heir to the throne; and his good aunt outwitted his cruel grandmother. She stole the child from among the slain, and she and her husband, Jehoiada, the priest, hid the babe and his nurse in the bedchamber, (the storeroom for beds and couches), and then hid him in the temple for six years. He was safe there, as the temple was neglected; and his cruel grandmother reigned over the land.

As the temple is a type of the Church, this suggests the importance of bringing the boys—our future kings in an important sense—under its influence, and as the apostle says, "bringing them up in the nurture and admonition of the Lord." It is as true as ever that if a child is trained up in the right way, when he is old, he will not depart from it. We cannot admit that it is a good thing to let the boys run loose, to loaf on the street corners, and in the saloons, and generally run wild and do as they please. If parents do not rule their children, the children will soon rule their parents, or drive them wild.

II. HOW JOASH BECAME KING.—Vs. 4-16. In the seventh year of the life of Joash, his Uncle, Jehoiada the priest, who helped to save the boy, laid a plan and succeeded in crowning him king, and causing the death of Athaliah. He called together officers and guards enough to answer his purpose, and made an agreement with them, and put them under oath, and then showed them the king's son. According to the priest's plan, they guarded the temple and the boy king, and finally he was brought forth and anointed and crowned. A copy of the law was given him, as the law required, and then they clapped their hands, and shouted, "God save the king."

When Athaliah heard the noise of the guard and the people, she came to the temple, and seeing the young king crowned, and hearing the rejoicing of the people, and the blowing of the trumpets, she took it all in at a glance, and knew that her scheme was at an end. She rent her clothes, and shouted,

"TREASON." It is evident that the people generally were tired of her rule, for at the priest's command, these guards were ready to drive this woman out of the temple by the way of the horses' entry to the king's house, and there kill her.

For the later life of Joash, see next lesson. Someone has said: "Every child is born a king. His kingdom is first in his own soul, its powers, its passions, its intellect, its choices. He is king over all his surroundings, the influences that environ him, the powers and forces of nature. The question of life is what kind of a king he will be." The word says: "He that ruleth his spirit is better than he that taketh a city."

In reference to the terrible work of Jehu, Jehoiada and others, I quote from another: "Did God, the Father of Him who said, 'Love your enemies,' and 'Resist not the evil,' instigate this wholesale butchery and sanction this reign of terror? Who can believe it? If that law and that mode of dealing with his enemies were directly from God the Father, then the only begotten Son contradicted his Father's teaching. That system, which both Old and New Testaments assure us was ministered by angels, was evidently in some respects an accommodation to the primary state of mankind. The God of Israel and the God of Love are as distinct in character as were Moses and Christ. These terrible records are pages of history. Floods, fires and tempests mow down human life as relentlessly as did Jehu in his "zeal for the Lord;" but neither can be a direct expression or revelation of Him whom Christ came to proclaim, and who is heard alone by faith's listening ear in the still small voice of Love.

"This history deals exclusively with the natural lives of men in the flesh. And while idolatry was being condemned, and the people were being trained to worship only the one God, those wicked deceivers of the people, who fell before the irresistible wrath of the anointed king, were emblems of the evil in the world, which is to be utterly blotted out by the righteous wrath of the Lamb who makes an end of sin. In the type *man* died; in the antitype, *sin itself* ceases. With this view, the terrible history is an allegory of the Lord's method of saving men by destroying sin. This is the work of Love."

Joash Repairs the Temple.—2. Kings xii. 4-15.

(Lesson for Nov. 13.)

GOLDEN TEXT.—We will not forsake the house of our God.—Neh. x. 39.

INTRODUCTION.—It appears that many of the evils of the fifteen years during which Jehoram, Ahaziah and Athaliah reigned in Jerusalem were the result of Jehoshaphat's alliance with Israel. The worship of Baal became fashionable, and there was a great decline in the true worship, and the temple of the true God was neglected, and became dilapidated. The beginning of the reign of Joash called for a reformation, and a great work to be done. After the death of Athaliah, Jehoiada the priest secured a covenant of consecration between the people and the Lord and the new king; and the people at once destroyed much of Baalism, and had joy and peace.—2. Kings xi. 17-20.

Joash was only seven years old when he began to reign, and he reigned forty years in Jerusalem. He seems to have been somewhat impulsive and subject to the influence of others. He was a good king as long as his uncle Jehoiada lived; and because of the extreme youth of Joash, the priest was at first virtually the head of the nation.

I. THE TEMPLE REPAIRED.—Vs. 4-16. This idea of repairing the temple seems to have been suggested by the young king's own mind. "He was minded to restore the house of Jehovah."—2. Chron. xxiv. 4. He had good reason to love this house. It had saved his life. It had been his home. And

there he had been crowned. No doubt his six years' experience in the temple courts had shown him the need of its restoration.

The parallel account in 2. Chronicles xxiv. shows that the king called a meeting of the Priests and Levites, who had the temple, its services, and the training of the people under their care, and authorized them to go to all the cities of Judah and collect money for the purpose of repairing the temple; and he urged them to hasten the matter; but they did not hasten it. And even in the twenty-third year of the reign of Joash the temple had not yet been repaired. The long neglect of the house and the influence of idolatry had perhaps made the priests indifferent.

Then the king called together Jehoiada and the other priests, and asked them why they so neglected the matter. It appears that they had been collecting money from the people, for the king now ordered that all the money they collected should be placed in the repairing fund. But they did not yet take much interest in the matter. But either Jehoiada or the king suggested a new plan of collecting money for this purpose—one which would test the interest of the people. At the king's command, Jehoiada had a chest made, with a hole bored in the lid of it, and placed it where the people had to pass it on coming in; and into this box the people were called upon to put all the money that they brought into the temple. With this plan there was no danger of the money being misapplied; and it was successful. The report of the success led to greater giving. The people rejoiced, and collected money in abundance. Such giving made great results easy.

Under the direction of the king and the priest, the money was paid out to workmen, who repaired the temple. None of this money was used to get any kind of furniture for the house, until the repairing was all done; and there was enough left to do the necessary furnishing afterward.—See 2. Chron. xxiv. 14. The men who handled the money were honest and trusted, and the work was well done, and went on to success. And as long as Jehoiada lived, the services in the house of the Lord were carried on. Verse 16 shows that the priests were provided for from other funds.

There is something in this manner of giving that might commend itself to the Lord's people today. They did not get up church-fairs, lotteries nor theatricals, nor anything of that sort. Their plan was straight-forward giving—giving for the purpose in view. Such giving tested the interest of the people in that object. If all Christians would give on this plan, they would be astonished at their ability to carry on any needed or desirable work. To give regularly, liberally, and cheerfully, is what the Lord asks his people to do. To give until it is felt is the law of sacrifice for Christ and his cause, and it develops character and joy. Do the Christians of today really believe the words of the Master: "It is more blessed to give than to receive?" Does the Church, the temple of God, need repairing along this line? Oh! that all who love the Lord may form the habit of giving *directly* to carry on his work.

It is a lamentable fact that after Jehoiada's death, there was a sad reaction in the life of Joash. He yielded to the influences of the young and fashionable princes of Judah, and they led him into idolatry, which brought great trouble again upon Judah. The king was impulsive and lacking in solid principle. He sanctioned the murder of Zechariah, the son of Jehoiada, because he reproved his sin. To this murder Jesus referred as one of the grievous sins of the nation.—Matt. xxiii. 35. Terrible retribution soon followed. His own servants

conspired against him, and slew him.—See 2. Chron. xxiv. 15-27.

This lesson shows the value of good influences, good company, but especially sound principles. Obedience to the Lord always brought blessings, individual and national; and disobedience brought trouble and ruin. "Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. xiv. 34.

EXTRACTS FROM LETTERS.

Like a Sparrow.

BROTHER PATON:—I write to let you know that I still receive the HOPE, with renewed light and spiritual strength. It seems just like God feeding Elijah by the ravens, for my condition resembles being in a cave—having no one that cares to listen to, much less to sympathize with, the teaching of the Bible. Some of them lie near my heart; but I must lie still in the hands of God, and wait his own good time to open their eyes. My condition is such that I cannot travel around much—almost cut off from society, both religious and social. Surely I "am as a sparrow alone upon the housetop." It would delight me to meet you all at the General Meetings held by the HOPE Family, but that is impossible, being so far away. But when you meet, let your most earnest petitions be offered to our Father for the babes of the flock. Though aged, I feel that I am one of the least in God's kingdom. Yours in Christ the Saviour of all mankind, M. J. C.

WAXAHACHIE, TEX.

Suffering and Healing.

DEAR BROTHER:—Did you write on the subject of "Suffering with Christ" just because I was wishing so much that you would? I almost had to ask you to, for so many of our dear friends have failed of the correct understanding of it. Christ never had cancer or rheumatism, or any other disease. These ailments—legion in number—are the fruits of sin; and the Bible says, God sent his Son into the world to destroy the works of the devil, which are sin in various forms. And Christ gave us an example of his work in healing the sick, the lame, and all manner of diseases, and even raising from the dead a number who had died from some sort of sickness. Would he have done all this if being sick was the way to suffer with him? Again, we are told to pray for one another that we may be healed; and the Lord says: "I am thy Healer," —thy Physician. And we read that Asa died because he trusted in the physicians, and not in the Lord.

Did Christ really come to destroy the way for us to suffer with him, and even now heal us of the serious, and incurable disease from which we suffer?—and has given us written directions how to come, telling us to call for the elders of the church to anoint and offer the prayer of faith, assuring us that it shall save the sick, and that the Lord shall raise him up, and if he have committed sins, they shall be forgiven him. The same Son of Man who heals, is the One who forgives sins, and the Bible says there is no other name whereby we must be saved. There has been a great deal of sickness and suffering among Christians, and the unsaved also, and the idea has been entertained that only for the devil and sin, this would not have been. I think Satan has seen the misunderstanding, and likes to have it so. He is a robber, and would rob Christ of his glory if he could.

According to the record, the example Christ set us is to render good for evil, blessing for cursing;—to take joyfully the spoiling of our goods, (or good name). As a lamb led to the slaughter, he opened not his mouth—no murmuring, no retaliation! We are to suffer the wrong, knowing it is our Father who permits it—therefore in love and wisdom. One more: "Rejoice and be

exceeding glad, when they shall say all manner of evil against you falsely, for my sake, for so persecuted they the prophets which were before you." Why all this? Is it not because of the privilege of suffering with Christ, as they also suffered with him? Are not falsehood and misrepresentation suffering? To be falsely represented is more cruel than physical suffering. But the comparison with prophets seems to be that the Spirit of Christ which was in them enabled them to write as indited, and enables us to understand their writings in the deep spiritual light—a blessed relationship, a high and exalted privilege, signifying oneness with Christ.

CHICAGO, ILL. MRS. L. D. HEATH.

REMARKS.—I have learned that it is easier to ask questions than to answer them. I have long believed that the suffering in temptation, in cross-bearing, in self-denial for the good of others—all that we can do in following Christ—is what is called "Suffering with him;" and yet I am not prepared to say that physical suffering of any kind and from any cause will have no good result. All suffering, even of the most sinful, is on account of God's plan which is to result in the deliverance of all in due time, and I believe it will all have its compensation. In view of the blessed, endless results, I believe it will be a glory to have suffered; but those who have been in the light, and have been most consecrated to the Lord's service, and have borne the pain, the crosses, losses and persecutions, with patience, will be nearest to the heart and throne of Christ. (In this connection I would ask all to read in THE PERFECT DAY, from page 76 to page 83.)

I believe that all diseases are "the fruits of sin," but not more so than the other causes of suffering, by slander and persecution. If our Father permits the latter in love and wisdom, so he does the former. I believe the Lord can heal, that he does heal, and will heal; but why does he not heal all now? Why does he not now give to all the needed faith for healing? No one can answer these questions who does not know God's plan of dealing with mankind. Can man heal himself? Can he create faith to be healed? He can only exercise the faith that God gives him. (This is equally true whether the healing be physical or moral,—from sickness or from sin—the one being a type of the other.) I have been healed, and I know others who have been healed; but I have known many earnest Christians who have not been healed; and I have been led to believe that many have been made patient, kind, sympathetic, Christlike, by their experience of bodily suffering, even more than by being healed. They believed that the Lord permitted their sufferings, and they have been led quietly and patiently to wait on him, and to trust him where they could not trace him. If the Lord gives faith for healing, it is well; but if he withhold this blessing, there may be Christlike character developed, and power to say: "Though he slay me [or permit the enemy to slay me], yet will I trust in him."

I have no thought of opposing divine healing, but it seems necessary to think broadly, and not to get unbalanced, or one-sided. Jesus and the apostles never said a word against physicians; but no doubt many whom Jesus healed, were considered hopeless by ordinary means. He thus proved his Lordship. In regard to Asa, let this be considered, that he lived in the dispensation of sight, under the Covenant which related to earthly blessings. Conditions are not the same in this age of faith instead of sight (since Pentecost), where afflictions (rather than the prosperity and earthly blessings that were promised in the former age) work for us a far more exceeding and eternal weight of glory. But this does not shut out the fact that

God has given some in this age the power of "the prayer of faith" for healing. If you know any such, call for them, whether they be elders or others, and the Lord will not disappoint you, for, as James said: "The prayer of faith *shall* save the sick, and the Lord *shall* raise him up; and if he have committed sins, they *shall* be forgiven him." It is evident that the elders of whom James speaks had this God-given power. The Lord always honors the faith which he gives. If anyone knows how to get that faith, let him tell us. If the Lord heals now, there is some good reason for it; and there is an equally good reason if he does not heal now. No power can hinder him, and therefore in due time he will have a perfect success.—EDITOR.

Looking Forward and Back.

DEAR BROTHER PATON:—I am better. I can be out. And the dear ones of the Larger Hope have kindly remembered me. I have received in September $6.50, and in October $2.00—the last from friends in Orange, N. J. I wish to express my thanks for these favors. Without them I must have suffered. My prayer to God is that the blessings of Matthew xxv. 34-36 may be to the givers.

When I was wounded in the U. S. service, the doctor despaired of my life, and Oh! the pain was terrible. And then the thought that my dear wife and children were with strangers, and without a cent of support. Only he who has passed through it can realize that awful hour. After a time I recovered, and I can never express the happiness of again seeing wife and children, and of being able to do something for them. (Wife and three little ones are long since at rest.) Had I not been wounded, I could not have known that happiness.

Bro. Paton, when the pain of this wounded life shall cease, and home is reached, will not our happiness be greater on account of the experience we have had in sin, sorrow and pain? It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Will we not realize that glorious change more in looking back? Have not the woes we have had here made us shed many a tear?—and do we not desire something better, something higher?

> Oh! how happy I shall be,
> When from sin and sorrow free,
> And looking back I can see,
> God worked all things well for me.

SILAS LAWRENCE.

FAIRHOPE, ALABAMA.

Oct. 22, 1904.

(I have $4.00 from the State of Washington to add to the brother's supply for October.—ED.)

From a Sister at Eighty-four.

I SHALL keep the DAY DAWN you sent me for my own use. I gave the one I had to a Methodist minister. Perhaps he will look into it occasionally, and find something that will help him out when things come up that stagger him. He cannot read that without seeing the boundless love of God, and His triumph. The more I read, hear and see, I can but believe that God's truth is marching on. The love of God will constrain the people to believe the truth. J. W.

BROCKPORT, N. Y.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself. "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

☞ See Editor's Appointments, p 328.

GOD'S BOUNDLESS PLAN.

(Continued.)

How often and fervently must we protest that creation can not be reckoned among grand catastrophes? or if we may think it a fitter word—say, calamities? And yet the tremendous possibility not only, but the appalling certainly that five out of six, or three out of four, or two out of three, of the creatures having consciousness, sensation and (as supposed) impossibility of ever returning to the primitive un-knowingness, the ante-natal nothingness of old, would render creation not a boon but a bane, not a blessing but a curse, and that too beyond expression,—if to live forever must be to be tormented without hope, without abatement, without consolation—and with aggravation on and on into a depth without a bottom, and a duration with no end or measuring line!

This is a thing not to think of and retain faith, or love, or health, or life, or sanity. We hear a voice from above forbidding such a dream of madness. "God is love," and "good and upright is the Lord, therefore will he teach sinners in the way." But myriads of sinners have lived, and never learned the A B C of love and truth and life as Jesus taught both in his preaching and his example. Now and then one has learned a little, but only a little at the best. There is a mist over all, at the best and brightest. "God loved the world,—and sent his Son to be the Saviour of the world," and when he will teach sinners in the way, he will prove his love, and prove the truth of his salvation."—Ps. lxix. 13.

And that royal word salvation is more than a hundred and sixty times repeated in scripture, and it is, we think right to reckon the various forms of the word, noun and verb, at more than four hundred and fifty,—and with reference to God's merciful kindness to men, in the vast majority of them all. Has this no lesson, no meaning, no significance? And if we turn to the word damnation, I count it eleven times in my concordance, and in every case in the original, the word is *krima* or *kriscos*, whose primary definition is *distinction, judgment*, a *time* of *judgment*.

But why is not *kata-krima* the word used in these eleven cases, since that unequivocally signifies, condemnation, or condemnatory sentence? In Rom. v. the judgment or *krima* was to *kata krima*, or condemnation, when Adam by his one offence became an heir of death; but now by Christ the second Adam, the free gift is to *dikaioma*, or justification, and that too of many offences. Is not this something to make the tongue of the dumb sing? Is not this something to kindle praises in the earth's four corners? This is twice affirmed in verses closely contiguous, and when judgment came on all men to die for Adam's sin, the free gift came on all men to justification of life.

That is it, justification of life! There is room and time for hope here, for the life for all men. And they shall have a right to it, for God has appointed it, not of any merit of theirs or for any good in them, but for the infinite good in God, and his love for helpless men. And in Romans viii. "there is no *kata-krima* for those that are in Christ Jesus;" and God has declared, "All souls are mine," and Jesus said, "All that the Father hath is mine," and as all men are or were in Adam, so they are in his grand substitute—his Successor—the Life Giver. Adam who failed was a life-loser,—but here is one revealed who is a Life-Restorer, and he gives a life that is lasting even to everlasting in lieu of the life that goes out like a farthing wick in a puff of wind.

Three times in the Bible do we find the word damned, but in one of these we find *krithosi*, "that they may be *judged* who believe not in the truth, but take pleasure in unrighteousness." Once it is said, "He that doubteth is damned if he eat, because he eateth not of faith," but in R. V. the obviously better word, condemned, occurs. Something of condemnation many have known and felt for errors, and even in the doubt or fear of a course or choice not clear as to expediency or rightfulness, what torments have been suffered! O, a thousand times it is true, "All have sinned, and come short of the glory of God." All are sinners, all have failed, some more and worse than others, by far, but all are needy and dependent on Heaven for help.

Now upon this grace of salvation, who shall weary of dwelling and dilating, seeing that one, of both choice and necessity, finds his rest and inspiration in the love of God, which is the source and center of knowledge and hope? An apostle said, "He that dwelleth in love dwelleth in God," and conversely he that dwelleth in God, dwelleth in love. Isaiah says, "The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of God." And David agrees with Isaiah, saying, "All the ends of the earth have seen the salvation of God."

In the broad outlook of men prophetically illumined, times past and future may be one, seeing that he who dwells in God is above the transientness and limitation of the worldly mind.

And again, "The Lord hath made known his

salvation; his righteousness hath he openly showed in the sight of the heathen." It is doubtless true that some will say the heathen will miss it themselves. They will see and despair, or see and be tantalized. That is the old version of justice in the ascendant, and pity impossible or dead. But where will be the profit or pleasure of flashing on the heathen in their mortal bodies, or for an hour of resuscitated life, the splendor of a celestial state they can never have for their own, and never could have had, for want of instruction and invitation, or anything that could be named opportunity, no, not so much as by a cricket's voice to pipe, or a mouse's ear to hear a hint of a Saviour and a salvation?

Will infinite goodness and power be at the pains to harass and horrify the poor wretches with a vision of what they have missed and lost, and yet never could by any possibility have reached or realized in all their little breathing time on earth, or in all the aions of a so-called un-beginning eternity? Let us not think that of power and love most precious and blessed in God.

Then why shall the ends of the earth see the salvation of God except for their instruction and profit? And who could guess or understand the joy of the Infinite Mind in unfolding and bestowing that boon, salvation? Look at the men we call *moroi*, that is, fools, who are ablaze with zeal to rear their mountains or mountain ranges of riches for a petty breathing time of two score years, to have and to hold, when they ignore salvation both as to the name and the thing. But even for them we have hope, when they have learned wisdom out of folly, and turned to the God whose favor is above lands and houses, and mines of copper, silver and gold, and pearls of Ceylon or the Persian Gulf. If, as a rule, or a law, the keenest joy pertains to making others glad, so then will not our Father, with a heart divinely joyful, make glad the millions of the heathen whom he once suffered to live in darkness, but now at last has raised to a life worthy the name?

Look at Isaiah again, and if there is eloquence in language, read it and see it. "Drop down, ye heavens, from above, and let the skies pour down righteousness." What righteousness is this? Wrath, vengeance, death and destruction? A thousand times, *No*. It must be to do right, and to do right is to do good and be kind, and seek the happiness of creatures, and bind them fast with bands of love and gratitude to the loving and infinite Father. And we who have seen rain in semi-tropical latitudes come down like a flood, can imagine the glory of love and goodness raining on the earth like a blessed cloud-burst. No cataract of wrath or rain-gust of ruin, this!

The time of misery has been long; now the time and times of mercy have come. Long and dread has been the dearth; now let the rain come, and love have its blessed day of giving with lavish hand. Nor is this all. "Let the earth open, and let them bring forth salvation, and let righteousness spring up together."

And shall we narrow this picture and limit it to the time of Cyrus and the return from Babylon? Have we no larger gleam or glimpse of a thought, a plan, an enterprise, a determination than this? The poor little coming back from Chaldæa of fifty thousand Jews, more or less, had in it indeed much zeal, and hope and joy and praise;—yet how the veterans cried over the inferior glory of Ezra's new temple! We give this prophecy room and range far ahead. We see, or think we see, its sweep into the times of grand restoration, when the opening earth will let up the heathen from their graves, else why command the earth to gape and furnish, as we think, material, subject to a work of salvation, and responsive to a *will* whose seed and spring is love.

What glorious days those that are coming; and if they are big with God's mandatory compassion, so shall they be amendatory of the old rack and ruin wrought by Satan, and full of the evil odors and frightful deformities of sin, mother of death.

(*To be continued.*)

HOLLAND, N. Y. C. COLEGROVE.

Holiday Campaign.

FROM now till February 1, 1905, all may act as agents for our books, and may order them, singly or any number, at the following low rates—DAY DAWN or GOLDEN LINK, in cloth binding, 60c a copy, in paper cover, 35c; MOSES AND CHRIST or PERFECT DAY, in cloth, 35c, in paper cover, 20c. Out of these prices we pay the postage. Who will join us in this special effort to place the "Plan of the Ages," and the full Gospel of God's love as revealed in Christ, from our point of view, before thinking people, in hope that some of them may "be able to teach others also?"—ED.

☞ SEND US a good big list of names for Sample Copies of the HOPE.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21

Vol. 22., No. 22. ALMONT, MICH., NOVEMBER 15, 1904. $1.00 a year.

THE DRAGON AND LEOPARD.

In reply to the questions of some concerning the difference between the "Dragon" of Revelation xii. and the "Leopard" of chapter xiii., I would say:—

I understand that "the beast having seven heads and ten horns," is always the Roman Empire, and is never limited to any portion of it. The Dragon was the Roman Empire as it existed under Paganism, and the Leopard was the same Empire as it existed under the Papacy. But when John saw the Empire in any of its phases, he always saw the whole Empire, and called it "the beast having seven heads and ten horns."

Just so Daniel saw his beasts complete. In chapter vii., he saw the fourth beast, "and it had ten horns;" but it did not always have the ten horns. Until the Empire was divided, it had no horns. Then after the ten horns had been developed, "another little horn came up," and it plucked up three of the former horns by the roots. And this horn became the controlling power of the Empire. It had "eyes like the eyes of a man, and a mouth speaking great things." "The same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High." But after all it was the *beast* that persecuted the saints. What would a horn amount to if it had no beast back of it?

Before this, Daniel saw the third —the Grecian—Empire, "and the beast had four heads;" but not when it first came up, did it have all these heads; but Daniel saw it with the four heads, because he took in the whole Empire at a glance. So also he took in the whole Roman Empire at a glance. Let it be clearly seen, what so many have overlooked, that this Roman beast, wherever and whenever it is seen, is the one which hath the seven heads and ten horns, and it may prove helpful to some. This Empire, after it was divided by the disintegrating forces of the fifth century, and the first part of the sixth century, existed for 1260 years

under, or in union with, the Papal Church, and in that character it is seen in Revelation xiii. as the Leopard beast, to whom "the dragon gave his power, and his seat, and great authority."

Let it be borne in mind that the Papacy is a twofold thing—State and Church combined,—and is represented in prophecy by the Man and the Woman. In its civil character, it was the *head* of Rome—the Man; in its religious or church character, it is what is meant by the Woman. It is the two combined—married—that constitutes the Papacy proper. It was this forty-two months head of the seven-headed beast that received the deadly wound. The same thing is referred to in Daniel vii. as taking away the dominion of the ruling horn; that is, the civil power of the Church was abolished. This occurred in 1798, at the end of the forty-two months, or the 1260 days, or years. But the deadly wound was healed; that is, the Church was restored as the head of Rome.

The restored Papacy has not been as great in power as it was during its 1260 years' reign, or, especially, as it was during the 1,000 years before the Reformation. It has only been an "image" of its former self. It has had no legal power to destroy men's lives on account of heresy. But it has "killed" symbolically, by excommunication — that is, ecclesiastical death—all the Roman world that would not worship the first beast, "whose deadly wound was healed." Papal Rome rose up "out of the sea," or put on that character by great combinations of the people—"waters," (Rev. xvii. 15), just as Daniel's four beasts came up by war and bloodshed.

The other beast, of verse 11, which had two horns, I understand refers to the two Napoleonic dynasties. It came up as a Republic, by vote of the people; not by war, but "as a lamb." But imperial power was soon assumed, and he "spake as a dragon,"—imperial Rome. These Napoleonic dynasties were the very *life* of the "Image,"—the restored Papacy—from 1800 to 1870, and we know what resulted when the support was withdrawn. In 1870 the Italian army, under the leadership of Victor Immanuel, took possession of Rome, and since then the Church has had no civil power at all. Her day is past, only so far as she may rule by her influence over the minds of men, just as other Churches do. We have no fear of another restoration of that old power. That system has been consumed by the spirit of the Lord's mouth, and shall be destroyed by the manifestation of his presence.—2. Thess. ii. 8.

The fact that the two horns did not exist at the same time is no more against this application, than it is against the truth that Rome was the seven-headed beast, because no two of its seven heads existed at the same time. The seven heads were successive, as John said: "Five are fallen, and one is, and the other is not yet come."—Rev. xvii. 10. The same principle is seen in the fact that Medo-Persia is spoken of as "a ram which had two horns," but not all the time together, for, "one was higher than the other, and the higher came up *last*."—Daniel viii. 3. Hence the lower horn came up *first*.

The two horns of the beast, of Revelation xiii. 11, sustained the Papacy until the time had come for it to fall as the ruling power in Rome, the seat of the beast which had seven heads and ten horns.

JESUS CHRIST OR ANOTHER.

(By J. Lewis Paton, M. A., High Master of the Grammar School of Manchester, England.)

A SHORT time ago I met the father of a school boy who had just left school, and I asked him, as I naturally would, how his boy was getting on; and whether yet he had found an office in which to place him? And the father told me, he was glad to say that he had found exactly the place and the man, which he thought just suitable for what he wanted.

The boy was to be an architect and surveyor, and I suppose he could have learned all about architecture and surveying from various text-books and encyclopædias that deal with the subject. But as you can very well see it is quite insufficient if you want to make a good architect and surveyor to dump down on him a lot of text-books and encyclopædias. The only way to make him efficient in his profession is to put him with a master of his profession, to get him in an office in which there is a lot of work going on of a high quality, which work is dealt with by a man of high excellence and skill, so that your pupil will see not only what has to be done, but how a man who is a master of his craft will do it, and when he is making his first attempt himself, will have at every turn the advantage of a master-hand over him, correcting his mistakes, showing him how to do a thing better, showing him how to remedy the shortcomings of his own work. Now that is a truth which is recognized in every single branch of life.

THE SUPREME ART OF RIGHT LIVING.

And now, the question I want to put to you is simply this—whom shall we take as our Master in this great art of right living? to whom should we go, under whose daily influence and atmosphere are you and I proposing to put out ourselves? That is the first, the great, the all-important, the critical question on which everything else depends. "Ah, well," you say, "the world has produced in its history many great men and women who give us examples of this art of right living, and under their tuition and under their influence we trust day by day to excel ourselves." Well, let us think about this thing.

I remember just when I left school and went to college and saw life opening out before me, there was one great man in England who had the gift of sight as no other man amongst us [Thomas Carlyle]. He could see right through the trimmings of life and the fripperies of it, down to the sure truth behind. He could see right through our flimsy conventions and our wretched respectabilities, through to the duty that lay behind them, a dead sure thing. He had that wonderful gift of sight, and he had the wonderful gift of utterance, and we young men in England in those days followed him as our leader, listened to his every word, saw in him the hope of better things for England and the world

to come. Just as I was going to college he died, and shortly after his death his biography appeared. We devoured that book, and got not far into the record of that life before we found in it, in the private history of the home, a record of petty temper, of meanness, of irritation, of magnifying mole-hills into mountains and consequent bitterness of spirit, a record which I do not hesitate to say would have been a disgrace to the humblest home in England.

A great gulf fixed between the public profession and the private life!

Not long ago I stood in the studio of a great painter in London. He was showing me several of his pictures which stood there, some finished and some unfinished, speaking freely about the subjects he had painted; and away in a dark corner behind a picture which stood there on an easel, I saw a face which seemed to me familiar, and I said to him, "Isn't that the face of Dante Gabriel Rossetti?" "Yes!" he said—and I noticed as he said it that his countenance fell and the flow of his conversation ceased—"I would rather not speak about Rossetti," and I saw there was a veil drawn—the veil of secrecy over the home life of one whose glorious splendid utterance and imagery had held all reading England entranced with the vision of its beauty.

My friends, there too, as soon as you drew that veil, the glamor of the influence was spoiled. A great gulf was fixed between the public profession and the private practice of the man.

Then there are other great men in history. Theodore Mommsen, the greatest scholar of Europe, who has just gone to his rest—and never a man in this world deserved it more—taught us to recognize as the greatest man of antiquity Julius Cæsar the Roman. I think that we all recognize the wonderful power, the wonderful wisdom, the wonderful practical administrative gift and talent of that unequalled Roman; but I wonder if you have ever asked yourself this—Can we take the moral standard of the twentieth century and by that light adjudge Julius Cæsar to be one of the great leaders of mankind, a man whom we should tell our boys and girls to follow as their example in moral life? I take down Cicero from my shelf and read there in one of his familiar letters —"Julius Cæsar coming to dine with me;" and I think here, surely, there will be some great thing said which I shall remember forever—the greatest orator of the Roman world meeting the greatest statesman that the world has ever produced—and as I read the letter I find that after so many courses being put upon the table Julius Cæsar retires and takes an emetic! He puts it in Greek, not Latin, just as we put ugly things in French to skim them over a bit. I say to myself, "Ah! it is a great mistake to apply the advanced moral standard of our own time and our own country and our own race to such a man as Julius Cæsar. We have to screw things back a bit, we have to adjust the instrument, to make allowances for him, because after all he was not much better than

his time. Quite a customary thing in those days to take an emetic so that you could eat more, and you mustn't blame Julius Cæsar because he was not greater than his time!"

What I want to point out is, you cannot take Julius Cæsar as an example of the highest life. You have to make qualifications of your moral standard at this turn and that turn, from time to time.

And there are other great men. Far be it from me to depreciate or belittle great men or women; we as English people know too little about them, and I only wish the interest that is concentrated on low things in Manchester here were devoted to the study of their lives.

But let us take such a great life as that of Oliver Cromwell, a man of whom in Manchester you are specially proud. Do you find everybody agreed with regard to Oliver Cromwell? I ask some of my friends, men who know the facts as I do, what they think of Oliver Cromwell, and they paint him, well only a little less black, if at all, than the Prince of Darkness himself. And I talked also to Dr. Clifford about Oliver Cromwell, and Dr. Clifford was hardly willing to admit that he was anything lower than an angel. Partisanship! Men aren't agreed about him. You take Oliver Cromwell as your master in the art of right living and you will find all your blue friends thinking you are going very rapidly, at motor-car speed, over the precipice. Moreover, it was not till the middle of last century that we knew the truth about Oliver Cromwell. It was only then that historians gave you the chance of knowing much about him, and even in our own memory things have come out about him which those before us did not know. Partisanship! Difference of fashion! Many historians and biographers make it impossible for us to accept this man or that man, this woman or that woman, as our right model of right living.

Ah! but you say there are lives in which I think you will find it hard to find fault. Well, I read not long ago a very saintly life, a beautiful, gentle, innocent life; it is a type of a good many others and does not stand alone, I am glad to say—a life of Henry Kirke White, a young poet of my own town of Nottingham, who died all too early at my own college at Cambridge. I read that book with great interest, and when I closed it I thought about it, and I said to myself, "A white life, pure as any I ever read; but had this man in him the strength and the manhood that could stand up and rebuke sin, the strength and the manhood to lead against the powers of evil?" We want such power, we want such men, we cannot do without them, but I do not find that positive element in the life of Henry Kirke White, nor any promise of it.

Ah, yes, I grant—and leaving this subject I say no more, but this I will say, what the Old Book says—that many men in many times have given us in many ways in many fractions fragments of the Word of God, not so much in what they said, as in what they were, for after all the great lesson that any man teaches is himself. But I only know one life in history which I can commend to

you, or which you can commend to your children, as a perfect ensample of righteous godly life. I only know one Master of the art of right living.

There is no gulf in that life; there is no gulf fixed between the public profession and the private life, the home and the market place. There is no need for us to adjust our moral standpoint; we do not have to make allowances, qualifications, and reserves; we can give it our whole-hearted admiration. There is no doubt about the purity and loftiness and innocence of it; everyone admits it. Those who reject Him are some of the first to do so. John Stewart Mill, the skeptic, was the man who told us from his chair, as moral philosopher, that if we wished to live a perfect life, we must so act that every action would commend itself to Jesus of Nazareth.

My friends, we can search all through history, through the centuries as they go on, but we shall not find any model of excellence that can compare with that, we shall not find any power or any name given under Heaven but that whereby we can be saved from sin. You will not expect me, and I shall not attempt this afternoon, to describe that life. Better read it than hear it described.

I know that the greatest masters of oratory in our nation and in all civilized nations of Europe and America have attempted to describe this life to men. We have heard them, some of us; we have read what they have written, and yet I venture to say that no man or woman who has heard those orators or read their books, if he or she has entered at all into the spirit of Christ and been a student of His life, I will venture to say this, that they have not yet heard a sermon or read a book which comprehended in its fulness all that they saw and felt to be in the Man Christ Jesus. The greatest painters have painted Him, and we have seen their paintings, and we have turned away and said, "Yes! it is all true, but the greatest part and the most of it, remains yet unexpressed."

So beautiful in its simplicity, so simple in its beauty, towering high above all human lives, is the life, the death, the resurrection of Jesus, the Carpenter of Nazareth. If you want to know the difference that I feel to exist between that life and all other lives, the best that I know or have read, I can put it to you in a little simply story of Charles Lamb, a clerk at the Indian House. He knew the great men in literature of his day, and they were talking together in London about this very subject that we are discussing together this afternoon, and when they had all said their say, quiet Charles Lamb came in, and in his inimitable way he hit the nail upon the head, and summed up in one short sentence all that the others had been trying to say at greater length.

He said: "The fact is, gentlemen, that if William Shakespeare were to come into this room now, we should all rise to our feet, but if Jesus of Nazareth were to come into this room, we should fall on our knees." My friends, we do not fall upon our knees before a man; we rise to our feet, we do honor to him.

Before a God, one Who is divine, we sink upon our knees in prayer; and if Jesus of Nazareth were to stand in our midst now, and we were to know Him from His pierced hands as He stood there, I venture to say that every man and woman in this room would sink in prayer upon their knees.

Those who knew Him, His enemies, what did they say of Him? There were some officers sent out by the Pharisees to take Him. They came back without their prisoner. When questioned straitly by those who employed them, the only answer they could make was this, "Never man spake like this Man." There was something here that cowed them and restrained their hands. His judge, the Romish judge, upon his tribunal found "no fault" with Him, and the officer who superintended His execution, the execution of a "malefactor," was forced to confess, "Truly this Man was the Son of God."

If you are not convinced by the the life of Christ, then the death of Christ must convince you. If you are not convinced by the death of Christ, can you believe that a mere man conquered death, rose from the tomb and showed Himself in bodily shape to His disciples afterwards?

Ah, but you say, it is such a long time ago, that life of Christ of which you speak to us. Even if we admit its perfection, it is separated from us by thousands of miles, it was lived under a Syrian sky, and it was very nearly two thousand years ago. My friends, there were two boys at the last school I was at, and they were separated from their parents by more than twice the distance which separates us from Syria. Their father and their mother were away in China, and they were being educated in London. The younger of them, if he had seen his parents, could scarcely remember what they were like. If he had met them in the street, I doubt whether he would have recognized them as his father and mother. They had the best of friends in this country, they had good tutors, they had good comrades at school; but I know that the slightest wish of father and mother there beyond the seas, separated by the whole breadth of this terrestrial globe, the slightest wish, even although not exactly expressed in a letter, but only hinted at, had more power with the motives of those boys than anything that tutors or friends or schoolmates could have said to them. If the love of earthly father and mother be powerful for influence like that, what shall be, and what should be, and what will be, the power of a heavenly Father's love with us? If love in a father and mother can transcend time and transcend space, shall we think that God's love, manifested in His Son on earth two thousand years ago, has ceased, and can operate no more to lead us out of lowness and out of sin and wrong into pure and manly and upright living? I do not believe it.

I have been told of a man in Brighton, a little shop-keeper, who, whenever he is tempted to do something that is mean or deceitful—I dare say small shop-keepers frequently are—just steps into a little

(*Continued on page 345.*)

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EDITOR'S APPOINTMENTS.

Nov. 27, Yale, Mich., 10:00 a. m. and 3. p. m. and at Peck, Mich., 7:00 p. m.

Dec. 4, Washington, Mich., 10:30 a. m., and Detroit, Mich., 1356 Woodward Ave., at 3:00 p. m.

Dec. 11, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Dec. 12, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Dec. 13, Englewood, Ill., Hope Mission, 6149 S. Halstead St., at 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(Continued from page 343.)

room behind and looks at a picture that hangs there of F. W. Robertson, once the paster of Trinity Church in Brighton, and he goes back to his counter and to his account book, and he does the thing which he knows to be honest, and to be straight, even though he loses by it; and if that is the power of a mere human pastor, who has been dead now many years, shall not the power be far greater of Him who is the Shepherd and the Bishop of our souls? If these men and these women who are fractions of the truth and fractions of the life divine have so much influence over us, how much greater shall be the power of Him who is the brightness of the Father's image and the expressed reproduction of His Person, the radiance of His Person?

I venture to say that there is not a street in Manchester, I might almost go further and say, there are not many houses in Manchester, where the power of Jesus Christ has not been felt—I won't say to the creation of perfect life, that is not given to us yet—but to redeem men and women, boys and girls from sin, to hold back their promptings, to enforce the spirit against the flesh, to lead us into worthier life and make strength out of weakness and joy out of misery. The witnesses of earth! I stand not for argument today; I stand for facts, and thsse facts are amongst us, if we will only see them.

"Now it came to pass at that time that many of the disciples went back and walked no more with Him. And Jesus said unto them. Will ye also go away? Simon Peter answered and said, Lord, to whom shall we go? Thou hast the words of eternal life." My friends, we started with asking the question, "To whom shall we go as a master in the art of right living?" and I end with the words of Simon the Rock, "Thou hast the words of eternal life." Not a fraction, but the fulness thereof; not a little, but all; not an uncertain, dubious, wavering light, but the radiance of the Father's glory; not a doubt, but a certainty and a truth.

Fix Him—let us do it—in our hearts and in our thoughts day by day, and in all seasons and in all places and in all cases, and all days of the week; fix Him there as the background of our life. Judge against that background ourselves and all we think and do and say, and our lives will come unconsciously into a purer form and a higher type, and we shall acknowledge Him in all our thoughts as the great English poet Milton acknowledged Him—

Him first, Him last, Him mid-most,
Him without end.

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☞ See Editor's Appointments, p 344.

NOTES ON SUNDAY-SCHOOL LESSONS.

Isaiah's Message to Judah.—Isaiah i. 1-9, 16-20. (Lesson for Nov. 20.)

GOLDEN TEXT.—Cease to do evil; learn to do well.—Isa. 16, 17.

INTRODUCTION.— Isaiah's message belongs to the part of the history we have been studying, or which soon followed. The historical background of our lesson is found in 2. Chron. xxvi. to xxix. In these and in this lesson we see the terrible condition of the nation.

I. ISAIAH.—Ver 1. Concerning his family and history we know but little. In introducing his "Vision," he says he was the son of Amoz, and that he was in the prophetic office "in the days of Uzziah, Jotham, Ahaz and Hezekiah." Their reign covered 113 years, but it is thought that Isaiah's work lasted about 62 years, beginning "In the year that king Uzziah died."—vi. 1. We have seen that Joash repaired the temple, in his reign of forty years. His son Amaziah followed him, and reigned twenty-nine years. It is said he did right, "but not with a perfect heart."—2. Chron. xxv. 1, 2. Then Uzziah followed and reigned fifty-two years. He did well as long as Zechariah was with him, and was prospered; but, afterward he invaded the priest's office, and was smitten with leprosy.—xxvi. Jotham reigned sixteen years, and did well, but the people were corrupt.—xxvii. Ahaz followed in a wicked reign of sixteen years—xxviii. Hezekiah was a good king, and reigned twenty-nine years.—xxix.-xxxi.

Isaiah was a prophet of the highest dignity. His name signifies "the salvation of the Lord." It was given him with singular propriety, as he foretold the coming of the Messiah, by whose work "All flesh shall see the salvation of God."—Isa. xl. 5; Luke iii. 6; Acts iv. 12. Isaiah was cotemporary with the prophets Amos, Hosea, Joel and Micah. During Isaiah's time the kingdom of Israel—the ten tribes—were carried into captivity.

II. THE SINFUL NATION.—Vs. 2-4. The Lord is here represented as lamenting over the wickedness and ingratitude of his people. The prophet calls upon the heavens and the earth—the whole universe—to witness this word of the Lord. Like a kind and benevolent father he had cared for and brought them up as a family, yet they had rebelled against him. Though he had singled them out as a nation, and had led them, and fed them, and favored them in every way, they neglected his claims and his expressed wishes, and practiced all manner of wickedness. They were more stupid and ungrateful than the ox and the ass—less responsive to loving treatment. He draws a dark picture of the "*sinful* nation,"—in direct contrast with her calling to be a "*holy* nation."—Ex. xix. 6. Not only were they corrupt, but they would have corrupt children. They had provoked the Holy One of Israel to anger. They must therefore bear his wrath—that is, the legitimate result of their evil doings.

What was true of Israel, is a correct representation of the natural man. Whether without law, or under law, man does not walk in the way of righteousness. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1. Cor. ii. 14. The design of the experience of the nation under the law was, not to make them righteous, but, to prove their sinfulness, and their need of a Saviour.—Rom. iii. 19, 20; vii. 9-14; Gal. iii. 18-25.

III. THE TERRIBLE CONSEQUENCES. Vs. 5-9. Why should ye be stricken any more?—why go on in the course that will bring greater punishment? Why will men go on in sin and evil habits when they see the effects of such a life in others? But, says the Lord, "Ye will revolt more and more." The tendency of the sinner is to still more

sin, and even punishment does not prevent sin. It may sometimes restrain, but it does not cure. The immoral state of the sinner is here illustrated by a human body thoroughly diseased and corrupt from the foot to the head—no soundness, but wounds, bruises, and putrefying sores, not bound up, nor mollified with ointment—oil. For an apostle's description of the natural, or unregenerate man, see Romans iii. 9-18.

But the effect of sin was not confined to their person; it was manifest in their land. Among the threatenings of the law against disobedience were famine, pestilence, war, and captivity. The penalties were fully executed. Sin curses not only the sinner, but it affects others, and even the earth is cursed because of man's sin, and the captivity of death is sure.

Verse 9 speaks of a "small remnant" being spared, so that Israel was not like Sodom and Gomorrah. Paul applies this at the final desolation of Israel at the end of the age, when they had, as a nation, rejected the Messiah. Giving this also a personal application, it suggests that there is something worth saving in each individual; and that something is the basis for a reconstruction.

Verses 10-15 show that sacrifices were still freely offered in the temple, and the sacred days were observed, but the Lord gave them to understand that all these things were an abomination to him so long as they were living in unrighteousness. Mere formal worship never brings people nearer to God. The worship that is acceptable must be in spirit and in truth.

IV. CALL TO REPENTANCE.—Vs. 16-20. Here is a description of ideal character—of what God wants men to *be* and to *do*. Be clean, cease to do evil, learn to do well, seek justice, not merely for yourself, but for others, relieve the oppressed—help to set aside whatever is oppressed to men—see that the fatherless and the widow are cared for. The eighteenth verse implies that in case of such repentance, the "scarlet" and "crimson" condition will be entirely removed. But can man save himself from sin—especially from the sinful condition? Can the natural man fully live up to the ideal of the law of love and righteousness? Does he not need "the grace of God that bringeth salvation to all men?" But, is it not here brought to view?

Look carefully and see whether the New Testament "Gospel of Christ," which "is the power of God unto salvation," is even hinted at. Is not this whole passage a statement of just what the law requires? This idea seems confirmed by the promise and threatening of the nineteenth and twentieth verses: "If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

The law tells what men ought to be and do, and calls them to obey, and receive its rewards. But the nation went right on in sin, and suffered its consequences. So men always do, until the saving power of God takes hold upon them. The law never was successful in leading men to repentance; but the gospel of God's love is the all-constraining power. Do we then make void the law? Nay; we establish the law.—Rom. iii. 31.

World's Temperance Lesson.—Isaiah xxviii. 1-13

(Lesson for Nov. 27.)

GOLDEN TEXT.—They also have erred through wine, and through strong drink are out of the way.—Isa. xxviii. 7.

INTRODUCTION.—For several years the English Sunday-School leaders have used the fourth Sunday in November as Temperance Sunday, and the people of the other countries have joined them, so that the Sunday Schools of the world are taking up this subject on the same day.

Isaiah spoke the words of our lesson it is thought, about three years befo

the fall of Samaria—the capital of the kingdom of Israel—the ten tribes. They were hastening on to their captivity. The Assyrian power was being rapidly developed. Isaiah gave this warning to the rulers of Judah at Jerusalem (ver. 14), in view of the wickedness of Israel, and the punishment which was fast approaching. In these facts, as in a mirror, the kingdom of Judah might see their own condition, and their own punishment, if they did not repent. The Assyrian army was desolating the land of the northern kingdom, on account of the very same things of which they too were guilty; and if they kept on in their evil ways, they could not reasonably expect to escape the punishment. What the prophet was doing was about the same in principle as pointing a young man who is tampering with strong drink to a drunkard, that he may see the wreck that he is liable to become. Why do so many neglect the warning? People generally are more keenly alive to present inclinations than to future results.

I. SORROWS OF INTEMPERANCE.—Vs. 1-8. "Woe to the crown of pride, to [or of] the drunkards of Ephraim, etc." This was not the wish of the prophet, but an assurance that woe was surely coming. Their overthrow was near at hand. Samaria—the capital city of Israel—is thought to be the "crown of pride," because it crowned the hill, or because its walls resembled a crown. Ephraim was here used to represent the whole kingdom, because it was the principle tribe. To the prophet's eye the kingdom of Israel, with all its glorious beauty, was as a fading flower, because of drunkenness, and, of course, the other evils that naturally go with it. Intemperance, sensuality and idolatry were their prevailing sins.

The "mighty and strong one," which, in the Lord's hand, as an avenger, was to come "as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing," was the Assyrian army. By it the crown of pride of the drunkards of Ephraim was to be "cast down to the earth," and "trodden under feet." The "glorious beauty" of that nation should fade away, and the kingdom be destroyed, and the people be carried into captivity—eaten up by the Assyrians as an early fruit, a delicacy to them.

Referring to verses 5 and 6, we may freely admit that it gives a foregleam of the better day, the day of redemption, the day of Messiah's kingdom, so often mentioned by the prophet, when the Lord of hosts shall indeed be a crown of glory, and a diadem of beauty, unto the residue of his people; and be a spirit of justice to him that sitteth in judgment, and strength to them that turn the battle to the gate. This is an important element of the blessed hope. But these verses may refer, primarily, to the fact that when Israel was carried captive, Judah, like a remnant, was spared for a time, because, under the good influence of king Hezekiah, she humbled herself, and in answer to the king's prayer, the Assyrian army was miraculously slain.—See Isa. xxxvii. But about eighteen years later, Judah also failed and was carried into captivity, and Jerusalem was made desolate for seventy years. In verses 7 and 8, the prophet gives the reason for their failure. Both priests and prophets—their leaders—were overcome by strong drink, so that they erred in vision and stumbled in judgment. Their tables were full of vomit and filthiness, and no place was clean.

Someone has said, what we wish we could say is not true, that "the prophet might have been describing one of our congressional debauches at the close of a session." If the ancient nation fell because of intemperance and related vices, how can modern nations expect to escape a terrible doom? The scourge, the tempest, the overwhelm-

ing storm, which the Assyrian army brought upon Israel and Judah are but weak expressions of the terrible effects of drunkenness, and of the curse that must fall upon our modern liquor traffic.

II. THE DRUNKARD'S RETORT.—Vs. 9, 10. This may be taken as stating the fact that the Lord gives knowledge of advanced truth to those who have been weaned from the milk. and as expressing His method of teaching: "Precept upon precept, line upon line, here a little, there a little." This is all true; but primarily, it seems to have been the retort of the guilty ones, as though they said: "What right has Isaiah to talk to us like this? He treats us like children just weaned. He is always telling us the same old story—all the time giving us the same warning." That is just the way modern drinkers talk: "Am I a baby, that you should talk like that to me? I have a mind of my own. I can drink, or I can let it alone." Would that all would prove the truth of the last statement.

III. THE PROPHET'S REPLY.—Vs. 11–13. It is as though he said: "Do you think this is monotonous? The Lord truly has long spoken to you in love and patience, and you have despised his warnings: but now he will speak to you "by men of strange lips, and with another tongue,"—the Assyrians. "And that will be a monotonous teaching by affliction and sorrow, until you shall fall backward, and be broken, and snared, and taken."

The use of strong drink has many woes. The Bible and observation agree that it debauches the morals, defiles its victims, makes men slaves, causes remorse, brings poverty, sorrow, strife and disease. It leads into bad company, and is a companion of other vices. It debases nations. and perverts judgment. Surely there are woes enough to make it desirable to get rid of the cause of them. If the drinking habit is bad, what must we think of the traffic that creates the victims to make money? The boys are in the greatest danger. A saloon man is reported as having said: "Men past thirty seldom acquire a drinking habit. It is the boys who grow up to drink who will be our regular customers. Nickels judiciously expended in treating the boys will yield us dollars in the future." What can we think of governments that are the strength of the infernal business? They may make a "covenant with death," and "an agreement with hell," for gain, as Judah did with Egypt, but they shall be annulled. Oppression must cease; right must triumph. The Lord has said that he will lay judgment to the line, and righteousness to the plummet, and that the hail shall sweep away the refuge of lies, and that the waters shall overflow the hiding places. We may not know just how the Lord will do this; but it is safe for us to stand on the side of truth and right. If all the young people would be total abstainers, they would be safe, and the saloons would all die without any law. Surely no one will say that such abstinence destroys happiness, or that strong drink is necessary to holy living and real prosperity.

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JUDGING OURSELVES.

PAUL says: "If we would judge ourselves we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned [judged] with the world."—1. Cor. xi. 31, 32. To me this text contains much timely, kindly, and very suggestive advice, which if applied to our individual use in times of trial, will prove an unfailing help and be very profitable in building up a Christlike character. "For the time is come that judgment must begin with the house of God."—(the church). It is also said: "The sins of some men are previously manifest, leading [them] on to judgment; but in some indeed [those who are not being judged yet] they follow after."—1. Tim. v. 24, Em. Diag.

Thus we can quite understand our position in the present judgment of the church, which shall be unto victory. Praise God for that! We often feel that our trials and perplexities are too severe and crushing to be endured, and wonder why they must come to us so unceasingly and so unlooked-for. But let us remember that a new character is being built up in us, one that must be made perfect through suffering, like our Head, Christ Jesus, who endured hardships for our example, that we might have life more abundantly. It is the purpose of our present Lord to perfect the church by a fiery process. This fire means death, because the human (the lower nature) is destroyed by it. Then he who permits the fire to burn beholds his likeness in us, and in due time the likeness will be perfect as he is perfect. The cross from the human, or earthly condition to the divine or heavenly state is typified by the Roman cross, and it means death, a complete sacrifice of all human or earthly desires and ambitions where they hinder at all in upward or spiritual growth. The new man must be developed by the destruction of the old, which requires constant watchfulness of ourselves.

Hear Paul. After speaking of God's judgments and his mercies toward Israel, he says: "I intreat you therefore, brethren, by the tender compassions of God, to present your bodies a living sacrifice, holy, well-pleasing to God,—your rational, religious service. And do not conform yourselves to this age, but transform yourselves by the renovation of your mind, that you may ascertain what is the will of God,—the good, and well-pleasing, and perfect."—Rom. xii. 1, 2, E. D.

Oh! how watchful and prayerful we should be in judging ourselves in every trial, remembering they are given for the perfecting of the new man, and bringing the human into subjection to the will of God. Every victory brings us nearer the kingdom—Praise God! in whose image we are to be. Let us consult the will of our Father in all matters of business, and all else, letting ourselves be led of the Spirit, and do as God directs. This is not the human thought, but the divine. Oh! how restful when we feel that we are not left without his help in matters of this life, as well as the spiritual life. Yes, our Father has provided us with invisible helpers direct from the throne of his love; for it is said: "The angel of the Lord encampeth round about them that fear him, and delivereth them." The angels do not come and go simply in times of great danger, when we are well-nigh lost, but they tent on our pathway all through the rough places, the hard trials, the sad disappointments, that make this life a furnace of affliction. Even in that they are never absent, but always on duty, armed for every emergency, a present help in time of need. Oh! what love is this—such care and protection. Who is like unto our God? To know him is to love him, and serve him with our whole might, mind and strength.

I am sure it is the desire of every true follower of Christ to be made like him, to keep his commandments, to walk in his precepts, and to keep himself unspotted from the world. With all this in view, let us renew our strength in the Lord day by day, watching, praying, and judging ourselves, that we may not be judged with the world.

The time is indeed short. There is no time to waste. The Judge stands at the door of our hearts. We know he is present. The church is making herself ready for exaltation. Soon may it come, is the prayer of the waiting ones everywhere.

I have written these lines by way of encouragement and comfort to the readers of the HOPE, desiring to brighten their path to the higher spiritual life in Christ Jesus. May God add his blessing. M. A. FINK.

DETROIT, MICH.

SHE HATH DONE WHAT SHE COULD.

"She hath done what she could," the Master said,
And the weeping Mary felt
A thrill of deep, sweet gladness in her soul
As at His feet she knelt.

Her precious box lay empty at her side,
But its perfume filled the air;
Her heart's unspoken self-denying love
Had found expression there.

What tho some looked on in censure cold,
And deemed her act unwise,
If only He accepted what she gave,
And blessed the sacrifice!

They could not read the motives of her heart,
But the Master understood;
He knew that she had given her best to Him,
She had done what she could.

And we, His ransomed followers, today,
Like Mary, long to prove
To Him Who justly claims us for His own,
The fullness of our love.

He knows when those whose sympathy we need,
Give only words of blame;
He waits to soothe and cheer our aching hearts,
For He has felt the same.

Yet oft times do our hearts grow sad, because
Our service seems so small,
So many barriers seem to hedge our way
But the Master knows it all.

And when life's common duties press around
And claim each passing hour,
We think, "Oh, I would do so much for Him
If it were in my power."

But is it not for Him? Our common tasks
Rich privileges afford,
Thru loving trust and cheerful self-denial,
To glorify our Lord.

So while we long for greater things to do,
We need to watch and pray
Lest we neglect the duties that lie close
Around us day by day.

But this sweet thought may comfort and sustain,
When burdened and opprest:—
The Master only asks of us our own,
And not another's best.

Oh, that our hearts might lie, like Mary's box,
All empty at His feet,
With each God-given talent we possess
Poured forth in service sweet.

Then in the weakest of God's children here,
Rich fruitage would abound.
And the sweet perfume of loving words and deeds
Go forth to all around.

Thus following Him, Whose pure, unselfish life
Was spent in doing good,
We shall hear Him say at last those glad, sweet words,
"They have done what they could."

—*Selected.*

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GOD'S PROMISES.

I Rest upon the Promises of God.

"In thee [Abraham] shall all families of the earth be blessed."—Gen. xii. 3.

"In thy Seed [Christ, Gal. iii. 16] shall all nations of the earth be blessed."—Gen. xxii. 18; xxvi. 4.

"All the ends of the world shall remember and turn unto Jehovah, and all the kindreds of the nations shall worship before thee."—Ps. xxii. 27.

"O thou that hearest prayer, unto thee shall all flesh come."—Ps. lxv. 2.

"All nations whom thou hast made [note it, "hast made"] shall come and worship before Thee, O Sovereign—Lord; and shall glorify Thy Name."—Ps. lxxxvi. 9.

"Look unto me, and be ye saved, all the ends of the earth. * * I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear."—Isa. xlv. 22, 23.

"Behold the Lamb of God, the Bearer away of the sin of the world."—John i. 29.

"For God so loved the *world* [that lieth in the wicked one, 1. John v. 19] that he gave his only begotten Son. * * For God sent not his Son into the world to condemn the world; but that the *world* through him might be saved."—John iii. 16, 17.

"We know that this is indeed the Christ [Anointed,] the Saviour of the world."—John iv. 42. (He is first "The Saviour of the body," the church.— Eph. v. 23.)

"We have seen and do testify that the Father sent the Son to be the Saviour of the world."—(1. John iv. 14), not in this age, for now God is only seeking a body for his Son, the Head, taking out of the nations a people for his name, a little flock, (Luke xii. 32) who by one Spirit are immersed into the one body, the church.—1. Cor. xii. 13.

"The Son of man is come to seek and to save [Hallelujah] that which is lost."—Luke xix. 10.

N. B.—Will he—the Almighty Son of God—fail because man heeds not the invitation to the ionian (age-lasting) life? No! a thousand times No!

"He shall not fail nor be discouraged, etc.—Isa. xlii. 4, etc.

"He [will] send forth judgment unto victory."—Matt. xii. 20.

"As I live, saith Jehovah, every knee shall bow to Me, and every tongue shall give praise to God."—Rom. xiv. 11, R. V. Gk.

"If through the offence of one [Adam] the many be dead [in trespasses and sins, Eph. ii. 1.] much more the grace [unmerited favor] of God, and the gift by grace, which is through the one man, Jesus Christ, hath abounded unto the many, * * For as by the one man's [Adam's] disobedience the many were constituted sinners (Ps. li. 5,) so also through the obedience of the one [Christ] shall the many be made righteous. * * Where the sin abounded, the grace exceedingly abounded."—Rom. v. 12-21.

"As in the Adam all die, even so in the Anointed shall all live (be made alive.)"—1. Cor. xv. 22.

"God was in Christ, reconciling the world unto himself, not reckoning their trespasses unto them."—2. Cor. v. 19.

"God our Saviour will have all men to be saved, and [after Salvation from what?] to come unto a [full] knowledge of the truth. (Christ, John xiv. 3) For there is one God, and one Mediator between God and men [not believers only] the man Christ Jesus; who gave himself a ransom for all, to be testified [or declared] in due time, the testimony [to be given] in its own times."—1. Tim. ii. 3-6.

"We both labour and suffer reproach, because we trust [hope] in the living God, who is the Saviour of all men, specially of those who believe,"—(making believers in this age members of Christ.)—1. Tim. iv. 10.

"We see Jesus who was made a little lower than angels for the suffering of death * * that he by the grace of God should taste death for every man."—Heb. ii. 9.

H. VEYSEY.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21

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THE GOSPEL ILLUSTRATED.

To the Jews our Lord said: "Think not that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: *for he wrote of me.*"—John v. 45, 46. After this endorsement of Moses, to reject what he wrote, is to reject the word of Christ. But the Jews, though receiving as authority what Moses wrote, rejected Christ, because they could not see him in those writings. There are many today who profess to be Christians, who belittle, or reject, the writings of Moses. Is it not for the same reason that the Jews rejected Christ?—because they do not see Christ in Moses' writings.

But, though Jesus said Moses wrote of him, it is a peculiar fact that he said nothing *directly* about him—that is, in the *letter* of his words. What Moses wrote of Christ is to be found under cover of the natural, or historical things of which he wrote; that is to say, in addition to being historical, Moses' writings were allegorical.

According to the teaching of Jesus, quoted above, to believe Moses means to see the Gospel of Christ, or God's plan for the salvation of the world, in his writings. Moses wrote of Christ in a far more comprehensive way than by speaking his name or giving his personal history,—that is, by showing the plan of the ages which God made for him (Heb. i. 2) and the glorious outcome of his work.

Skeptics—or those who have not been quickened by the Spirit of God, and who therefore cannot see the *spirit* of the truth—may object to the statement that Moses wrote of Christ, when he gave neither his name nor his personal history; but Christians should not be troubled in this way, for in no way could so much truth be expressed about Christ in brief space as by showing his plan and work and success by a series of life pictures.

If people object to the Lord's plan of giving so much of his truth under cover of natural things,—claiming, as some do, that he ought to give the people all the truth in plain and direct statements,—they

may settle the matter with him. But it is clearly true,—and we may well believe that it is for a wise and good purpose,—that God has made many things of great value, both natural and spiritual, hard to get. The deep things—whether in the earth or in the Bible—are valuable; and those who would get them must dig, search or study.

That much of the Old Testament truth of greatest value is under cover, or hidden from the natural mind (the condition of our Lord's Jewish rejecters), is shown in the record of Jesus talking with his two disciples on the road to Emmaus. After listening to their report about his death and resurrection, he spoke of their slowness to believe all that the prophets had written of him. Then, beginning at Moses, and going through all the prophets, he expounded unto them the things concerning himself.—Luke xxiv. 25-27. And they said: "Did not our hearts *burn within us* while he talked with us by the way, and *opened to us the Scriptures.*"—Ver. 32. Then the writings of Moses needed to be opened that Christ might be seen in them; and it is true today that it makes *our hearts burn* to see the fullness of the Gospel of Christ, as illustrated in those writings.

If anyone will carefully read the third chapter of 2. Corinthians, he will see that Paul teaches that the "letter" of Moses' writings was like a "veil" to hide the "spirit" of them—that is, the deeper meaning of them—the gospel of Christ. The Jews saw the "letter," but saw not the "spirit." "Their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ." It is on this subject Paul is writing when he says: "The Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." Oh! what blessed light and liberty come to those who see the spirit of those teachings. They can appreciate the words of the apostle: "Ye have not received the spirit of bondage again to *fear;* but ye have received the spirit of adoption [sonship], whereby we cry, Abba, Father."—Rom. viii. 15.

We have no hesitation in saying that many of the natural facts of the olden times are used by the Lord (through Moses) to foreshadow and illustrate the spiritual facts in the life and work of Christ, as the Revealer of the Father and the Saviour of men. We would urge our readers to read, or read again, the book MOSES AND CHRIST, and get a glimpse of how the characters of the book of Genesis—Adam, Eve, Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, and Moses himself—are used to illustrate the different parts of God's plan of revelation and salvation. Great events—the creation, the flood, the bondage in Egypt, the deliverance therefrom, the journey through the wilderness, and the final inheritance in Canaan—are also used to illustrate the experiences and victory of God's people.

In the same way, the enemies of the Lord are represented by the serpent, the beasts sacrificed, Cain, the Babel-builders, the destroyed Antediluvians, Egyptians, Canaanites, and others. The relation of

these two lines illustrates the conflict between good and evil, the fate of the evil, and the final success of the Lord and his cause.

To see this phase of truth is strong evidence of the divine inspiration of Moses' writings, and that they were not a mere haphazard collection; and this evidence seems important in the present day, when so many are failing to see Christ in them.

Some who accept the writings of Moses as history, think we have no right to regard any of them as allegorical unless we have a positive statement of Scripture saying that this or that is an allegory or picture of the plan or a part of it. We think this is an extreme view. It seems that whenever a picture of any part of God's revealed plan is found in the Bible, we have good reason for saying it was so arranged by the Lord. It is easier to believe this than to think that pictures of the plan came by chance, or by the imagination of men who knew nothing of God's plan. Having a clear conviction of the truth of this principle, we speak of it with confidence.

Then we have several testimonies on this line. In Romans v. 14 Paul shows that Adam was a figure or type of Christ, whom he calls the Second Man Adam.—1. Cor. xv. 45-47. Adam being the head and father of the whole natural race, all being created in him, and developed from him by the law of generation, in which Eve, his wife, being the first developed, has a share, Paul's teaching shows that the natural is used in the Bible to represent and illustrate the spiritual. Paul explains that the relation of Adam and Christ is the relation of the natural and the spiritual. When God created Adam he created the whole race on the natural plane. He contained all in essence as the seed contains the crop. They were latent in him—that is, in him was the germinal power to produce all out of himself.

Whoever can see this principle, knows how sin and death came upon all the race by one man. In him all sinned.—Rom. v. 12. As Adam was the seed of all men, so the sin of Adam was the seed of the sin of all. Personal sin is Adamic sin developed.

If the oneness of the race is thus a terrible fact, it is also a glorious fact in Christ. The same principle of headship exists in him. As in Adam, so in Christ, the apostle plainly teaches (Rom. v. 18, 19; 1. Cor. xv.), only they work in opposite directions. Adam gives the race his own nature—including mortality, sin and death; and Christ gives the race his own nature—including life, righteousness and immortality.

In the light of what the New Testament teaches about the Headship and life-giving power of Christ, the calling of the Church to be a joint-heir and coworker with Christ, the marriage of Christ and the Church, and the glorious work of judging and saving the world afterward, it is easy to see that Adam was a type of Christ, both as Husband and Father; that Eve was a type of the Church, both as wife and mother; that the marriage of Adam and Eve was a type of the marriage of the Lamb; and that

the generation of the race after the first marriage is a type of the regeneration of the race after the marriage of the Lamb. The whole work of the New Jerusalem—which is called "the bride, the Lamb's wife,"—is an illustration of this glorious, saving plan of God. It is after the marriage, when there is a bride, that "the Spirit *and* the bride" will say, "Come," and the great work of the healing tree and the river of life will be done.

The allegorical character of Adam and Eve—the father and mother of the race—gives us the basis of a general rule; but this is not all the evidence. In Galatians iv. Paul shows that the history of Abraham with his two wives, and their two sons—the free and the bond—is an allegory, illustrating the relation of the two covenants—of law and grace—embodied in the two Jerusalems, the earthly and the heavenly. This is so far-reaching in its application that it seems like evidence that the whole plan is represented by allegories.

Each allegory no doubt has some feature peculiar to itself. In the allegory of Abraham, Isaac and Rebekah several important things are brought to view. It is generally seen that Abraham represents God, the Father; and that Isaac, the free son of the free woman, (who was a type of the covenant of grace) represented Christ, the Son of God. As Abraham offered Isaac a typical sacrifice, and on the journey to Mount Moriah he was under the dominion of death until the third day (Gen. xxii. 4), so God gave his Son Jesus over to death, and he was delivered on the third day.

It is not so commonly seen that, after Abraham had received his son from the dead in a figure, he sent Eliezer, his eldest servant, to bring a wife for Isaac; that Eliezer is therefore a type of the Holy Spirit bringing a wife to Christ; and that Rebekah is a type of the Church. It is interesting to read Genesis xxiv. and see that Eliezer met Rebekah, the virgin, at the well; that there he gave her the earnest of her inheritance; that he tarried all night, and then with her consent, brought her to Isaac, who came out to meet her in the open field and escorted her into his mother's tent; and that she became his wife, and was to be "the mother of thousands of millions."

So the Holy Spirit met the virgin church at Pentecost, gave her the earnest of her inheritance, tarries with her through the night of waiting, and in the morning brings her to Christ, who comes to meet her, and (instead of going back to her old home) escorts her to her new home in the place prepared for her; and she is to be the mother of the nations.

If we see the blessed things about Christ, surely we can endorse what Peter said: "Whom having not seen we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

There are many interesting allegories in Genesis. We can truly say that book is full and overflowing with the Gospel of Christ. We would ask our readers to look again (if they have seen it before) at what is said in Genesis viii. 6-12 about the raven and the dove. The raven

was sent out first, and went to and fro until the waters were dried.—Ver. 7. Afterward the dove was sent out three times. The blackness of the raven and its ravenous nature make it an appropriate type of the devil, who goeth about as a roaring lion, seeking whom he may devour. And we know that the dove is a type of the Holy Spirit. The Spirit appeared in this form at the baptism of Jesus; and its typical character is impressed upon many minds.

It seems clear that the relation of these two birds illustrates an important principle in God's plan,—first the darkness, followed by light; first sin, followed by righteousness; first mortality and death, followed by life and immortality. Whenever things are paired in the word, the second is the better and final. It is not a "life and death" question that we find in the Bible, but "death and life;" for "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ," "Who hath abolished death, and brought life and immortality to light." It seems clear that the raven represents the spirit of darkness, sin and death, and that the dove represents the Spirit power that overcomes these conditions, and brings mankind to God; for "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19.

The raven was sent out only once, as the devil was sent forth but once. But the dove—the same dove—was sent out three times. The first time, it returned without any evidence of success. The second time, it brought an olive leaf plucked off, which was a foregleam of the final result. And when sent out the third time, it returned no more.

This is a picture of the three dispensations of the Spirit. In the Jewish age "Holy men spake as they were moved by the Holy Spirit," and yet that age brought no fruit to perfection. At its end, Jesus came seeking fruit, and finding none. That church was like the blasted figtree.

The olive leaf plucked off seems to represent the fruit of the gospel age, which is a called out "first fruit unto God and the Lamb." This is a small result, compared to the final harvest, but it is a foregleam or promise of coming victory.

The third sending of the dove, when it returned no more, suggests the coming dispensation of the Spirit, when, instead of being limited to a few, it will be "poured upon all flesh," and "all flesh shall see the salvation of God." There will be no need for a return, for the Spirit will find a lodgment in all hearts.

These are revealed facts concerning the three ages. The Jewish age gave no sign of spiritual success; the gospel age takes out the elect few; and then is to follow the success of the Spirit, when Christ "shall see of the travail of his soul and be satisfied."

This agrees with Paul's teaching in Romans viii., where he speaks of the whole creation being first subjected to vanity (the spirit of the raven), and later delivered from the bondage of corruption, into the glorious liberty of the children of God.

EXTRACTS FROM LETTERS.

Cannot Love God Enough.

I WANT the Bound Volume of the HOPE for 1903, if you have any left. Please let me know. (We still have a few copies.—ED.)

By the way, Eld. B. is my Uncle, and he brought the HOPE to my door. O how glad I am that I now see things in such a different light. It seems that I cannot love God enough when I see that he is going to save my lost brethren. Why did I not know this twenty-five years ago? The reading of the DAY DAWN was the richest feast that I ever enjoyed. It brought such light to my soul that I now have rest—in a measure, at least. The truth was so simple that I did not see it until my attention was called to it. I would like it if you could stop off here sometime when you are on your way to Chicago, make my house your headquarters, and hold a service. I do not know what my brethren would say, but I would give them up, if need be, in defense of the divine character and my faith in the larger hope for the world of mankind. If you could do this sometime, let me know at least ten days ahead, so that I could make the arrangements and publish it abroad.

Yours for the truth,

NASHVILLE, MICH. A. L.

Poor but Rich.

DEAR BROTHER:—I have had the privilege of reading a portion of your book, THE PERFECT DAY, and am in sympathy with the truth therein proclaimed. I am specially interested in the salvation of all, endless priesthood and endless generation. Oh! the riches and goodness of God, whose ways are past finding out.

I would much like to have your DAY DAWN. I have wondered if you could favor me with the book at a special price. I know that the truth costs you something to print it, and would not ask them for nothing. But will you please reply at once and tell me at what price you can let me have the DAY DAWN. I would also like to have THE PERFECT DAY. Tell me for what I can have them both, or the DAY DAWN alone. I am poor in this world's goods, but rich in faith, and hungry for more truth. I inclose a stamped envelope for an early reply. Your Sister in the Truth, B. B.

STRATFORD, ONT.

REPLY.—Considering the cost in time, labor and money, I think our books are worth more than the full price to those who are interested in them; but we are always willing to meet the Lord's poor at the point of their need. Our greatest desire is to put what we believe to be important truth in circulation. We are the Lord's—time, talent, books, paper and work, all included. We invite those who are interested and have the means to cooperate with us in this matter. For the "Holiday Campaign" we have reduced the price of all our books to half-rate and the postage. Sister B. has had this offer, and has accepted it. We will be glad to hear from many who want the books for themselves, or who wish to assist in sending them to others.

—EDITOR.

Thankful for Larger Hope.

DEAR BROTHER:—Please send me two copies of "God's Triumph," and a few copies of "The Rich Man and Lazarus" tract for the inclosed fifteen cents. I want them to circulate. I am so thankful that I ever came to believe in the Larger Hope. I enjoy your books very much, though I find it very hard to make people believe it who have been so long trusting to the old creeds.

Your Brother, T. B.

YPSILANTI, MICH.

Happy and Peaceful.

ESTEEMED BROTHER:— Will you kindly change my address as follows? * * Although I am not able to send you any money, still I enjoy reading

your publication. I am an old man, an old physician, and an invalid. I am not able to go round sufficient to practice medicine. I have been in practice more than forty years. My patients were ever among the poorest of the poor, and I got very little money from them. If they could not pay (and almost always they could not), I gave them my blessing, and forgave them the debt.

Your paper delights me much in my last days. I enjoy these truths for which you stand, exceedingly well. I believe that, in the main, you are right. Blessed be God, that my declining years are happy and peaceful. If I *am* poor, I am thankful, and in love and peace with every one. May God bless you. Fraternally Yours,

W. A. HUBBARD, M. D.

BOSTON, MASS.

GOD'S BOUNDLESS PLAN.

(*Concluded.*)

AND just a word here as to who the "heathen" are. In the thought and language of the Israelite, they are simply all living millions outside of the posterity of the great Abraham. And so at once we count the universal world of humankind, as having a sight of his salvation, and not only so, but a perpetual taste and possession of it.

Allowing for a disappointment of some notorious sinners at first, and a drench with a shower of fire,—that is, a dip in some illuminating bath of tribulation,—allowing for every sting reserved for incorrigible wrong-doers,—liars, deceivers, robbers, man-stealers, and man-killers,—we will not believe the possibilities of mercy exhausted. For if we had no other authority to sustain our hope, we would certainly turn to Psalm cxxxvi., and there rest and be refreshed, for in twenty-six verses, in unbroken continuity, it is said of the God of heaven that "His mercy endureth forever."

And whereby do we know it? and in what phases and places do we read it and see it? Mercy is forever His, who made the heavens, who stretched out the earth, who splendidly illuminated his fabric of creation, who saved Israel out of Egypt, and raised up Pharoah to show forth his glory, who led three millions of ex-slaves through northern Arabia, who gave their enemies to be balked and broken, and who gives food to all the host of living things.

If God is merciful, and merciful forever, even in meting stripes and reverses to the vile and low-born, that they may live in a day of ransom and recuperation, then we can praise him with the heart and understanding also. We know him not as the great Tormentor of helpless myriads, but as their Saviour and Father. And Moses in Mount Sinai heard God declaring himself as a mercy-keeper for thousands, and as forgiving transgressions—(ten thousand times ten thousand million, one must surely conclude,) though at the same time he deals judgments and penalties, where in His wisdom and love they are needful and suitable. And there is this in the mystery of his penalties, they destroy to save, they hurt to heal, they vex and overthrow, to rectify and restore.

And as to salvation, John in Luke, John the pioneer and path-finder, said in his preaching in the wilderness, that "All flesh should see the salvation of God." And so we have not only Israel, but Edom, Moab, Ammon, Hivites, Girgashites, and all the infinites of racial diversity, and all the vastness of universality.

And this is what satisfies the yearning and benevolent mind. If a shepherd is distressed with one sheep in the storm, though it were a sheep shaggy and black, and though it were fugitive and wild, so must a philanthropist, and Christian at that, find his fulness of rest in the rounding up of all the wanderers from Adam down, and their enfolding in the home enclosure. And how much more the Chief Shepherd, he who said of himself that he gave his life a ransom for many! And Paul was enlarged and enlightened to interpret *pollon*, (that is many) to the all and total of creatures into whose first father God breathed or blew the breath of life. Yes, upon an apostle's word, Messiah gave himself a ransom for all. These Scriptures can never wear out. They are always fresh and refreshing,—living and life-giving. Though a thousand times repeated, they are new and bright and blessed to the last.

And what said Zacharias, the father of the forerunner, John. "God hath raised up a horn of salvation for us,—and the day-spring from on high hath visited us to give light to them that sit in darkness and in the shadow of death." And who or where are they that sit in darkness? Are they a handful only?—or are they a multitude? Look through India and China and all the east, and count them. And if a part only shall be illuminated, *what* part will pity choose, and what part overlook?

(*Continued on page 361.*)

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS.

Dec. 4, Washington, Mich., 10:30 a. m., and Detroit, Mich., 1356 Woodward Ave., at 3:00 p. m.

Dec. 11, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Dec. 12, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Dec. 13, Englewood, Ill., Hope Mission, 6149 S. Halstead St., at 7:30 p. m.

Dec. 24 & 25, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

THE HISTORY OF ISRAEL is the name of a 64-page booklet. Price, 5c each or 50c a doz. Address this office.

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(*Continued from page 359.*)

We may indeed justify the all-wise and good God in his right of choice under the good name of election. But when we study his ways and his works, we have found, or do find, or shall find, that election is the very door and key to the salvation of all that draw breath, or ever did. For the spirit and aim of election is to find and prepare a part, as ministers of good, to seek and save the whole, and thereby be like Jesus their Captain.

This is election, to choose and teach and qualify a body, or a band, to be cooperators with their Commander, not living alone in love and holiness, and making heaven resonant with doxologies and their variations, but reaching out after the lost and forgotten of old ages and nations,—the legions of sleepers, who never even had a sign to mark the place of their burial. But how can they be forgotten, since God knew them, and they came from Him, and there is no faintness or failure in his memory of all creatures that ever lived.

Dare I not trust God to remember me though I were buried without a casket or a shroud, or so much as the wooden headboard, that with its white glint stamps the place of the soldier dead? Am I afraid to trust God to find me? Will I spend a fortune for a monument to tower aloft over my unconscious head? Will I rob the living to magnify the dead, or sanction or tolerate the folly? Let God be true who will bring up every sleeper, though mausoleums or monuments are covered with flatteries, or are sculptured with vanities of ascription and inscription in which truth is shamed, and lying set up on high.

In Isaiah again, what saith God by the prophet? "My righteousness is near, and my salvation is gone forth, and mine arms shall judge the people;" and here we see easily what the judgment is that teaches and helps and saves, "for the isles shall wait upon me, and on mine arm shall they trust." Poor islanders that lived and died in darkness, there is a better day for them. And all the more we know it, because in the verse last preceding, the King of Heaven had said: "I will make my judgment to rest for a light of the people." And when that judgment rests, it will be like the star of Bethlehem, full of peace. Or it will be like the sun kindling the mountain top with a smile of light.

Look on yet further: "But my salvation shall be forever, and my righteousness shall not be abolished." What, the saved shall not relapse and be lost? Is that all? Or on the other hand shall not the process of saving men proceed, whether the men be the new-born of a coming age, or the dead and vanished of the long, long ago? And to double and treble-clinch the determination and its certainty, yet again echos up and outward, "My righteousness shall be for ever and my salvation from generation to generation."

This leaves no room for a question or doubt of assurance. Why, even the (aerial) "heavens shall vanish away, and the earth wax old like a garment," and death for a good while make some sign, or leave some trace of his lingering. And the scorners shall be like a garment moth-eaten, or like wool worm-eaten, and the incorrigible be taken down and brought to naught.

Far be it from me to ignore their casting down, and reduction to nothingness, ignobleness, or any deep of humiliation God shall assign them. Yet out of nothing we will look for them to emerge, even though they be as very babes for weakness. Be it mine to handle Scripture wisely, and not over-rate or over-write a sentence or line to signify welfare to the workers of wickedness. The men of mad ambition and murderous greed may go on to rage and maim and slay at their peril.

One would think it were far better to so live as not to see or fear and feel the fiery check and the searching lesson of rebukes to come between the time when the wicked played with fire for gain, and the time when a hand of help shall be stretched out to give them the breath of life and a better life in the beyond.

Since Christ could preach long ago to spirits in prison, how shall we deny to him the right or power or will to reach down into any deep of ordeal? And his word shall always accomplish that whereto it is sent.

Time would fail me to quote the shouts or songs of joy and praise in the Psalms and prophets.

HOLLAND, N. Y. C. COLEGROVE.

Holiday Campaign.

FROM now till February 1, 1905, all may act as agents for our books, and may order them, singly or any number, at the following low rates—DAY DAWN or GOLDEN LINK, in cloth binding, 60c a copy, in paper cover, 35c; MOSES AND CHRIST or PERFECT DAY, in cloth, 35c, in paper cover, 20c. Out of these prices we pay the postage. Who will join us in this special effort to place the "Plan of the Ages," and the full Gospel of God's love as revealed in Christ, from our point of view, before thinking people, in hope that some of them may "be able to teach others also?"—ED.

NOTES ON SUNDAY-SCHOOL LESSONS.

Hezekiah Reopens the Temple.—2. Chron. xxix. 18-31.

(Lesson for Dec. 4.)

GOLDEN TEXT.—Them that honour me I will honour.—1. Sam. ii. 30.

INTRODUCTION.—Over a century had passed since Joash repaired the temple of the Lord. In that time wicked kings had sat on the throne of Judah, the religious life of the nation had declined, and the temple had been desecrated more than ever before. Amaziah, Uzziah and Jotham reigned moderately well, but not with a perfect heart; and Ahaz was the worst king of all that ruled in Judah. He closed the temple, and encouraged the worship of the false gods. He made images for them, and burnt incense in the Valley of Hinnom, and made his own children "pass through the fire, according to the abominations of the heathen." The people were led to look to magicians and fortune-tellers for guidance, instead of to the living God. Because of his wickedness, God gave him into the hand of the king of Syria, and also the king of Israel. Many were slain, and many were taken captive. In his trouble Ahaz sought for the aid of the Assyrians, but they distressed him instead of helping him. He did not heed the warning of the prophets, and sinned more and more against the Lord and his temple. The people must have seen that their disasters were the result of his folly, for when he died he was not buried with the kings of Israel.—Chapter xxviii.

It was under such unfavorable circumstances that his son Hezekiah came to the throne—a young man of twenty-five years. He was the good son of a bad father; but he probably had a good mother. A quaint saying of the Jewish rabbis is: "God could not be everywhere, and therefore he made mothers." The name this mother gave to her son implies her piety. Hezekiah means "Strength of Jehovah." Her name was Abijah ("My Father is Jehovah")—shortened to Abi in the Kings. Another thing in Hezekiah's favor was that (according to tradition) Isaiah was his teacher. A good mother and a good teacher can do much to counteract the influence of a bad father. Hezekiah was reckoned one of the "three perfect kings," David and Josiah being the other two. "He clave unto the Lord, and departed not from following him; * * and the Lord was with him, and he prospered."—2. Kings xviii. 6, 7. He became wealthy, and was greatly honored.—2. Chron. xxxii. 27-29. The wrath of God came not upon Jerusalem in the days of Hezekiah.—Ver. 26. Someone has said: "He was a statesman, a warrior, a poet an antiquarian, an engineer, and the leader of an important religious movement."

I. THE TEMPLE CLEANSED AND RENEWED.—Vs. 3-19. Hezekiah began his reform in the first day of the first month of the first year of his reign. Evidently his heart was set on the Lord's cause. He called together the priests and the Levites, exhorted them to sanctify themselves, and then to sanctify the temple and clean it out. His plan was thoroughly carried out, and the place was prepared for worship. It took them sixteen days to do the needed work; and when it was done, they came and reported to Hezekiah. Ahaz had made a terrible wreck of the temple and its furniture, and it was a great work to renew them.—See especially verses 18, 19.

II. SACRIFICES FOR ATONEMENT.—Vs. 20-24. The king rose early and called together the princes of the city, and went up to the house of the Lord. These princes had been the leaders in sin, and it was right that they should be the leaders in the reformation.

For the sin-offering they brought seven each of bullocks, rams, lambs, and he-goats. Seven is the symbol of

completeness. According to the law, the priests, the sons of Aaron, were commanded to offer them on the altar. The beasts were all killed, and their blood sprinkled on the altar. It appears that the hands of the people were laid only on the goats. This represented their confession of sin, and the death of the sin-offerings represented the death of their sins—the destruction of the lower nature. The sin-offering was to atone or reconcile, or bring into oneness and fellowship with God.

III. BURNT-OFFERING AND PRAISE.—Vs. 24-30. The sin-offering was to restore to God's favor, and the burnt-offering was the symbol of consecration and loving service of the restored ones. It does not appear clear here which of the beasts were to be used for burnt-offerings. In Leviticus xvi., where we find the record of the atonement day, the bullock and the goat were used for the sin-offerings, and the rams were used for the burnt offerings. It seems important to see the difference between the offering to make reconciliation and the living sacrifice" of loving service. It is worthy of notice that the service of song and of instrumental music was joined with the burnt-offering, and not with the sin-offering. It was a service of consecration, loving service and praise. They sang praises with gladness, and bowed themselves and worshiped.

IV. FREEWILL OFFERINGS.—Ver. 31. Then the king, recognizing their consecration to the Lord, called on the people to bring sacrifices and thank-offerings into the Lord's house. This would be necessary to carry on the services so well begun. The desire to give is a natural expression of the genuine religious feeling. Some, moved with fear, give largely. Many of us are claiming that love is better than fear. This being so, should not those who are moved by love be the greatest and most liberal givers? What shall we think of the "love" that causes people to give little or nothing?

As a New Testament expression of the principle of loving praise and sacrifice, see Hebrews xiii. 15, 16: "By him let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Cheerful and liberal giving, as illustrated in this lesson, is the best proof of interest in the Lord's cause, and of love for him and his people.

Captivity of the Ten Tribes.--2. Kings xvii. 6-18.

(Lesson for Dec. 11.)

GOLDEN TEXT.—The face of the Lord is against them that do evil.—1. Pet. iii. 12.

INTRODUCTION.—We have studied the history of Israel about six months, and now we take a last look at it, as in the sixth year of the reign of Hezekiah, it was overthrown by the Assyrians. Shortly after the death of Elisha, Israel had a time of great material prosperity, but it was also a time of moral declension, as we learned from the Book of Amos, in our lesson for September 18. That was under the reign of Jeroboam II. He was succeeded by his drunken son Zechariah, who was assassinated when he had reigned only six months. Of the five kings who followed him, only one died a natural death—three being assassinated, and the last one (Hoshea, of this lesson) carried into captivity.

Assyria was an ancient country of Asia. Nineveh was its capital, situated on the Tigris river, about 600 miles northeast of Jerusalem. Assyrian inscriptions show that as early as the reign of Jehu, Shalmaneser II., the Assyrian king, levied tribute on "the land of Omri." For about a century after that, the Assyrian kings were taken up with other

affairs in the East, and Syria was the chief foe of Israel. Afterward Tiglath-Pileser III. became king of Assyria, and, with the intent of conquering the world, he marched with a large and well-drilled army to the Mediterranean, and overthrew the kingdom of Syria. Then he turned southward, and to save his kingdom from destruction, the king of Israel agreed to pay heavy tribute to the conqueror. After a time they revolted against Assyria, and the same king again invaded Palestine, wasted the country, carried away many captives, and appointed Hoshea governor of Israel. He was an Israelite, but not of the royal family. He reigned nine years over Israel, was loyal to the Assyrian king as long as he lived, and did evil in the sight of the Lord, but not as the kings of Israel that were before him. Later, Israel, with the neighboring kingdoms, and depending on Egypt for help, again rebelled, and the Assyrian army, under Shalmaneser IV., poured into Palestine. Hoshea became his servant, and gave him presents; but the king of Assyria, finding him untrue to him, shut him up and bound him in prison. Then he came against Samaria, and besieged it three years, and it had to yield.

I. Israel's Epitaph.—Ver. 6. This verse is like an epitaph on the tombstone of Israel, and what follows shows what caused the death. It was in the ninth year of Hoshea that Samaria was taken and Israel carried into Assyria. At this time Shalmaneser had been succeeded in the throne by Sargon, one of his generals. On the tablets of this general, discovered in Nineveh, is his own account of the affair: "I besieged the city of Samaria, and took it. I carried off 27,280 of the citizens. I chose fifty chariots for myself from the whole number taken. All the other property of the people of the town I left for my servants to take. I appointed resident officers over them, and imposed on them the same tribute as had formerly been paid. In the place of those taken into captivity, I sent thither inhabitants of lands conquered by me, and imposed the tribute on them which I require from Assyrians."

Many of the people were carried into the northern districts of Assyria, and into the cities of the Medes—far east of Assyria. The ruling and military classes were deported, but many of the common people were left in the land. These mingled with the foreigners who were brought in and became the Samaritans of Jesus' time, having a religion partly Jewish and partly heathen. Many of the captives, and many who were left in the land, lost their nationality by intermarriage with the nations; but it is clear that representatives of all the tribes (twelve) returned to Jerusalem under the leadership of Ezra and Nehemiah (Ezra ii. 70; vi. 17), and formed the nation which Jesus called "the house of Israel," and James called "the twelve tribes."—Matt. x. 6; Jas. i. 1.

II. Causes of Israel's Fall.—Vs. 7-18. Here is a summary of the conditions that led to their overthrow. The sum of it all was that Israel had sinned against Jehovah. The people had come to that condition that made it impossible to destroy the sin without destroying the sinners. Jehovah had created them, had brought them out of bondage, had driven out their enemies before them, and had given them all the good they possessed. They seemed to forget all he had done for them. Forgetting God caused sin and weakness. They disregarded his authority and disobeyed his laws, and walked in the way of the nations whom the Lord had cast out.—Vs. 7, 8.

They were hypocritical—doing secretly what was not right. This was specially seen in their idolatry—pretending all was for the worship

of the Lord. Idolatry was their chief sin. That was positively forbidden.—Deut. iv. 14-19. This led to licentiousness and other sins. They worshiped the creature, but not the Creator. Through his prophets, the Lord warned and entreated them, but they gave no heed, but "hardened their necks," —a figure drawn from stubborn oxen in the yoke, determined to go their own way. One of the most terrible sins of which they were guilty was to cause their sons and daughters to pass through the fire. They also used divinations and enchantments, and sold themselves to do evil in the sight of God.

No wonder the Lord was very angry (greatly displeased) with Israel, and removed them out of his sight, leaving only Judah for the time. He had done all for them that infinite wisdom thought best at that time. Their case seemed hopeless. Their probation under the law had a limit, and its death penalty was illustrated by their captivity by the Assyrian power.

A little later, the other part of the nation (Judah and Benjamin) followed into the captivity. All seemed lost. But the divided, estranged, and captured Israel and Judah were to be restored and become one.—Hosea i. 10, 11. Restoration was to follow the destruction. The Lord's own word is: "O Israel, thou hast destroyed thyself: but in me is thine help."—Hosea xiii. 9.

This is an object lesson to illustrate the plan of God for mankind. His way with the nation is his way with the individual. The national captivity and restoration were a foregleam of the world's death and resurrection. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The penalty of sin is sure, but it is not final and hopeless: for the Lord has said he will redeem the captives and destroy death and hell—the death state.—Hosea xiii. 14.

"IN HIM."

How blessed is our union with the Lord Jesus Christ! "In *Christ*, God hath in favor forgiven us."—Eph. iv. 32. "As many as received *Him*, He gave them authority to become children of God, to them who were putting faith in His name, who were begotten of God."—John i. 12, 13.

"As, therefore, you received the Anointed Jesus, the Lord, [your Master, Possessor,] in *Him* be walking."—Col. ii. 6. It is not merely to walk *like* Him, altho He is our Example, that we walk in His steps.—1. Pet. ii. 21. It is not to *try* to walk in His steps, and ask Him to "help" you; that is human religion: but to walk *in Him*, IN HIM. Have you entered into *Him?* Is your life, your self-life, crucified, dead, buried, and are you a new creature, divinely begotten by the Holy Spirit, risen with Him now to live a divine, godly, Christ-like—aye, Christ life in Him?

"But how can I do this?"

"Having become rooted in Him,"—Col. ii. 7, not in doctrines, or theories, or church discipline, but in *Him:* then "built up in Him," Col. ii. 7, not by your endeavors, or endeavoring, which is a term very far from the Scriptures or the teaching of the Spirit. We are built up, or enlarged, made ready for service by the Spirit: for God by His Spirit, that dwelleth in His children, worketh in us to will and to do of His good pleasure.—Phil. ii. 13.

"In *Him* dwells all the fulness of the Godhead in bodily form,"—Col. ii. 9, and you are members of His body, Eph. v. 30, branches of *Him*, the Vine, John xv. 5, so "you in *Him* have been made full,"—Col. ii. 10, in Him, the Head of the body.

Beloved, do you say, "Yes, Amen," to this? Or are you thinking, "I am so empty and so weak?" Oh, listen to His voice, "If anyone be thirsting," for satisfaction, for power, "let him be coming unto *Me* and drinking." See? Drinking, absorbing, assimilating, making this living water a part of himself.

"How can that be done?"

By faith, receiving, accepting the words of God and of His Son. "He who puts faith in *Me*," not in doctrines about Me, but unites himself by faith, in the power of the Holy Spirit, "out of his belly," what? He will try to pump up good feelings and Christian experience? No! no! a thousand times, no! "Out of his belly shall flow," like an artesian spring, not a rivulet, but "RIVERS of living water. This spake He concerning the Spirit." John vii. 37-39.

Now, brother, sister, step over your unbelief

and lack of experience and want of feelings, for which you have been longing so much, and say, "Blessed be God, I have received the Lord Jesus as my Savior, Master, Head, (Director of me, His finger or His toe, it may be,) and in *Him* I have been made full. Praise God, I am full, I am complete in *Him*, Who is my Head, in Whom I have been circumcised, (Col. ii. 11,) tho like the eight days old baby I knew it not, for I was jointly-buried with Him in immersion, and jointly-raised through the faith (the reckoning to be true) of the inward working of God Who raised Him from among the dead. So He has made me jointly-alive together with Him, in His favour having forgiven me in Him all the offences."—Col. ii. 12, 13. (Quotations are from Rotherham's translation.)

May you, beloved, read and re-read in His presence, to Him, this Scripture.

In Him forgiven. With Him jointly-crucified. Rom. vi. 6. With Him jointly-dead. With Him jointly-buried. With him jointly-made alive. With him jointly-raised. In Him conjointly seated. (In the heavenlies, where is our citizenship, or, where we are enrolled as citizens.—Phil. iii. 20. Compare Rom. vi. 6-8; Eph. ii. 5-10; Col. ii. 6-13.) In Him rooted. In Him built up. In Him complete, made full. In Him created for good works. IN HIM be WALKING.

TOLEDO, O. H. VEYSEY.

ENDLESS GENERATION.

A Thousand Generations.

TAKING the position of those who believe that all increase of the race ends with the sixth or seventh thousand years, and especially of those who believe that only a few of the many who have lived will be saved, it seems as if the *largeness* of the earth would frighten them. In six thousand years, at the very low rate of thirty years to each one, there could only have been two hundred generations. Allowing to each as many people as are supposed to be now living on the earth, (which would of necessity be an over-estimate), the whole number who have lived on the earth would only be two hundred eighty billions. Anyone who has not made the estimate will be surprised to learn that, allowing each person two square feet for standing room, they would only cover about nineteen thousand six hundred square miles, or a little more than one-third the area of the State of Michigan. Some will be disposed to ridicule these numbers until they reckon for themselves. But then they will see that if only a few out of the many should be saved, and if the earth should be equally divided among all the people, they would be too far apart to be sociable.

But there cannot have been two hundred generations in six thousand years, as people formerly lived longer than now, and thirty years is below even the present average. And the Bible shows that the time is coming when life will again be longer, even "as the days of a tree."—Isa. lxv. 22. In Psalm cv. 8, it is shown that the covenant with Abraham is to reach at least "a thousand generations." At the low estimate of thirty years to a generation, this would require thirty thousand years, and if they should live as long as before the flood, it would cover almost one thousand thousand, or a million, years. From this alone it is evident that many people need to extend their view of God's plan somewhat, even if it is not endless.

There is a peculiar contrast in Exodus xx. 5, 6. The iniquity of the fathers is visited upon the children unto the *third or fourth* generation, but mercy is shown to *thousands* (of generations). To say that it only means thousands of people, takes away the

force of the contrast; for the multitudes have been on the side of iniquity, while the contrast is to show the much greater extent of the other side. That it is intended to contrast three or four generations with thousands of, or at least a thousand generations, is confirmed by the revised version, (margin), and by reference to Deuteronomy vii. 9.

These Scriptures show that iniquity is short-lived; it is suicidal, and cannot last very long; but mercy and goodness, how long shall they last? How very often it is stated in the Bible that "The mercy of the Lord endureth *forever.*" "For the age, only for the age!" says one. Yes, but will it not be a very long age, to say the least, if it extends to a thousand generations; and it is evident, from what has been seen as to the time when the new covenant comes in full force, that this thousand generations does not *begin* until after the ages of sin and suffering have ended. Before that, all is preparation; after that, "The people which shall be created shall praise the Lord." And as mercy is one of God's attributes, it is evident that its "forever" is God's own age, which is endless. And this oft-repeated statement concerning the unlimited expression of God's mercy, more than suggests the idea that "a thousand" may be used in this connection to express an unlimited number, as the covenant and the mercy on which it is based are both called everlasting. And surely all this is in harmony with the statement in connection with the endless reign of peace that of the *increase* of his government there shall be *no end.*—Isa. ix. 7.

Yes, it is evident that the endless reign of Christ, securing peace on earth and goodwill toward men, *is* proof of the truth of endless generation. There is as much reason to believe that the earthly phase of God's kingdom will itself end as that generation will cease. This is one of the essential elements of the earthly life. The idea that men can live forever on the earth, with a restored and "perfect human nature," without the power of reproduction, seems absurd on the face of it. It is only of the spiritual and immortal state, or the completed resurrection, when men are made like the angels, that Christ said they shall neither marry nor be given in marriage.—Luke xx. 35, 36.

Truth a Safeguard.

THIS Bible truth concerning the endless increase of the race, and the time when God's will shall be done in earth, (or earthly life), is, when clearly seen, a very simple and pointed argument against several forms of modern teaching; and let it be considered that it is important to be cautious and guarded against receiving error while searching for truth. "Let no man deceive you," even in this, for if received, it will cut some things as a sword. Not unkindly does the writer say it, (It cuts away some of his own former ideas,) but it cuts the very tap-root of what is known as "Shakerism," which belittles as a curse what God commanded under his blessing, (Gen. i. 28), and also claims that the "resurrection" state should obtain while men are yet living in the natural or earthly body. Is not this virtually "forbid-

ding to marry?"—1. Tim. iv. 3. Others besides Shakers are in danger from this or a similar error.

The writer would not be understood as defending the corruptions too commonly associated with marriage as it is. These may be the best apology for the defense of celibacy by the Shakers and others. But marriage itself is of the Lord, and originated before sin entered: only the *corruptions* are a part of the curse, which is to be destroyed. And it will be a grand step in the right direction, when social and financial conditions will be so changed that no mercenary motive will need to enter into this matter, —when love and fitness shall control in every marriage.

This Bible truth concerning endless generation also meets with the "two-edged sword," what is known as "Christian Science," which teaches that God never made matter, nor animal men, nor anything but spirit. It even denies the existence of material things, as well as sin and sickness. But the Bible plainly teaches that God made the *earth* as well as heaven, (Gen. i. 1), and that he made it not in vain, but made it to be inhabited.—Isa. xlv. 18. And the preceding verse shows that Israel shall be saved with an everlasting salvation, and not be ashamed nor confounded world without end. This plainly teaches that the state of blessedness on earth is never to cease, and it has been shown before that the perpetuity of Israel is connected with their continual increase.—See Ezek. xxxvii. 25, 26. The glory of Christ is not expressed by denying these lower things, but by his destroying sin and disease, and taking all that is good under his control.

It is not an uncommon idea in the present day, held even by many Christian people, that generation itself is a part of the curse pronounced on our first parents because of sin. This idea, coupled with the thought that pain and sorrow and lust and jealousy necessarily follow with generation, has been urged upon the writer's attention as against the truth of endless generation, because of the promise: "And there shall be no more curse."

But that generation was not "forbidden," as some suppose, nor a part of the curse, is evident from Genesis i. 27, 28: "Male and female created he them. And God blessed them, and said unto them, Be fruitful, and multiply, etc."

Genesis iii. 16 has also been urged as proof that generation is a part of the curse; "In sorrow shalt thou bring forth children." But as well say that eating is a part of the curse, because the next verse says: "In sorrow shalt thou eat, etc."

It is most painfully true that under the rule of sin and selfishness both generation and the necessity of eating have caused much trouble and sorrow; and it is quite natural for people to judge of things by their observation and experience. But the Word plainly shows, and reason confirms it, that the power to give life is a blessing, one of God's own attributes imparted to the creature, and that only its abuse could bring sorrow and curse. And it is not wise to judge of the possibilities of the future by our observation of things under the curse. Believers in the Word of God can be guarded against accepting the popular notion, and rejoice in the assurance that when the curse—all the results of sin and selfishness—is removed there will yet be generation under God's blessing, and free from pain and sorrow.—Isa. xi. 8; lxv. 23; Rev. xxi. 4.—*Extract from* PERFECT DAY.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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THE VATICAN AND THE QUIRINAL.

THE Quirinal is a name which is sometimes applied to the government of Rome—Romulus, the founder of Rome, also being called Quirinus. The Vatican is one of the hills of Rome. The name is also applied to the palace of the Pope, which is built on the Vatican hill, including the court and garden of Belvidere, the library and the museum. The Papal Power is also called the Vatican. The above heading is taken from an article in a secular paper which speaks of an alliance between the present government of Rome and the Vatican. The date of the paper is November 19, 1904. The article is as follows:

"The marked reaction in Italy against the radical elements in politics manifested in the first polling, Sunday before last, was still further emphasized in the second voting of last Sunday, which determined results in the constituencies where no candidates received a majority of all the votes in the first. The demands of the socialists had gone so far, and government after government had yielded so much to them, that it had become apparent the tendency, if continued, would bring danger not alone to the monarchy, but to the very constitution of society. The present premier, Signor Giolitti, had refused further concessions, and the radicals responded by inciting a general strike of the working population, accompanied by rioting and violence in all the great cities which it required equal violence on the part of the military to suppress. This work was done in so summary and thorough a style that the conflict was brief, but bloody. The elections followed, and the radical parties determined, if possible, to throw the government out of office, and take possession themselves. In this crisis, there was but one means of salvation both for society and government. The Catholics of the country, who had been forbidden to participate in parliamentary elections since the unity of Italy was completed by the annexation of the remnant of the papal territory in 1870, had for the most part, obeyed the order of Pius IX., continued in

force under Leo XIII., and not yet reversed or greatly relaxed by Pius X. Thus, the greatest conservative influence in the population refrained from all participation in the elections, and left the country and its government at the mercy of the classes who were rapidly moving toward anarchy, restrained only by such sane elements as were not influenced by the church.

"Ever since the present Pope came to the throne of Peter, it has been expected that some nearer approach to an understanding would be reached by the Quirinal and Vatican. Piux X. has issued no order, but it came to be tacitly understood in Vatican circles that he would at least wink at any infraction of the political interdiction in the approaching election. It was also rumored that the Italian government had sought the good offices of the German emperor to intercede with the Pope to permit Catholics to come to the rescue of orderly government in Italy, a rumor which presents the curious anomaly of posing the greatest protestant sovereign in Europe as the most influential friend of the head of the Catholic Church, and recalls the curious situation of the sixteenth century, when the Popes were often found in open alliance with Protestant princes, now against the most Catholic king of Spain and again against the most Christian king of France. Be this rumor true or false, however, and it is quite possibly true, the Catholics for the first time since the Italian troops entered Rome 34 years ago, took an active part in the voting Sunday before last, and made it manifest that, if they were permitted, they could reduce the socialists and radical elements in Italy to a negligible quantity. On the following Sunday, encouraged by the results of their first effort, they swarmed to the polls, even bishops and priests coming to cast their ballots, while in Rome persons notoriously connected with the Vatican itself did not fear to exercise the suffrage.

"Giolitti, by this act of grace on the part of the Catholics, will find the next parliament, which is to meet in the last week of the present month, very much to his mind, and the troublesome radicals reduced to a manageable, if not negligible, minority. The interesting question now is, what price will the Vatican demand for this absolutely essential assistance? Can the church be expected to continue to hold up the hands of a government with which it is ostensibly, at least, at war? With France hopelessly lost, and even at enmity, the Vatican can look no elsewhere than to the house of Savoy for those concessions which it regards as absolutely necessary to the 'independence of the church,' a phrase which has lately, in Catholic circles, taken the place of the demand for the 'restoration of the temporal power,' and which is a compromise in itself."

The above article is of special interest to us in view of our position, published in DAY DAWN, that the present government of Rome, which was organized by Victor Emanuel in 1870, is the seventh, and therefore the last, head of the beast which had "seven heads and ten horns," and that it will not have

an "eighth head," as some claim, but that the "eighth" form of this great power is the uprising of the people—the body of the beast—as a headless power—the very thing which is at this time troubling the government at Rome, and against which the assistance of the Catholics, mentioned in the above article, is given.

In looking for the seven successive heads of the fourth beast—the Roman Empire—we do not go back to the founding of Rome at B. C. 750, for the prophetic history of Rome did not begin until B. C. 30, when it had conquered Grecia, the third beast of Daniel vii. All the heads and horns of the fourth beast are to be found since that time.

In Revelation xvii. we have a prophetic description of this fourth beast from the time it was recognized in prophecy. John saw it in various phases, but it was always the same beast. It was to have seven heads—that is, seven forms of government in Rome—the seat of the fourth beast. That the heads did not all exist at once, but were successive, is seen in verse 10: "Five are fallen, one is, and the other is not yet come." John saw it in three distinct phases, mentioned in the description in verse 8: "The beast that was, and is not, and yet is." Its first phase was Pagan Rome, symbolized by the dragon.—Rev. xii. The second, or "is not" state, was Papal Rome—the union of Church and State. In this chapter this phase of the empire is symbolized by the woman (the Church) covering and controlling the beast. And the third phase is when the beast has had its seventh and last head, and has entirely thrown off the control of the Church, and thus comes out from the covered or "is not" state, and appears as a headless monster. The first was monarchial, the second ecclesiastical, and the third anarchical.

Let it be observed that the seven heads all belong to the first two phases of the empire, and that the horns are all developed in the passing from the first to the second phase—the division being co-incident with what is called "the decline and fall of the Roman Empire." Being brought under the control of the "woman," the "beast" in a sense dies, and goes into the abyss, or bottomless pit—the "is not" state. When it comes out of that low state, to assert its freedom from the control of the Church, it is "the eighth," but headless.—Vs. 8, 11. Rising in this form, recognizing no head either human or divine, it cannot succeed, but soon goes into perdition.

Since Rome conquered Grecia, about B. C. 30, it has had seven heads, or seven forms of government, and therefore we believe that the present is the last. It is to be remembered that this is not a prophecy of persons; it does not refer to kings, emperors or generals, but to the successive forms of government. The first was a Triumvirate, under three dictators, or consuls. This lasted but a few years. The second head was imperial, the rule of the Cesars. This lasted until A. D. 476. This was the period of Roman glory. But a change was working. The Gothic barbarians had been doing some terrible raiding, and at the above date, one of their chiefs de-

clared himself the king of Rome, and took possession of the palace of the Cesars. The third head, then, was that of the Gothic kings, and it lasted till about A. D. 538. The fourth head was the Papacy, and it held the seat of the beast 1260 years, until 1798. During that period others claimed to be the rulers of the empire, but they did not have their government in the capital of the empire. The fifth head was Republican, as the fourth was "wounded unto death," (Rev. xiii. 3), when in 1798 the Papal government in Rome was abrogated, and the Roman Republic established. This was the result of the French Revolution; but it only lasted two years. In 1800 the Papacy was restored, under the direction of Napoleon Bonaparte. Thus the deadly wound was healed, and the Papacy, as an image of its former self, was the sixth head of Rome; and, upheld by the Napoleonic dynasty with its two horns, it lasted till 1870. It fell then, just after the proclamation of the decree of Papal Infallibility, when Victor Emanuel with his army took possession of Rome, and took away what is usually called "the temporal power of the Papacy." That new kingly form of government still exists, and is the seventh, and, we believe, the last head of Rome. The prophet said it would continue "a short space," and be followed by "the eighth," the headless uprising of the people.

It seems clear that the uprising of the "radicals" mentioned in the above newspaper article, of which the present government of Rome is afraid, is the very element that is to overcome that government. It may succeed in checking the people's power for a time, especially when they can obtain the sympathy and help of the Catholics. But can we suppose that the Vatican will give this valuable assistance for nothing? Will the Church continue to uphold the government that has been crushing her? Some may see in this situation an evidence that the Vatican will secure a restoration of some degree of temporal power; but in the light of the prophecies we can say that her day of power is past, and also that the monarchial government is to be overthrown by the uprising people. And but for the help of the Church, the government, which the Church hates, had nearly failed. The end is not yet. It will not be easy to reduce the radicals of Europe to a manageable or negligible quantity. The spirit of Atheistic anarchy is an alarming element in Europe, and throughout the world. Kings may well tremble; and even presidents are not safe. While this prophecy has a European location, still the same spirit is manifest wherever the European elements go. There seems to be a natural relation between the headless beast and the laboring masses rising up against the old order of things. While it is true that all manner of oppression must cease, we cannot expect the masses to succeed in their uprising, for they are still selfish in their expectations, and being headless, there is no unity between their various organizations. All genuine social reforms must come from within—from hearts made new and loving by the indwelling Christ. Christianity applied is the only remedy for the ills of human life.

The present condition of things

appears to be strong evidence of our whereabouts on the stream of time. The old order of things is being greatly shaken. The masses of men will wonder at the strange developments of the near future. Men's hearts are failing them for fear. But it is a great comfort to see that these strange things are coming as the fulfillment of prophecy, and to be assured that, come what may, our Father is at the helm; and that his kingdom will surely come, and his will be done in the earth as it is in heaven.

THE RESURRECTION.

I OFTEN see opinions on the resurrection by different people, in the HOPE and other religious papers. Of course, they give us ideas according to their best light. I have made the subject a study for years in the Holy Scriptures, and I would be glad to express myself in your paper according to my light. No doubt others will mostly differ with me as I do with them. I take the responsibility for my view, and will be pleased to answer any questions possible that may be asked about it through the HOPE. We cannot understand all about it—in this life, at least. No one can interpret the Scriptures correctly. It is far beyond human ken to do that; but by careful study of the Bible, and looking to Christ alone for the truth, we may get a great deal of the truth even on that most sublime of all subjects—the resurrection. But to such as have "the unction from the Holy One, and know all things," the light comes with a clearer shine.—See 1. John ii. 20, 27.

The resurrection is a subject of vast dimensions, and is of the greatest importance to every individual soul living. It is astonishing how lightly the great majority pass it over. To any one who can answer Paul's great question in 1. Cor. xv. 35, it would be clear and distinct. I have asked it of wise people sometimes, but I find few indeed who are able to answer it intelligently. In the authorized version the question is as follows: "How are the dead raised up? and with what body do they come?" Paul goes on to tell us how it is done in the following verses. I want to call attention to the fact that in all translations and in the Greek it is in the present tense. He says: "How *are* they raised up?" not "How *will* they be raised up?" And he farther says: "In what body *do* they come?" not "In what body *will* they come?"

Whoever can rightly answer these questions, must have the light on the subject. It is evident that they *are* raised up, and that at once; and not only are they raised up, but they *come*. Jesus came the third day, and as he is the great pattern, and was manifested for that purpose, as well as for the Atonement, we take him as the pattern of the resurrection as well as otherwise. They are all raised up at once, and "Come,"—that is, on the third day, as Jesus did. They all come back as he did. But they are not able to manifest the same power that he did.

It is very evident to us all that they do not "come" in the discarded physical body, for that in every case still "sleeps in the dust of the earth." One of the foremost of the Christian writers of the present day, who believes that these old bodies of ours are to rise, said recently in an article that he could not see the reason for the death of the physical body, seeing, as he understands the resurrection, it is to rise and live again. The reason for death is to get rid of the material body, to permit the soul-body to rise into the spirit's natural home. There may be other reasons, but, according to my view, that is a very essential point.

All mankind follow the one type that Jesus has set, to be raised up the third

day—good, bad and indifferent, so to speak. (I use the expression merely for emphasis.) But when once their feet have touched the other shore, they are separated as the shepherd separates his sheep from his goats. That is exactly what the great Shepherd does with the souls of men. It is there as Paul has written it: "Every man in his own order." Remember, dear reader, that one tremendous statement. That is the point of interest to the individual soul; but God's kindness endures to eternity. (Leiser's translation.) "Every man in his own order: Christ the first-fruits [or firstfruit]; afterward they that are Christ's at his coming."—Ver. 23. "Christ *is* the resurrection and the life."—John xi. 25.

But that is not all there is of the resurrection—to be raised up the third day. It is also a healing for those who are followers of Christ: for note what Paul has written in verses 42–45: "So also is the resurrection of the dead." (Notice, it is present tense, and so in the other verses.) "It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." To explain even these few verses would fill a volume. So it is healed from a state of corruption to incorruption, or to a condition of life without decay. So also from weakness to power, etc.

It is not the physical body that is thus raised to be spiritual, to live without the defects the apostle has so graphically portrayed. It is the soul-body, as we have already seen that the material veil of the flesh still sleeps *in* the dust of the earth; [Does the dead flesh indeed sleep?—ED.] and it is here written that it *is* sown, and it *is* raised. So the work of the resurrection is now, and all the time, and forever. The spiritual body is a natural body as much as the physical body, for they are both created.

It is the soul-body to which Christ gives immortality, as is proved by verse 54: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, etc." Adam was not a living soul till "God breathed into him the breath of life." He then became "a living soul." The soul cannot already be immortal, as so many preach, and still be given immortality by Christ. If it is so created, it shuts him off from that privilege. That is a point to be remembered, for it is a great mistake to think that the soul is naturally immortal. Christ is our immortality, for he is the resurrection and the life, as he told Martha in John xi. 25. No person is healed in this life or any other except by Christ. There is no other power to heal. They continue sick and unclean in the resurrection, if they die without faith in Christ. But there comes a time to every soul when it will be healed through Christ, according to the Scriptures.

In verses 51, 52, Paul says: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at [in] the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I understand this instantaneous change to come to the soul at the instant of its complete separation from the material body, or, as Solomon says, when the silver cord is broken or loosed. So then all shall be changed, but all do not sleep. To thus sleep is not to be dormant, but it is the lack of the light of Christ in the soul which faith in him gives. Unrenewed souls are asleep here. All are judged at once, that is, as has already been said, "Every man in his own order." A man must be rational and able to understand

his own sentence, or he cannot be judged. They must be competent to learn, or they cannot grow toward the light of Christ. Progression is salvation. There is surely no salvation without progression. The last trump or trumpet is the voice of Christ calling continually and calling all living toward the resurrection and judgment, and into the life beyond this world.

I could write much more, but it would require too much space. I hope all who read this short article will take their Bibles and turn to 1. Cor. xv. and read it carefully, and note all the tenses of the different verses. And that God may bless this outline to every reader of it, and induce them to study carefully the resurrection as the Bible teaches it, is the prayer for Jesus' sake of the writer thereof.

ANNA S. BOWEN.

ROCHESTER, N. Y.

REMARKS.—I do not publish the above article with the idea of endorsing it. Its writer knew there was a difference of opinion between us on this subject before she wrote it. She says she takes the responsibility of its teaching, and I am not afraid of its effect on my readers, if they will take her advice given in her last paragraph. Let them test it by the word, or as the apostle says: "Prove all things; hold fast that which good."

I think the view taken by Sister B. is a little different from anything I have ever heard of before. It has apparently a touch of Spiritualism, where it speaks of the soul-body being raised at death, and its *coming* in the third day, and of salvation by progression. It has a feature of Adventism, where it speaks of the non-immortality of the soul. It savors something of the teaching of the HOPE, in that it holds to Christ as the Life-giver, and to his universal success. But it differs from all these; and after reading it several times, I think it differs from the teaching of Paul in 1. Cor. xv.

The strongest point she makes for the resurrection at death is the tense of the little verb "is" or "are." "It *is* sown; it *is* raised." "How *are* the dead raised?" But this argument based on the tense is not sufficient. The present tense is quite common in Bible prophecies of the future. For instance, the birth of Christ was foretold in these words: "Unto us a child *is* born, etc." Isa. ix. 6. And the Lord, seeing the end from the beginning, often calleth things that be not yet as though they had come.—Rom. iv. 17. A careful reading of 1. Cor. xv., which our sister recommends, will show that the tense is sometimes future: "Even so in Christ *shall* all be made alive." This and the other passages include all who had not yet lived, and therefore the present tense could not mean that it had already been done. Verse 46 shows that the "*is* sown" and the "*is* raised" are not simultaneous: "*Afterward* that which is spiritual." See the tense in this passage: "For he *hath* put all things under his feet."—1. Cor. xv. 27 and Heb. ii. 8. In the latter verse it is said: "He hath left nothing that *is not* put under him,"—present tense. "But *now* we see not *yet* all things put under him."

A careful comparison of all these Scriptures convinces me that the use of the present tense does not always mean that the thing has already been done. Paul seems to speak plainly of "the coming of the Lord" and "the last trump" as things of the future. John speaks of the seven trumpets as successive. Putting what Paul and John say together, it is clear that the Lord's coming, the resurrection, and the proclamation that the kingdoms of this world have become the Lord's, are *all* at the last trumpet, and it being the seventh, the other six must precede it. Then the resurrection has not always been due and in process. It is a bless-

(*Continued on page 377.*)

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS.

Dec. 18, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Dec. 24 & 25, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Jan. 1, Detroit, Mich., 1356 Woodward Ave., at 3:00 p. m.

Jan. 8, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Jan. 9, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Jan. 10, Englewood, Ill., Hope Mission, 6149 S. Halstead St., at 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 375.*)

ed fact that all shall be made alive in Christ, every man in his own order: Christ first, and afterward they that are Christ's at his coming, which certainly was future in the apostle's day. Another thing in which we may well rejoice is, that all the corruption, the dishonor, the weakness, and the animal (or soulical) conditions are on the side of the first Adam, and that when men are made alive in Christ, the Second Adam, the low conditions will be superseded by incorruption, glory, power, and a spiritual body. The soulical body is the earthly body, and the revealed order is: First the natural (animal, soulical), and afterward the spiritual.

I would suggest that Jesus was *raised*—not at his death, but—on the third day; that was the day he *came*—out of death; and certainly his old body was not left in the tomb. But there are some things in which he was not the pattern of all. He did not see corruption, and all others do. And in speaking of the resurrection of men, the apostle shows that the body sown is not the body which shall be.

At least a glimpse of the Plan of the Ages seems necessary in the study of this subject. If men have in all ages been passing to the spiritual world at death, the question naturally arises: How could Christ be their Forerunner or the Firstfruits? Has it not yet been made clear to the readers of the HOPE that this age is for the development of the Body of Christ—"the called, and chosen and faithful?" and that the judgment of the nations—the sheep and the goats of Matthew xxv.—is not due till after the age for the development of the elect, and the marriage of the Lamb? "When he shall appear, then shall ye also appear with him in glory." It is when he shall come in his glory, that he shall sit in the throne of his glory: and then shall the nations be gathered before him, and be separated as a shepherd divideth his sheep from the goats.

I have thrown out these thoughts by way of suggestion. I am glad for the agreements, and am not vexed at the differences. I know that the Lord will have his own way, and we will all agree that his way will be the best. Meanwhile, we are doing what we can to learn what the Lord has been pleased to reveal on these subjects. May the spirit of truth and love prevail in all our hearts.—EDITOR.

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☞ See Editor's Appointments, p 376.

NOTES ON SUNDAY-SCHOOL LESSON.

(We omit the Review for Dec. 18.)

The Prince of Peace.—Isaiah ix. 1-7.

(Lesson for Christmas, Dec. 25.)

GOLDEN TEXT.—His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.—Isa. ix. 6.

INTRODUCTION.— The first verse properly belongs to the preceding chapter. The primary subject in the prophet's mind seems to have been the desolation of the nation by the Assyrian power, and this first verse implies that it was not to be hopeless.—See R. V. This lesson text is one of the prophecies of the coming of the Messiah, written more than seven hundred years before his birth. Some object to the idea of such statements being Messianic prophecies, because they are mingled with, and partly based on natural facts of the prophet's day. But this will not trouble those who see that the desolation of Israel was a type of the lost state of mankind, that their deliverance was a type of the redemption of mankind, and that their deliverer was a type of Christ, our great Deliverer. Seen in this light, it was a good time to bring in the prophecy of the coming Deliverer when the nation had been carried into captivity.

I. PROPHECY OF BETTER TIMES.—Vs. 1-5. The principle of this prophecy is "Light after darkness." However dark the state of things, yet there were rays of light and joyous hope. In all this prophecy, the past and present tenses are used in the telling of future events. The principle mentioned is applicable in several ways. When this prophecy was written, it was a time of terrible darkness to the nation. The world was in the greatest darkness when Christ was about to come. Darkness is the state of the minds who have not been enlightened; and what is true of the individual and the nation is also true of the world as a whole. But it is God's plan that light shall follow the darkness. The nation was to be brought back. Jesus is the true Light that lighteth every man—the Light of the world. God's order is light after darkness, righteousness after sin, and life after death. Let no one try to reverse this order.

No doubt the prophet primarily spoke of the devastation of the land by the Assyrian army, and the following deliverance; and that may have been all that he thought of. But that the Spirit of God in the prophet meant the great Antitype, as well as the type, is seen in the fact that Matthew, led by the Spirit, applied this prophecy to the coming of Christ.—See Matt. iv. 15, 16. And no partial fulfillments could set aside the greater fulfillment when the Light of the world appeared.

Joy is one of the natural results of the true light. "Thou hast multiplied the nation, thou hast increased their joy."—R. V. The gathering of the crops and the division of the spoils of war were occasions of joy and feasting, here used to illustrate the experience of the nation when their deliverance came. In view of the far-reaching application of the prophecy, it probably includes the final deliverance of Israel.

We have a right to give this an individual application. Sin and darkness are the heritage of men by nature. By our Lord's sacrifice we have justification.—Rom. iv. 25. In receiving this justification, the order mentioned by the apostle is faith (the entrance of the light), peace, and joy.—Rom. v. 1, 2, 11. To know God, as revealed in Christ, is eternal life. In his plan for us we see in advance our enemy overthrown, and we anticipate a deliverance greater than any that Israel ever had. The yoke is a symbol of service, and the staff, a symbol of authority. To have the enemy's yoke and staff broken is the cause of great joy; but our Lord's yoke is easy, and his staff, our strength and comfort.

The apparent obscurity of the fifth verse disappears if we take the Revised Version: "For all the armour of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire." The remains of the great battle—whether individual, national, or world-wide—shall be entirely destroyed by God's fire. In every sense war shall cease, and peace and joy shall prevail.

II. CHRIST AND HIS MISSION.—Vs. 6, 7. This "for" shows that the great result of the preceding verses is dependent on Him who is here introduced. And it may be well for us to remember that not only is the blood for remission a necessity, but also the fire for destruction, to complete the reconciling and peace-bringing work of Christ. In verse 6 we have a statement of the divinity and the humanity of Christ, and of the progressive development from the humble estate of the child born, to his highest attainment as the Prince of Peace. He is divine that he may give us life, and he is human that he may be our Judge.—John v. 25-27. He has all the names and reveals all the qualities of Jehovah; but though he was the Wonderful Counsellor and Friend, as God manifest in the flesh, and though he could say, "All power in heaven and earth is given unto me," yet his reign was future ("The government *shall be* upon his shoulder."), and he is not practically revealed as the "Everlasting *Father*" until after the bride is developed and the marriage is consummated. He is called the Brother and the prospective Husband of the Church, but not her Father. It is after the marriage of the Lamb that the regeneration of mankind is due.

The seventh verse shows that Christ is to sit on the throne of David, and that of the increase of his government and of peace there shall be no end. Jehovah was the King of Israel before they chose an earthly king. Originally the King was invisible—"the throne of the Lord." Later, the visible kingdom was called by that name.—1. Chron. xxix. 23. Whether visible or invisible, it is the throne of David, or the throne of the Lord. Jesus was the heir of David, and his kingdom (his rule over Israel and the nations) is the development of the kingdom of David; or we might say, David was the type, and Jesus the Antitype. The object of his government is to set things right, and then keep them right. Nothing is ever really settled till it is settled right. His reign has two phases—a conquering reign, and the reign of peace.

Not seeing the Plan of the Ages, many expect too much all at once. This gospel age is not the time for Christ's reign of peace, but for the development of the elect, who are to reign with him. Even the next age, when the saints are with him in his throne, is for the conquering reign, before his reign of peace. To conquer is the process of setting men and things right. His enemies must all be subdued—reconciled—before there can be a reign of peace. David—the man of war—was the type of Christ as the Conqueror, and Solomon—the man of peace—was the type of Christ as the King of Peace. His conquering reign is not to be endless, for the last enemy is to be destroyed, and then he presents a thoroughly subdued and reconciled kingdom to his Father.—1. Cor. xv. 24-28. But his reign as King of Peace we are assured is to be without end. Then there will be peace on earth, and God's will shall be done in the earth as it is in heaven. Many prophecies show that all the kingdoms of this world—under the whole heaven—shall be the Lord's, and that all nations and people shall serve and obey him. This will be the earthly phase of his kingdom, but the heavenly phase of his kingdom is one that no mortal can either enter or see. Christ and his immortal associates will inherit

all things, and reign over all the earth. "The heaven is my throne, and the earth is my footstool."—Isa. lxvi. 1. "The Lord hath prepared his throne in the heavens: and his kingdom ruleth *over* all."—Psalm ciii. 19. He says: "I will make the place of my *feet* glorious."—Isa. lx. 13.

Today we are celebrating the birth of Him whom Isaiah foresaw—the greatest, the unspeakable, gift of God to man. It is unspeakable because of its all-comprehensiveness. He came not only into the earth, but into the world of mankind—so identified with the race that his life and righteousness and love shall in due time overcome all sin and enmity, and fill every one. It is well to celebrate the day by giving—especially to those who are needy. The story of Jesus and the joy and gladness of Christmas will go together wherever his name is known. The Christmas joy was the joy of the angels when they proclaimed the "good tidings of great joy, which shall be unto all people." Why should anyone limit its application? No one is excluded; and the joy is increased when it can be seen that of his blessed reign of peace there shall be no end, and that there will always be children to be glad that he was born.—See THE PERFECT DAY.

☞ THE PERFECT DAY, revised edition, has 240 pages. Price, stiff cloth cover, 50c; paper cover, 30c. For $2.00 anyone may order six cloth-covered, or ten paper-covered copies, to one address or more. Each copy has the writer's likeness.

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EXTRACTS FROM LETTERS.

Misunderstood, Appreciated.

DEAR BROTHER:—Greeting in Jesus' name! Inclosed find $2.00 for my renewal for the HOPE. May God bless you in your labor of love, and use you to open the eyes of many who are blind. I praise the Lord for the light which I have received for the last few years. I met Sister B. of Chicago on her way west, and in reply to my inquiry, she spoke well of you and your work. So while you may be misunderstood by some, yet your labor is appreciated by a few of the Lord's little and humble ones. You, brother, behold the eventful things that are coming to us at present. Your brother, D. H. B.

MOONLIGHT, KANS.

The Bible a New Book.

DEAR BRO. PATON:—We, the undersigned, wish to express our high appreciation of your teaching. We have been reading back volumes of the HOPE, and are delighted with the truth therein, and with the tone of your writings. Through them, largely, the Bible has become a new book to us. The larger hope as you teach it, which we accept, has given us larger, higher, nobler conceptions of God's love and purposes. We have not the least doubt about the ultimate salvation of all mankind. We are endeavoring to show God's great plan—the salvation of all through Jesus Christ—to our neighbors and friends, and some of them are much interested as we read to them and quote from the Gospels and Epistles the passages that so plainly teach universal salvation. We must have more of your writings, and inclose $2.50 for the following books and tracts. * * Your brothers, M. H. AND J. T. T.

SAULT STE. MARIE, ONT.

Know the Time Will Come.

DEAR BROTHER:—I am almost a stranger to you, it is so long since I wrote to you. But I hear from you so

often through the HOPE, I think it makes us negligent. I thank God I am still living to praise his holy name.

It seems to me there will be a great change by 1915 in the history of the Church. It appears to me that we—the Body of Christ—will then be with him in glory in the kingdom. Of course, I would not expect too much. I know the change will come, if not at that time, and therefore we need not be discouraged and have our faith shaken by expecting too much.

Wife and I send our best love to all the HOPE FAMILY. May God's blessing ever rest upon you, enabling you to stand for the truth.

Inclosed find Money Order for $1.50—the dollar to renew my subscription, the fifty cents for yourself. I will send more as soon as I can. I hope you and your family are well. Yours in Christ,

DELANEY, PA. B. C. S.

(We should not forget that the "Times of the Gentiles," which, we believe, end in the Spring of 1915, refer directly to the rule of the Gentile powers over Jerusalem. Jesus said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." For some reasons it has been regarded as probable that the harvest of the gospel age will end at the same time, and that therefore the New Jerusalem will then be fully organized and ready for work. If we are looking for such things, "What manner of persons ought we to be in all holy conversation and godliness?" being "diligent that we may be found of him in peace, without spot, and blameless."—2. Pet. iii. 11, 14.—EDITOR.)

WORLD'S HOPE MISSION FUND.

Balance on hand Oct. 1.	$1.39	
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The object of this fund is to furnish literature to those unable to pay, and the amount of good we are able to do, depends upon the contributions of those interested.

END OF ANOTHER YEAR.

THIS paper ends the twenty-second volume of the HOPE. It seems strange to think that it is so long since it was started. It has outlived the predictions of its enemies and, perhaps, the expectations of its friends. It was started because of a large ideal of God's love and purpose for mankind, as revealed in the gospel of Christ, and in the spirit of love and goodwill for all. It had a mission, different in some respects from any other known publication. The same is true today. It expects to go on. It has known what it means to be pinched financially; but it has had no thought of stopping. By a kind providence, the Lord has helped it through. Gratitude is due to Him, and also to those He has used to bring the needed aid; and enough is now coming to encourage us in thinking that the Lord wants us to go on. We are looking for His continued favor and the active cooperation of all our readers. We need speedy renewals, and many new subscribers. Remember that one dollar sends the HOPE to two new subscribers for a year. This is that they may give it a fair trial. It is still our earnest desire to send the HOPE to interested ones who are not able to pay. One of the marks of Christ's Messiahship was and is that the gospel is free to the poor. We have been favored with the great pleasure of giving; and some of our helpers know that "It is more blessed to give than to receive;" but the Lord alone can give without first receiving. We are praying—who will unite in this prayer?—that the Lord will increase our earnestness and our spirit of devotion to His cause, and give us the cooperation of all who see and love the truth for which we have been called to stand. Let us all be thoughtful, loving—even to our enemies, if we know of any—kindly determined to do all we can to sow the seeds of truth and love, and we may be

sure that God will use us and bless us, and bless others through us. Renew now, get a new subscriber. Send samples to your friends. Let us all do our best.

All the helpers here wish all our readers a very happy Christmas and New Year.—EDITOR.

CHRISTIAN STEWARDSHIP.

"The twentieth century asks us, among its strange questions, this one: Is it religious—is it in accord with the highest principles of Christianity—for one to make the saving of his own soul the first consideration in life?

"The nineteenth century—especially the first half of it—had a sure and positive answer to that question; it affirmed in most emphatic terms that men everywhere and under all circumstances had one supreme duty—namely: to put forth their most serious effort to save themselves from the eternal burning. The twentieth century is not so sure about this. Indeed, it is swiftly coming to the conviction that it is altogether unchristian and un-Christlike to make this the supreme aim in life.

"The twentieth century agrees to the proposition that each one has a duty to build up within himself a Christlike character; so much it freely concedes But to make the saving of one's self the end and aim of life is not granted. It makes the bold claim that the Christian's highest obligation is to serve others. It states the case in this form: Take no thought for your own salvation, but set yourself with all your heart to the rescue of your fellows, and you will find in the act that you have saved yourself.

"For one to seek to rescue others in the hope that thereby he will save his own soul is an act of selfishness—selfishness of the most pronounced type. For one to aim first and supremely to save others and to find in the act that he has saved himself is unselfishness. Certainly any one who aims at the saving of men will see to it that he himself is a Christian man. He cannot do much to bring others to Christ until he himself has Christ's Spirit. But the seeking of salvation and sanctification that one may be fully equipped to enter into the work of the world's redemption is quite different from the motive which concerns itself chiefly with the problem of keeping out of hell and of creeping into heaven.

"The conception of the Christian religion as a method of saving one's own soul did not arise from a study of the character and conduct of Christ, but it sprang from the adoration and worship of the saints of the middle ages, who shut themselves away from their fellows and gave themselves up to penance and prayers. How different from that monastic idea of saving one's self whatever may happen to the outside world is that declaration of Paul, in which he insists that he is willing even to lose his own soul if that sacrifice would insure the salvation of his countrymen. He exclaims: 'I could wish that I myself were anathema from Christ for my kinsmen according to the flesh.'

"The idea of stewardship is the primary conception of Christian duty. The servant of Christ holds all that he has in trust for the race. He is nothing. He has nothing. All he is and has is God's. All he is and has he holds as trustee for his fellow-men. The manner and mode of the administration of this trusteeship is left to his own wisdom, illuminated by the Holy Spirit. The important fact nevertheless remains that his possessions, his talents, are his only to use for others. And if he be an honest man he will see to it that he meets these obligations and obeys this law of the Christian life."—*Extract from a Sermon by John L. Jackson, pastor of Hyde Park Baptist Church of Chicago, at a mass meeting of Baptist Societies at St. Paul, Minn.*

"Never Man Spake Like This Man."

The London Preacher, C. Campbell Morgan, in a recent sermon said:

"Give me the four gospels, whether spurious or not, whether they are the words of the Man to whom they are attributed, or whether they are imagined. The Man who spoke them, or the genius who imagined He said these things, that man is the greatest teacher the world ever saw. You may dispute the authority or genuineness of the books, but you cannot take the four gospels from me. They are a light on human life compared to which every other philosophy, every other suggestion, every other argument are all rushlights that glimmer on the shore and perish in the darkness of the night. This man spake as never man spake. His teaching was clear, authoritative and rational. Oh, how is it that men who say they have no faith can call themselves rationalists! Jesus is the only rationalist the world has ever seen."—*Selected.*

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